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Vegetarianism

Before the coining of the terms “vegetarian” and “vegan” in the nineteenth and twentieth centuries, respectively, Americans and Europeans who ate a fleshless diet were widely known as Pythagoreans, after the founder of the first vegetarian society of the West—Pythagoras, the Greek mathematician and philosopher who flourished in the sixth century B.C.E.

Ancient Period

In Croton, a town in Magna Graecia (a grouping of ancient Greek colonies in the southern Italian peninsula), Pythagoras founded his society for the study of philosophy and mathematics, which served as the prototype for the Platonic Academy and the modern university. As a condition of membership in the order, members were required to take a vow pledging that they would abstain from the eating of animal flesh. The fleshless diet that Pythagoras recommended was based primarily on compassion for animals and opposition to animal sacrifice in Greek civic religion, with health being a secondary consideration.

The Pythagoreans’ commitment to vegetarianism was reinforced by their belief in the doctrine of *metempsychosis*, which held that after death the soul has the potential to transmigrate into the bodies of other animals. Many of the greatest thinkers of Antiquity counted themselves as disciples of Pythagoras; they include Socrates, Empedocles, Plato, Epicurus, Plutarch, Plotinus, and other Neo-Platonists of the late Roman Empire. (One of them, Porphyry, wrote the first history of Pythagoreanism, called *De Abstinencia*.) So closely was Pythagoras identified in the Western world with abstinence from animal flesh that “Pythagorean” became an adjective for describing a fleshless diet. In Antiquity a Pythagorean diet consisted exclusively of fruits, vegetables, nuts, and grains. Eggs and dairy products were lit-

42 tle consumed in ancient Greece and would have been
43 avoided by Pythagoreans on ethical grounds.

45 **Early American Vegetarianism**

46 The writings of the German mystic Jakob Böhme were
47 instrumental in converting a young English rustic with a
48 literary bent to a Pythagorean diet. His name was
49 Thomas Tryon. In numerous works Tryon advocated a
50 Pythagorean diet on practical and moral grounds. One of
51 his books, *Wisdom's Dictates* (1691), which was a digest
52 of Tryon's voluminous *The Way to Health, Long Life, and*
53 *Happiness* (1683), found its way into the hands of the
54 young Benjamin Franklin in the 1720s. For three years,
55 during his late adolescence, the young printer's appren-
56 tice embraced the Pythagorean system. In his
57 *Autobiography* (1791), Franklin acknowledges his debt
58 to Tryon and, in the same passage, makes it plain that his
59 reasons for adopting a fleshless diet were chiefly pecu-
60 niary. By not eating flesh, he found that he could cut his
61 food expenses in half, enabling him to acquire more
62 books for his library.

63 Two of Franklin's contemporaries, both Quakers in
64 Philadelphia, were more high-minded. One of them,
65 Benjamin Lay, combined vegetarianism with abolition-
66 ism. He claimed that witnessing the horrors of slavery on
67 the Caribbean island of Barbados had fired him with the
68 desire to adopt a Pythagorean diet and become an aboli-
69 tionist. He was the author of a scathing anti-slavery book
70 entitled *All Slave Keepers That Keep the Innocents in*
71 *Bondage Apostates*, which was published by Benjamin
72 Franklin in 1737. As few of his contemporaries did, Lay
73 was able to see the connection between human servitude
74 and animal enslavement.

75 The other vegetarian abolitionist of Franklin's
76 acquaintance was John Woolman, an itinerant Quaker
77 preacher whose two-part work *Some Considerations on*
78 *the Keeping of Negroes* (1754) is credited with having
79 turned the Quakers against the slave trade. (Franklin, to
80 his credit, printed the second part of Woolman's work.)
81 Unlike Franklin, Woolman was an ethical vegetarian who
82 energetically campaigned against the mistreatment of
83 animals, particularly horses and oxen.

84 A former British army officer named William Dorrell
85 founded the first Pythagorean commune in the United
86 States, on the Vermont-Massachusetts border in the late
87 1790s. Members of the commune followed a fleshless
88 regimen and wore no clothing that had been made from
89

90 animal skin, though they did wear woolen shoes.
91 Dorrell's was a religious sect that had strong millennial
92 propensities; followers believed that the Second Advent
93 (the second coming of Christ) was at hand, and they were
94 preparing for the new millennium by recreating a utopi-
95 an paradise in which no animals could be harmed or
96 exploited, which had been the state of nature in the
97 prelapsarian world of Adam and Eve in the Garden of
98 Eden.

99 The Dorrellites came to grief when Dorrell bragged
100 that his beliefs had made him impervious to pain. One
101 day a skeptical onlooker at one of his lectures, one
102 Captain Ezekiel Foster, decided to put Dorrell's claim to
103 the test. He mounted the podium and delivered a well-
104 aimed blow at Dorrell's chin, which floored him. When
105 Dorrell struggled to his feet, Foster repeated the
106 fisticuffs until Dorrell cried out that he did feel pain and
107 that he had had quite enough. Disillusioned with their
108 leader's braggadocio (to say nothing of his glass jaw), the
109 Dorrellites disbanded. It would be another fifty years or
110 so before another millennial group took up the cudgels
111 for a spiritually based fleshless diet—the Seventh-Day
112 Adventists, who built their new sect on the remnants of
113 the failed prophecies (of a Second Coming of Christ in
114 1843) of the American sectarian leader William Miller
115 and the Millerites.

116 Pythagoreanism arrived in America as a fledgling
117 social movement only in 1817. This was the year in
118 which William Metcalfe and forty-one other members of
119 the Bible Christian Church set sail from England, bound
120 for Philadelphia. The Bible Christian Church had been
121 founded by a Swedenborgian minister with the improba-
122 ble name of William Cowherd. Cowherd had become a
123 vegetarian after immersing himself in the mystical writ-
124 ings of the Swedish philosopher Emanuel Swedenborg,
125 who asserted that eating flesh was an evil that had
126 brought about the fallen state of humanity. From his
127 Swedenborgian pulpit, Cowherd preached vegetarianism
128 and kindness to animals. He also averred that Jesus had
129 been a vegetarian. When the Swedenborgian establish-
130 ment frowned upon the ethical vegetarian tenor of his
131 sermons, he quit the Swedenborgian Church and in 1809
132 started his own church, the Bible Christian Church, in
133 the town of Salford.

134 Much to the consternation of the other churches, the
135 little Bible Christian church thrived and prospered, so
136 much so that Cowherd conceived the plan of sending a
137

138 group of Cowherdites, headed by William Metcalfe to
 139 convert the heathen American flesh eaters of European
 140 descent. On March 29, 1817, they set sail from Liverpool
 141 in the ship *Philadelphia Packet*, and eighty days later
 142 they arrived in Philadelphia. Not all of the Cowherdites
 143 survived the rigors of the voyage as vegetarians. Half, in
 144 fact, had succumbed to the lure of the meat rations. But
 145 Metcalfe and his wife, Susanna, came through the hard-
 146 ships unscathed and untainted to found the North
 147 American branch of the Bible Christian Church—the
 148 first vegetarian church to be planted on American soil.
 149 Despite its detractors' prophecies of a speedy demise,
 150 America's first vegetarian church survived into the early
 151 twentieth century.

152 Although his reception in Philadelphia by the ortho-
 153 dox Swedenborgian Church and other denominations
 154 was decidedly chilly, the Reverend Metcalfe was
 155 undaunted. The first public vegetarian advocate in the
 156 United States, Metcalfe continued to preach vegetarian-
 157 ism from the pulpit and to write essays on moral dietet-
 158 ics in the newspapers. In 1821 Metcalfe penned a pam-
 159 phlet called *On Abstinence from the Flesh of Animals*
 160 (echoing Porphyry) that won to the cause two converts
 161 who would play an indispensable role in launching the
 162 vegetarian movement in America.

163 His first convert was America's first vegetarian physi-
 164 cian, Dr. William A. Alcott, cousin to the transcenden-
 165 talist philosopher and teacher Bronson Alcott; William,
 166 in turn, converted Bronson. Not long after hearing
 167 Metcalfe's sermons, William gave up eating flesh. In the
 168 course of his long career he wrote numerous works adv-
 169 cating a vegetarian diet, including his best-known book,
 170 *Vegetable Diet* (1838). Bronson Alcott, father of the nov-
 171 elist Louisa May Alcott, founded the first ethical vege-
 172 tarian commune in America, Fruitlands, near Harvard,
 173 Massachusetts, which was financed by Alcott's neighbor,
 174 Ralph Waldo Emerson, another transcendentalist.

175 Not since the time of Pythagoras had there been a
 176 more ethical vegetarian commune. No draft animals were
 177 used to help plant the crops, because that would have
 178 meant enslaving them. None of the communards wore
 179 wool, because clothes made from wool were exploitative
 180 of sheep. Dairy products and eggs were shunned, since
 181 they were taken from animals without their consent. Out
 182 of respect for bees, the use of honey was forbidden. A
 183 strict Pythagorean diet was observed at all times.
 184 Unfortunately, the communards had waxed conversation-
 185

186 al and contemplative when they should have been plant-
 187 ing crops. Come autumn, there was scant food to be har-
 188 vested. So the commune disbanded, and in the end the
 189 Fruitlands experiment proved to be as fruitless as it was
 190 short-lived.

191 Although Fruitlands failed egregiously, one vegetari-
 192 an commune that was notable for its financial success
 193 was the Oneida Community in Upstate New York.
 194 Founded by John Humphrey Noyes, a Dartmouth gradu-
 195 ate and Yale Divinity School dropout, the community
 196 effectively started in 1847, thirteen years after the
 197 momentous day on February 20, 1834, when—in an
 198 event called the “High Tide of the Spirits” by his follow-
 199 ers—Noyes declared himself to be free of all sins. If
 200 Fruitlands was an ethical vegetarian community, Oneida
 201 was just the opposite. The vegetarian communards sup-
 202 ported themselves by manufacturing fur traps! By the
 203 1850s they were turning out more than 100,000 traps a
 204 year.

205 Metcalfe’s other illustrious convert was himself a
 206 Protestant minister and no mean pulpit orator—the
 207 Reverend Sylvester Graham. Although people tend to
 208 think of vegetarianism as a secular movement, that
 209 Graham, a Presbyterian minister, launched the health
 210 food reform movement in America and that his mentor,
 211 Metcalfe, started the first religious vegetarian society in
 212 America are suggestive of an underlying connection
 213 between diet and religion.

214 Outraged that commercial bakers were removing the
 215 vital nutrients from the bread and using stretchers such
 216 as plaster of Paris, slaked lime, and alum, Graham called
 217 for bakers to put back the bran and other nutrients.
 218 Invoking Genesis 1:13, he also denounced the butchers
 219 as fiends and the doctors as vampires. Despairing of
 220 being able to reform the milling industry in his lifetime,
 221 he marketed his own flour and breadstuffs. Graham flour,
 222 Graham bread, Graham crackers, and Graham gems
 223 found a ready market among his followers, who were
 224 legion. To enable Grahamites to eat a vegetarian meal in
 225 public without being gawked at, Graham founded a net-
 226 work of vegetarian boardinghouses throughout the coun-
 227 try.

228 Although his nutritional theories, as set forth in his
 229 books *A Treatise on Bread, and Bread-making* (1837)
 230 and *Lectures on the Science of Human Life* (1839), were
 231 derided by the medical establishment of his time, his
 232 theory that dietary fiber is a vital force in human health
 233

234 has been vindicated by such pathbreaking medical
 235 researchers of the twentieth century as Dr. Peter Cleave.
 236 Cleave's theory of the saccharine disease, propounded in
 237 the 1960s, holds that all modern degenerative diseases,
 238 such as diabetes, heart disease, and diverticulitis, stem
 239 from a lack of sufficient dietary fiber. With any justice,
 240 Graham would be remembered for far more than the
 241 Graham crackers or the breakfast cereal that bear his
 242 name—both of which have been adulterated beyond
 243 recognition.

244 Graham also spawned not a few vegetarian converts of
 245 his own, notably, Asenath Nicholson, an accomplished
 246 vegetarian cook. Her cookbook *Nature's Own Book*
 247 (1833) is replete with vegetarian recipes and tributes to
 248 Graham. In 1844 she set sail for Ireland, where she
 249 chronicled the Great Hunger in her book *Annals of the*
 250 *Famine in Ireland in 1847, 1848, and 1849* (1851). For
 251 almost a decade she ministered to the famine-stricken
 252 poor by cooking them vegetarian meals that she had first
 253 learned to prepare as a chef in the Grahamite boarding-
 254 house that she had run with her husband in New York.

255 Sometime in the early 1840s in England, the term
 256 vegetarian was coined. No one knows exactly when or by
 257 whom. The story that it was first coined by a vegetarian
 258 classical scholar from the Latin word *vegetus* is appar-
 259 ently apocryphal. What is historically attested is that on
 260 September 29, 1847 at a hydropahtic clinic in Ramsgate,
 261 the first Vegetarian Socceity was formed. The outmoded
 262 term "Pythagorean" was officially replaced by the neolo-
 263 gism "vegetarian." Implicit in the word "Pythagorean"
 264 had been the notion of abstaining from animal flesh and
 265 animal products for ethical reasons. The coining of the
 266 word "vegetarian" seemed to legitimize the adoption of a
 267 fleshless diet for other than moral reasons. Consequently,
 268 a chasm opened between ethical and health vegetarians
 269 that has only widened and deepened. According to cer-
 270 tain surveys, 37 percent of animal rights activists are not
 271 vegetarians, and 85 percent of vegetarians are not pri-
 272 marily impelled by animal rights concerns. Perhaps it
 273 was not coincidental that the same year in which the
 274 term "vegetarian" was first officially adopted saw the
 275 founding of the Oneida commune, in which the vegetari-
 276 an communards supported themselves by manufacturing
 277 fur traps.

278 In 1850, three years after the vegetarian society in
 279 England had begun to call their diet "vegetarian,"
 280 Graham, Metcalfe, William Alcott, and Dr. Russell Trall
 281

282 founded America's first secular vegetarian society, the
 283 American Vegetarian Society, at Clinton Hall in New
 284 York City. Now defunct, the society continued to hold
 285 meetings until 1922.

286 Another influential figure during this period was Dr.
 287 James Caleb Jackson. Employing the latest techniques of
 288 hydrotherapy, which he had imported from Germany, he
 289 founded America's first successful health spa, Our Home
 290 on the Hillside, in Dansville, New York, in 1858. His
 291 patients would proffer their ailing anatomical parts to be
 292 healed, and Jackson or his partner, Dr. Harriet Austin,
 293 would slosh the offending organ with water, swathe the
 294 patients in wet sheets, and put them on a diet of fresh
 295 fruit, vegetables, and Graham mush. Like many promi-
 296 nent figures in the vegetarian movement in the early
 297 nineteenth century, Jackson was a fervent abolitionist.
 298 He was also a feminist. Many leading feminists of the
 299 period were frequent guests at the spa; some of them,
 300 such as Amelia Bloomer, Elizabeth Cady Stanton, Susan
 301 B. Anthony, and Clara Barton, were vegetarians or were
 302 sympathetic to the cause.

303 Although his health spa was a highly lucrative enter-
 304 prise, Jackson made his fortune from selling Grahamite
 305 food products along with a few food inventions of his
 306 own, such as Somo, a "coffee" made from cereal, and
 307 Granula, America's first ready-to-eat breakfast cereal
 308 (which was made from crumbled Graham bread). Both
 309 products were later pirated by a visitor at Our Home—
 310 none other than the noted Seventh-Day Adventist physi-
 311 cian Dr. John Harvey Kellogg.

312 **Cornflake Crusaders**

314 Through Ellen White, founder of the Seventh-Day
 315 Adventists and a former patient of James Caleb Jackson's
 316 at Our Home, the early Adventists became acquainted
 317 with the latest in health-care procedures. Sister White,
 318 as she was affectionately dubbed by her followers,
 319 absorbed her immense health knowledge partly through
 320 divine revelation and partly through a close reading of
 321 the works of food reformers like Graham and Jackson.
 322 She was an avid reader of Jackson's *Water-Cure Journal*.
 323 She also saw, in one of her visions, that God had fash-
 324 ioned the human body as his temple, so that any abuse of
 325 the body was a violation of God himself. Alcohol, tobac-
 326 co, and meat were detrimental to the body, so she round-
 327 ly denounced them and declared them to be proscribed
 328 foods. Eventually, through her prophecies and teachings,
 329

330 the Seventh-Day Adventists became strong advocates of
331 a vegetarian diet.

332 As sedulously as Ellen White had studied Jackson's
333 methods, so did her protégé, the young John Harvey
334 Kellogg. In one of her visions White saw that Kellogg was
335 destined for great things as an Adventist physician.
336 (Despite her prescience, she did not foresee that one day
337 Kellogg would grow so agnostic in his views that he
338 would question White's infallibility and be expelled from
339 the Adventist Church.) White and her husband, James,
340 financed Kellogg's education through medical school. In
341 1876 her husband prevailed upon the young doctor to
342 become head of the Western Health Reform Institute—
343 renamed the Battle Creek Sanitarium—which became a
344 sort of laboratory for Kellogg's food inventions. At the
345 sanitarium Kellogg developed into the most successful
346 abdominal surgeon of his time. He attributed his suc-
347 cess, in large measure, to putting patients on a vegetari-
348 an diet before surgery, which often obviated the need for
349 surgery.

350 In the kitchen of his wife, Ella, Kellogg and his broth-
351 er, Will, discovered the cereal-flaking process that yield-
352 ed Granose Flakes, the precursor of cornflakes—those
353 golden flakes that gave rise to the modern breakfast cere-
354 al industry and the uniquely American practice of eating
355 cold cereal for breakfast. Kellogg was a Promethean
356 inventor of an array of other food products that helped
357 many Americans effect a smooth transition to a vegetar-
358 ian diet. Among these foods was America's first meat
359 analogue, Nuttose, which was made from flour, water,
360 and steamed peanuts. Kellogg's other popular ersatz
361 meats, such as Protose, Battle Creek Skallops, and Battle
362 Creek Steaks, were made from varying combinations of
363 peanuts and wheat gluten. Kellogg, in fact, claimed to be
364 the inventor of peanut butter. Whether or not he actually
365 concocted this goober paté is still a matter for conjecture,
366 but there is no doubt that he was instrumental in its
367 adoption as a vegetarian food all over the country.

368 Although Kellogg's primary emphasis was on the
369 health aspects of a vegetarian diet, he was not unmindful
370 of the ethical arguments. In perhaps his best-known
371 book, *The Natural Diet of Man* (1923), he marshals com-
372 pelling arguments in favor of adopting a meatless diet out
373 of compassion for animals.

374 In an ironic turnabout, just as Kellogg had pirated the
375 cereal-based coffee Somo and the ready-to-eat breakfast
376 cereal Granula from James Caleb Jackson, a malingering
377

378 patient at Kellogg's sanitarium, Charles W. Post was
 379 accused by Kellogg of having pirated several of the san-
 380 itarium's foods. It is thought that Post took three recipes
 381 with him: Caramel Cereal Coffee, which he turned into
 382 Postum; Kellogg's Cornflakes, which became Post
 383 Toasties; and Kellogg's Malted Nuts, the basis for Grape
 384 Nuts. Whether Post was guilty of this theft remains
 385 unconfirmed, but he parlayed these foods into a person-
 386 al fortune so vast that it enticed unscrupulous cereal
 387 makers to imitate his methods. The result was that
 388 America was soon being deluged with copycat krispies,
 389 krumblies, toasties, and flakies with quaint-sounding
 390 names like Vim Wheat Flakes, Rippled Wheat, Sugar
 391 Smiles, Multi-Vita, Maple-Vita, Norka ("Akron" spelled
 392 backward) Oats, and Trya-bit. The first of the cereal
 393 kings to spend lavishly on advertising that made extrava-
 394 gant health claims for his products, Post was also inno-
 395 vative in being the first to put a premium inside each
 396 cereal box to boost sales. In each box of Grape Nuts, for
 397 instance, Post inserted a copy of his inspirational leaflet,
 398 *The Road to Wellville*.

399 Unfortunately, Charles Post—who like Kellogg was an
 400 Adventist but unlike Kellogg was not a vegetarian—took
 401 a permanent detour on the road to Wellville. At the com-
 402 paratively young age of sixty, plagued by a stomach ail-
 403 ment, he ended his life with a hunting rifle. His rival,
 404 Kellogg, died in his sleep at the ripe age of ninety-one.

405 Since 1939 Worthington Foods, an Adventist-run
 406 company, has been supplying vegetarian Adventists with
 407 meat alternatives that are based on the pioneering work
 408 of John Harvey Kellogg. From its humble beginnings,
 409 Worthington Foods has grown into the world's largest
 410 manufacturer of meat substitutes and other health prod-
 411 ucts. In an ironic turn of events, in 1999 Worthington
 412 Foods was acquired by the Kellogg Company, a publicly
 413 traded company that no longer has any affiliation with
 414 Dr. Kellogg's family or with the Seventh-Day Adventists.

415 **Modern American Vegetarianism**

416 Although Dr. Kellogg carried his vegetarian crusade into
 417 the 1940s, during the early decades of the twentieth cen-
 418 tury a triumvirate of self-appointed food authorities were
 419 helping to change the way Americans viewed the meat on
 420 their plates. The first of these was Upton Sinclair. A nov-
 421 elist and social reformer, Sinclair became a food
 422 reformer quite by accident. His novel, *The Jungle*
 423 (1906), which he had intended to be a diatribe against
 424
 425

426 capitalism, was so vivid in its portrayal of the horrors of
427 the meatpacking industry that it gave the country a case
428 of national dyspepsia. It was influential in the passage of
429 the Pure Food and Drug Act (1906), and one year after
430 its publication, the U.S. Food and Drug Administration
431 was formed (1907). Sinclair himself became a vegetari-
432 an, albeit for only three years; however, there is no doubt
433 that many Americans were stirred by his book to swear
434 off meat eating altogether.

435 The next was Horace Fletcher. A corpulent American
436 businessman, Fletcher lost weight by developing a sys-
437 tem called Fletcherism, whereby each morsel of food was
438 to be chewed from fifty to sixty times. When he found
439 that meat offered the greatest resistance to being lique-
440 fied through chewing, Horace stopped eating meat and
441 recommended that earnest followers of his regimen do
442 likewise. When Americans found that they could lose
443 weight simply through vigorous mastication, Fletcherism
444 swept the country. Dr. Kellogg even posted a big sign in
445 the dining room of his sanitarium that urged his patients
446 to “Fletcherize!” Americans continued to masticate their
447 food well into the 1940s.

448 The third reformer, Bernarr Macfadden, was a rags-to-
449 riches physical-culturist, turned publishing magnate and
450 a charismatic public health figure. Macfadden published
451 a plethora of popular magazines among them, *Physical*
452 *Culture*, *True Romance*, *True Confessions*, *True Story*, and
453 a sleazy but successful tabloid, the *New York Evening*
454 *Graphic*. Amid the lurid articles on sensational murders
455 and scandalous divorces, he would run pensive essays
456 promoting a vegetarian lifestyle. As one of America’s
457 richest young tycoons, he could have indulged his
458 appetite on a Lucullan scale, but he lived chiefly on raw
459 vegetables and fruit. (Later in life, he became a bit of a
460 backslider and included some meat in his diet, but in his
461 heyday, he lived mainly on raw vegetarian food.) On rare
462 occasions when he fell ill, he cured himself through fast-
463 ing. In 1902 he opened one of New York’s first vegetari-
464 an restaurants, Physical Culture (named after his fitness
465 magazine), where for a nickel one could dine on an
466 entree like “Hamburger Steak,” which was made from
467 nuts and vegetables. By 1911 twenty vegetarian Physical
468 Culture restaurants had sprung up in Philadelphia,
469 Chicago, and sundry other locations.

470 In 1936, Bernarr Macfadden ran for the presidency of
471 the United States as a republican candidate, and even as
472 an octogenarian continued to attract publicity (into the
473

474 mid-1950s) with stunts like parachuting onto the
475 grounds of his health hotel, the Macfadde–Deauville in
476 Miami Beach, in order to exhibit his undiminished phys-
477 ical vigor.

478 In 1927 America’s longest continuously running veg-
479 etarian society was founded in Washington, D.C., by
480 Milton Trenham, with strong Seventh-Day Adventist
481 backing. The Vegetarian Society of the District of
482 Columbia is the oldest vegetarian organization in either
483 North America or South America.

484 Out of the social and cultural ferment of the late
485 1960s arose America’s largest and most durable vegetar-
486 ian intentional community. Established in 1971 and
487 located in Summertown, Tennessee, it is called the Farm
488 and is still flourishing three decades after its founding.
489 One of its many cottage industries is the generically
490 named Book Publishing Company—the largest and most
491 successful publisher of vegetarian and vegan books in
492 the world.

493 One of America’s most effective vegetarian organiza-
494 tions is EarthSave. Founded in 1988 by Baskin &
495 Robbins ice-cream heir, John Robbins, it advocates a
496 plant-based diet and promotes awareness of the ecologi-
497 cal destruction that results from the rearing of animals
498 for food. There are forty EarthSave chapters throughout
499 the United States.

500 In 1971 the landmark book *Diet for a Small Planet*
501 helped put vegetarianism on the American map, as did
502 the founding of the North American Vegetarian Society
503 (1974), the monthly journal *Vegetarian Times* (1974), and
504 the Vegetarian Resource Group (1981). Other books like
505 *The Vegetarian Resource Book* (1983), *Diet for a New*
506 *America* (1987), *Judaism and Vegetarianism* (1988),
507 *Famous Vegetarians and Their Favorite Recipes* (1994),
508 *Prisoned Chickens, Poisoned Eggs* (1996), *Vegan: The*
509 *New Ethics of Eating* (1998), *Food for the Gods:*
510 *Vegetarianism and the World’s Religions* (1998), and *Deep*
511 *Vegetarianism* (1999) have also helped popularize vege-
512 tarianism in America.

513

514

Veganism

515 In 1944 in Leicester, England, Donald Watson and his
516 wife, Dorothy, coined the word “vegan,” which they
517 formed from the first three and the last two letters of
518 “vegetarian.” With this new term the Watsons wanted to
519 encompass the meaning of “vegetarian” imparted by the
520 Pythagoreans and Buddhists: one who, for reasons of
521

522 compassion, abstains from consuming all foods and other
 523 products of animal origin. It took time for the word to
 524 catch on in the United States, but now it has become
 525 almost a competing term with “vegetarian.” To help win
 526 recognition for the vegan concept in America, H. Jay
 527 Dinshah started the American Vegan Society in 1960.
 528 Mr. Dinshah’s wife, Freya, published the first ethical
 529 vegetarian or vegan cookbook in the United States, *The*
 530 *Vegan Kitchen* (1966), which remains a steady seller.

531 **Impact of Asian Religions**

532
 533 From the late 1960s to the present the influence of Asian
 534 religions has played a key role in orienting many
 535 Americans toward a vegetarian lifestyle. One of the ear-
 536 liest manifestations of this trend was macrobiotics, a
 537 quasi-religious food-reform movement with dietary prin-
 538 ciples based on a yin-yang dichotomy derived from
 539 Taoism.

540 Indian religions, with their time-honored taboos
 541 against harming animals, have been especially active in
 542 persuading Americans to forswear meat eating. Notable
 543 for their culinary prowess have been the Hare Krishnas
 544 from the Vaishnava sect of Hinduism. There are Hare
 545 Krishna restaurants and vegetarian food carts in every
 546 major city in the United States. The Krishnas also have
 547 produced the definitive book on Indian vegetarian cook-
 548 ery, *Lord Krishna’s Cuisine* (1987), written by Yamuna
 549 Devi (née Joan Campanella), the American secretary to
 550 Swami Prabhupada, the founder of the Krishna move-
 551 ment in America.

552 Yoga has also fomented the spread of vegetarianism in
 553 America. The first precept of the classical yoga systems
 554 is *ahimsa*—the same ethical imperative that has guided
 555 the eating practices of Jains and Buddhists for thousands
 556 of years. Serious students of yoga are taught, according
 557 to this principle, that in order to make spiritual progress
 558 they must refrain from eating animal flesh. Buddhism,
 559 one of the fastest-growing religious denominations in
 560 America, also has stimulated the growth of vegetarian-
 561 ism. Buddhist monks hold the first precept, *ahimsa*, in
 562 the highest veneration and are vegetarians on ethical
 563 grounds.

564 The Zen Buddhist *roshi* (enlightened master) Philip
 565 Kapleau founded America’s first vegetarian Zen center
 566 in Rochester, New York, in 1966, and Buddhist temple
 567 cuisine from China and Japan has furnished American
 568 Buddhists with a wide array of mock meats made from
 569

570 wheat gluten and soy that have found their way into such
 571 popular American meat analogues as Smart Dogs (simu-
 572 lated hot dogs made from tofu) and Barbecued Seitan
 573 Slices (simulated cold cuts made from wheat gluten).
 574 William Shurtleff, a Stanford-educated physicist who
 575 became a Zen monk, and his wife, Akiko, wrote a series
 576 of best-selling books—among them, *The Book of Tofu*,
 577 *The Book of Tempeh*, and *The Book of Miso*—that helped
 578 introduce soy foods such as tofu, tempeh, okara, and
 579 miso to Americans in the 1970s and 1980s.

580 **Influence of Animal Rights**

581
 582 Another significant force for dietary change in North
 583 America has been the animal rights movement. To be
 584 sure, individual activists, such as John Woolman; Henry
 585 Bergh, founder of the Society for the Prevention of
 586 Cruelty to Animals (1866); J. Howard Moore, author of
 587 *The Universal Kinship* (1908); Curtis and Emarel
 588 Freshel, founders of the Millennium Guild, a vegetarian
 589 group; and Henry Spira have distinguished themselves
 590 in this fight.

591 Animal Rights did not start to crystallize as a social
 592 movement, however, until the 1980s, with the founding
 593 of PETA (People for the Ethical Treatment of Animals)
 594 and FARM (Farm Animal Reform Movement), both in
 595 1981. In 1984 FARM started an annual spring event, the
 596 Great American Meatout, which is modeled after the
 597 Great American Smokeout (an attempt to rid Americans
 598 of their smoking habit). PETA, FARM, and other animal
 599 rights organizations, along with such books as *Animal*
 600 *Liberation* (1975), *The Case for Animal Rights* (1983), *An*
 601 *Unnatural Order* (1993), *Judaism and Animal Rights:*
 602 *Classical and Contemporary Responses* (1993),
 603 *Slaughterhouse* (1997), *Rattling the Cages* (2000), and
 604 *Dominion* (2002), have given enormous impetus to the
 605 spread of ethical vegetarianism in the United States.

606 **Raw Food Movement**

607
 608 Within recent years a new vegetarian dietary trend has
 609 burst upon the scene. The raw food movement eschews
 610 enzyme-depleted cooked foods in favor of high-enzyme
 611 raw vegetables and fruits. It would be more accurate to
 612 say that the trend started back in the 1840s with
 613 Sylvester Graham, who recommended living on unfired
 614 vegetables and fruits as the optimum diet. The raw food
 615 movement was given its greatest public exposure in the
 616 modern era by Bernarr Macfadden, who for the first four
 617

618 decades of the twentieth century ran a successful pub-
619 lishing empire while living ostentatiously on a raw vege-
620 tarian diet.

621 Systematized by Herbert Shelton as Natural Hygiene
622 in the 1920s and 1930s, the raw food movement sudden-
623 ly blossomed into a full-blown social movement.
624 Although America's first raw foods restaurant, the
625 Eutropheon, opened in San Francisco in 1917, until the
626 last years of the twentieth century raw food restaurants
627 had been rather sparse on the ground. Numerous raw
628 foods restaurants opened to critical acclaim in the early
629 2000s in America's culinary capitals of New York,
630 Chicago, Los Angeles, and San Francisco. By 2004 there
631 were forty raw foods restaurants in the country, and their
632 numbers were growing.

633 The only foodstuffs to be identified closely with the
634 raw foods movement are sprouted grains, beans, seed
635 and nut cheeses, and wheatgrass juice—all the legacy of
636 Anne Wigmore. Drawing on the knowledge passed on to
637 her by her grandmother, a village healer in her native
638 Lithuania, Wigmore concocted wheatgrass juices and
639 sprouted foods to feed her ailing patients at the
640 Hippocrates Institutes, holistic raw food health centers
641 that she opened throughout the United States.

642 Another immigrant to whom the raw foods movement
643 owes much is Aris La Tham. A native of Panama, he is
644 considered to be the father of gourmet ethical vegetarian
645 raw foods cuisine in America. He debuted his raw food
646 creations in 1979, when he started Sunfired Foods, a
647 live-foods company in New York City. In the years since,
648 he has trained thousands of raw food chefs and added
649 innumerable gourmet raw food recipes to his repertoire.

650 **A Paradigm Shift**

652 Famous vegetarians, such as the Nobel laureate writer
653 Isaac Bashevis Singer; the entertainer Dick Gregory; the
654 founder and chief executive officer of Apple Computer,
655 Steve Jobs; the self-help guru Anthony Robbins; the
656 techno-music star Moby (née Richard Melville, a
657 descendant of the writer Herman Melville); and Paul
658 McCartney and his late wife, Linda, have thrown their
659 considerable support behind the vegetarian cause over
660 the years. In fact, in the late 1990s Paul and Linda
661 McCartney launched a successful line of frozen vegetar-
662 ian entrees.

663 In freezer cases across America, one can find a vast
664 array of vegetarian entrees, from the sophisticated to the
665

666 ordinary. Supermarkets are stocking more and more veg-
 667 etarian food products, including soy milk and cheese;
 668 rice milk; a line of frankfurters, cutlets, and patties made
 669 from fungus; fake bacon, and soy hotdogs and burgers.
 670 One can even purchase complete meals in a box: break-
 671 fast burritos, vegan pizzas, vegan enchiladas, “chili non
 672 carne,” mock-chicken potpie, “un-turkey” with giblet
 673 gravy, and even mock-spareribs. Nondairy soy ice
 674 creams, like Chunky Nut Madness and Mint Marble
 675 Fudge, and rice milk ice creams, like Neapolitan,
 676 Cappuccino, and Cocoa Marble Fudge, also abound.
 677 Vegetarian restaurants in such cities as New York,
 678 Seattle, and San Francisco continue to proliferate. All of
 679 this suggests that the popular image of vegetarianism as
 680 an eccentric, cranky, fringe movement has undergone a
 681 paradigm shift. Among younger generations of
 682 Americans, it is very much in vogue to be vegetarian, if
 683 not vegan.

684 [See also Advertising; Boardinghouses; Cereal, Cold; Food
 685 and Drug Administration; Graham, Sylvester; Health
 686 Food; Kellogg, John Harvey; Nuts; Peanut Butter; Pure
 687 Food and Drug Act; Sinclair, Upton; Soybeans; and
 688 Vegetables

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