



"The most comprehensive account of veganism seen to date."

—Tom Regan, Ph.D., author of *The Case for Animal Rights*

THE VEGAN SOURCEBOOK

SECOND EDITION

- VEGAN ETHICS AND LIFESTYLE CHOICES
- SOCIAL, ENVIRONMENTAL, AND PSYCHOLOGICAL PERSPECTIVES
- NUTRITIONAL GUIDELINES, RECIPES, MENUS, AND SUBSTITUTIONS
- RESOURCES, PRODUCTS, ORGANIZATIONS, AND PUBLICATIONS

JOANNE STEPANIAK, M.S.ED.

*Author of *Being Vegan**

FOREWORD BY CAROL J. ADAMS



This page intentionally left blank.

THE VEGAN SOURCEBOOK

VEGAN COOKBOOKS BY JOANNE STEPANIAK:

The Nutritional Yeast Cookbook

Vegan Vittles

Table for Two

The Uncheese Cookbook

Ecological Cooking: Recipes to Save the Planet (with Kathy Hecker)

BOOKS BY VIRGINIA MESSINA:

The Dietitians Guide to Vegetarian Diets

The Vegetarian Way (with Mark Messina)

The Simple Soybean and Your Health (with Mark Messina)

The Vegetarian No-Cholesterol Family-Style Cookbook (with Kate Schumann)

The Vegetarian No-Cholesterol Barbecue Book (with Kate Schumann)



THE VEGAN SOURCEBOOK

BY
JOANNE STEPANIAK, M.S.ED.

SPECIAL NUTRITION SECTION BY
VIRGINIA MESSINA, M.P.H., R.D.



LOWELL HOUSE

LOS ANGELES

NTC/Contemporary Publishing Group





Copyright © 2000 by The McGraw-Hill Companies and Joanne Stepaniak. All rights reserved. Manufactured in the United States of America. Except as permitted under the United States Copyright Act of 1976, no part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without the prior written permission of the publisher.

0-07-139221-1

The material in this eBook also appears in the print version of this title: 0-7373-0506-1.

All trademarks are trademarks of their respective owners. Rather than put a trademark symbol after every occurrence of a trademarked name, we use names in an editorial fashion only, and to the benefit of the trademark owner, with no intention of infringement of the trademark. Where such designations appear in this book, they have been printed with initial caps.

The nutrition section, menu planning section, and charts copyright (c) 1998 by Virginia Messina.

The vegan pyramid copyright (c) 1998 by Virginia Messina and Joanne Stepaniak.

All recipes copyright (c) 1998 by Joanne Stepaniak.

Edict of Independence copyright (c) 1990 by Joanne Sepaniak.

Sound of a Battery Hen, courtesy of Karen Davis, adapted from an anonymous poem.

Epilogue copyright (c) 1997 by Patti Rodgers.

All poems by Ann Cottrell Free are from her book *No Room, Save in the Heart* and are reprinted with permission.

To All My Relations copyright (c) 1998 by Joanne Stepaniak.

TERMS OF USE

This is a copyrighted work and The McGraw-Hill Companies, Inc. ("McGraw-Hill") and its licensors reserve all rights in and to the work. Use of this work is subject to these terms. Except as permitted under the Copyright Act of 1976 and the right to store and retrieve one copy of the work, you may not decompile, disassemble, reverse engineer, reproduce, modify, create derivative works based upon, transmit, distribute, disseminate, sell, publish or sublicense the work or any part of it without McGraw-Hill's prior consent. You may use the work for your own noncommercial and personal use; any other use of the work is strictly prohibited. Your right to use the work may be terminated if you fail to comply with these terms.

THE WORK IS PROVIDED "AS IS". MCGRAW-HILL AND ITS LICENSORS MAKE NO GUARANTEES OR WARRANTIES AS TO THE ACCURACY, ADEQUACY OR COMPLETENESS OF OR RESULTS TO BE OBTAINED FROM USING THE WORK, INCLUDING ANY INFORMATION THAT CAN BE ACCESSED THROUGH THE WORK VIA HYPERLINK OR OTHERWISE, AND EXPRESSLY DISCLAIM ANY WARRANTY, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO IMPLIED WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE. McGraw-Hill and its licensors do not warrant or guarantee that the functions contained in the work will meet your requirements or that its operation will be uninterrupted or error free. Neither McGraw-Hill nor its licensors shall be liable to you or anyone else for any inaccuracy, error or omission, regardless of cause, in the work or for any damages resulting therefrom. McGraw-Hill has no responsibility for the content of any information accessed through the work. Under no circumstances shall McGraw-Hill and/or its licensors be liable for any indirect, incidental, special, punitive, consequential or similar damages that result from the use of or inability to use the work, even if any of them has been advised of the possibility of such damages. This limitation of liability shall apply to any claim or cause whatsoever whether such claim or cause arises in contract, tort or otherwise.

DOI: 10.1036/0071392211

To the animals:
May we be forgiven.

To the people:
May we learn to practice that which we most desire—
unconditional love.

PRAYER

*We shall pass through this world but once.
Therefore, any good thing I can do,
For any living being,
Let me do it now.
Let me not defer it or neglect it,
For I shall not pass this way again.*

—ANONYMOUS

Living Graves

*We are the living graves of murdered beasts
Slaughtered to satisfy our appetites
We never pause to wonder at our feasts
If kine, like men, can possibly have rights
We pray on Sundays that we might have light
To guide our footsteps on the path we tread
We're sick of war—we do not want to fight—
The thought of it now fills our heart with dread.
And yet—we gorge ourselves upon the dead!
Like carrion crows we live and feed on meat,
Regardless of the suffering and pain
We cause by doing so. If thus we treat
Defenseless animals for sport or gain,
How can we hope in this world to attain
The peace we say we are so anxious for?*

—GEORGE BERNARD SHAW, 1856–1950

CONTENTS

PREFACE			IX
CHAPTER	1	VEGAN ROOTS	1
CHAPTER	2	THE VEGAN IDENTITY	19
CHAPTER	3	THE WAY THE WEST WAS WEANED	33
CHAPTER	4	WHICH CAME FIRST?	43
CHAPTER	5	INVISIBLE OPPRESSION	51
CHAPTER	6	ENVIRONMENT IN CRISIS	59
CHAPTER	7	SHOOTING THE MYTHS	73
CHAPTER	8	ANIMALS AND ENTERTAINMENT	83
CHAPTER	9	SCIENCE: FACT, FICTION, OR FANTASY	97
CHAPTER	10	THE COMPASSIONATE CONSUMER	113
CHAPTER	11	THE BODY BEAUTIFUL	123
CHAPTER	12	ETHICS IN ACTION	129
CHAPTER	13	OF PRINCIPLE AND PRACTICE	141
CHAPTER	14	ASCENT AND EVOLUTION	153
CHAPTER	15	EMBRACING THE CHOICE	161
CHAPTER	16	REORIENTING THE COMPASS	173
CHAPTER	17	CHALLENGES, GIFTS, AND OFFERINGS	179
CHAPTER	18	THE VEGAN TABLE	185
CHAPTER	19	SECRET INGREDIENTS	199
CHAPTER	20	VEGAN NUTRITION	207

APPENDIX A	VEGAN NUTRITION CHARTS	233
APPENDIX B	MENU PLANNING USING THE VEGAN FOOD PYRAMID	247
APPENDIX C	SPECIAL INGREDIENTS AND VEGAN RECIPES	255
APPENDIX D	THE VEGAN LIFELINE: RESOURCES AND ORGANIZATIONS	317
APPENDIX E	RECOMMENDED READING	331
BIBLIOGRAPHY		333
INDEX		343

PREFACE

In the last analysis we must be judged by what we do and not by what we believe. We are as we behave—with a very small margin of credit for our unmanifested vision of how we might behave if we could take the trouble.

—GEOFFREY L. RUDD,
THE BRITISH VEGETARIAN,
SEPTEMBER/OCTOBER 1962

For tens of thousands of years, humans coexisted peaceably and equitably with the other inhabitants of this planet. We used the gifts of nature that were within our reach, generally taking only what was necessary to survive. We left the world intact, much as we found it.

Only in the last few thousand years have humans so exploited the Earth—ravaged its bounty, unbalanced its cycles, poisoned its terrain, fouled its waters, polluted its air, and impeded the natural evolution of plants, insects, other animals, and ourselves. Perhaps it is a uniquely human trait to overconsume and desecrate our habitat; yet, as history proves, this has not always been our custom. What has made us so cynical, greedy, and hardened to the suffering and widespread disintegration of the natural world?

Somewhere along our journey we lost our way. Humans have become more and more segregated from those with whom we share the planet, making it

easier to forget our place in the natural scheme of life. As we gain greater power to manipulate and destroy our environment, we alienate ourselves from it and view those who interfere with our “advancement” as enemies of progress. Despite our vast collection of material goods, nonindigenous Westernized humans have never felt more confused, stressed, violent, and isolated. We have become disenfranchised from the greater community of life, leaving us feeling at war with the natural elements and those who vie with us just to get their fair and rightful portion.

Western civilization focuses on the present and places great value on individual pleasure and enjoyment of the moment. Indigenous cultures more readily embrace a spirit of community and actively recognize that the present must be preserved for tomorrow. When we acknowledge the wisdom with which our ancestors lived, we may find the hope, courage, and guidance to change our current course of destruction.

There is little that separates humans from other sentient beings—we all feel pain, we all feel joy, we all deeply crave to be alive and to live freely, and we all share this planet together. The water, air, earth, and plants belong to no one except the community of life which connects us all.

If there is anything that differentiates humans from other living beings it may simply be the factor of choice. We have the option to heal or harm, nurture or destroy, respect or rape, protect or kill. The ability to choose does not necessarily elevate the human species, nor should one infer that it is a trait unique to humans. The capacity to choose should perhaps oblige us to be more responsible for our actions toward others. It is our duty to choose wisely, both collectively and individually, if we are ever again to find peace at any level.

Veganism advocates harmony, justice, and empathic living by acknowledging and respecting the interconnectedness of all life. It is an ethical beacon which can illuminate our moral path and steer us back toward reuniting with our global family. Its tenets can teach us how to live at peace with our world by becoming an integral part and defender of it.

This book details the broad principles and ethics that are the guideposts for people who practice a vegan lifestyle. Like many groups, the vegan community consists of men, women, and children of all ages and colors with diverse spiritual perspectives, cultural backgrounds, interests, and educational

levels. The information contained herein is drawn from archives, conversations, and interviews with pioneers and participants at the forefront of the vegan movement, extensive research conducted by experts in their respective fields, as well as from my personal experience living as a vegan for over sixteen years and as a vegetarian for over thirty years. It is not intended to be the final word on vegan living, nor do I propose to be a spokesperson for all vegans. The topic of vegan living is complex and vast and destined for continued study by philosophers, ethicists, clergy, politicians, sociologists, educators, health-care practitioners, environmentalists, peace workers, animal advocates, and social activists. It is my sincere hope that by sharing information about veganism we can gain deeper understanding of what it means to be human and humane.

Joanne Stepaniak conducts compassionate living workshops and vegan cooking classes throughout North America. If you would like to arrange a presentation for your group or organization, please contact her at P.O. Box 82663, Swissvale, PA 15218.

Edict of Independence

*Pity is the watchword
for unrecovered rebels
who never know the ecstasy
in conformity of self.*

*But I say joy is fleeting.
Perhaps it is the twisted mind
who sees with clarity
knots and gnarls and winding roads
that seduce the visionary,
horrify the sane.*

*I march to the rhythm of my own heart,
listening for footsteps gone or coming.*

A breed united by differences.

Sick or sound?

*Build an asylum to cage our souls,
choke our thoughts, smother our words.*

We will rise again like ghouls from a crypt.

Truth knows no death.

Silence speaks no truth.

*I sing our song of lunacy,
the heritage of heretics,
an anthem to the spirit
of those who have survived.*

—JOANNE STEPANIAK, 1990

ACKNOWLEDGMENTS

The human spirit is not dead. It lives on in secret. . . . It has come to believe that compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself to mankind.

—ALBERT SCHWEITZER, NOBEL
PEACE PRIZE ADDRESS,
“THE PROBLEM OF PEACE
IN THE WORLD TODAY”

Special thanks to Bud Sperry, who had the insight to recognize the need for a book on vegan living and then endeavored to make it happen; to Maria Magallanes for her clarity, patience, and guidance in steering this project to completion; to Matt Ball and Gene Bauston, two extraordinary people who have made great strides for veganism and had faith in my ability to bring such a project to fruition; to Michael Stepaniak, my best friend and life-mate, for his patience, guidance, endurance, insight, gentleness, commitment, and abiding love; to Michael Greger, for his acumen, sagacity, boundless energy, beautiful spirit, and heart of gold; to Ginny Messina, Norm Phelps, Brian Klocke, Mae Lee Sun, Freya Dinshah, Dean Smith, Stanley Sapon, Bret Davis, Syndee L’Ome Grace, and Ross Strader, who are among the kindest, most gifted, and most generous spirits I am privileged to know; and to Tom Regan, for his wisdom, inspiration, altruism, and infinite compassion. It is an honor to have the presence of all of you in this life and on these pages.

This book is a community venture in every sense. It would have been impossible without the contributions and support of numerous talented people who, when asked if they would be willing to assist, responded in the most vegan way possible—selflessly and magnanimously. Instead of being concerned about receiving individual credit for their efforts, they simply wanted to help get the message out about vegan living and the compassionate way of life. These are extremely busy, highly responsible individuals who donated time, research, wisdom, and knowledge so that others may fulfill their humane potential. Their generosity and collaborative energies demonstrate the true meaning of veganism. Each of these amazing people embodies the essence of love and compassion, which elevates the human spirit and makes the dream of a just world for all life imaginable.

The following people contributed expertise, research, writing, commentary, networking, access to vegan archives, editing, ideas, input, general assistance, support, and encouragement. They personify the vegan ethic in all that they do and symbolize the best of the human species. My gratitude to them is immeasurable:

Matt Ball, Brian Barker, Gene Bauston, Will Bonsall, Andy Breslin, Elizabeth Conrey, Madge Darneille, Bret Davis, Karen Davis, Ph.D., Freya Dinshah, Jay Dinshah, Ann Cottrell Free, Brian Graff, Sharon Graff, Syndee L'Ome Grace, Michael Greger, Alex Hershaft, Ph.D., Brian Jacobs, Michael Klaper, M.D., Brian Klocke, Howard Lyman, Michael Markarian, Virginia Messina, M.P.H., R.D., Eric Mills, Hillary Morris, Jack Norris, Marcia Pearson, Norm Phelps, Kevin Pickard, David Pimentel, Ph.D., Heidi Prescott, Tom Regan, Ph.D., Patti Rodgers, Julie Rosenfield, Stanley Sapon, Ph.D., Dean Smith, Michael Stepaniak, Ross Strader, Mae Lee Sun, Ethel Thurston, Molly Thorkildsen, Christina Vancheri, Donald Watson, Zoe Weil, Vernon Weir, and Brad Wolff.

Additional thanks to Peter Gilliver, chief general revision editor, and John Simpson of Oxford English Dictionaries in the United Kingdom.

Many people volunteered to be interviewed for this book in the hopes that their words and personal perspectives could provide support, guidance,

encouragement, strength, and insight for those exploring the vegan path. They exposed their hearts so that others could grow. Mirrored in their benevolence is the soul of vegan living:

Lisa Robinson Bailey, Matt Ball, Gene Bauston, Rynn Berry, Jeffrey Brown, Sally Clinton, Jennie Collura, Amy Cottrill, Lorene Cox, Irene Cruikshank, Saurabh Dalal, Madge Darneille, Karen Davis, Ph.D., Freya Dinshah, Jay Dinshah, Roshan Dinshah, Alan Epstein, Ann Cottrell Free, Scott Frizlen, Brian Graff, Sharon Graff, Anne Green, Ph.D., Michael Greger, Alex Hershaft, Ph.D., Shirley Hunting, Brian Jacobs, Shari Kalina, Michael Klaper, M.D., Brian Klocke, Maureen Koplow, Howard Lyman, Karaena McCormack, Tahira McCormack, David Melina, Vesanto Melina, R.D., Ginny Messina, M.P.H., R.D., Eric Mills, Hillary Morris, Jack Norris, Larry Pearson, Marcia Pearson, Carl V. Phillips, M.P.P., Ph.D., Kevin Pickard, Tom Regan, Ph.D., Marianne Roberts, Julie Rosenfield, Rhoda Sapon, Stanley Sapon, Ph.D., Narendra Sheth, Sonal Sheth, David Shiller, Rae Sikora, David Smith, Kim Stallwood, Michael Stepaniak, Mae Lee Sun, Christina Vancheri, Shelton Walden, Zoe Weil, Judi Weiner, Bernie Wilke, Brad Wolff, and Kai Wu.

Several grassroots and national and international groups and organizations were instrumental in providing information, advocacy, guidance, and networking. They tirelessly toil every day to protect animals—the most exploited, abused, neglected, maligned, and murdered beings on Earth. This is emotionally taxing, heartbreaking, grueling, and typically thankless work. We owe them our deepest gratitude for persisting in this arduous task, in the face of constant defiance, pitted against a world filled with hostility, antagonism, and apathy. I urge you to support them in any way possible in their efforts to make this world a safer, saner, and more just place for all life:

Action for Animals

American Anti-Vivisection Society

American Fund for Alternatives to Animal Research

American Vegan Society

Animals' Agenda/Animal Rights Network
Beauty Without Cruelty USA
Center for Compassionate Living
Culture & Animals Foundation
Farm Sanctuary
Greyhound Friends, Inc.
Greyhound Protection League
HEART (Humans, the Environment and Animals Relating Together)
New England Anti-Vivisection Society
North American Vegetarian Society
PAWS (Performing Animal Welfare Society)
The Fund for Animals
Toronto Vegetarian Association
Vegan Foods, Inc., Designer Food Laboratories
Vegan Outreach
United Poultry Concerns
The Vegan Society (England)

VEGAN ROOTS

1

People often say that humans have always eaten animals, as if this is a justification for continuing the practice. According to this logic, we should not try to prevent people from murdering other people, since this has also been done since earliest of times.

—ISAAC BASHEVIS SINGER

THE BIRTH OF A MOVEMENT

Long before the term *vegan* (pronounced VEE-gn) came into existence, there were individuals in the vegetarian movement who experimented with diets and lifestyles free from all products of animal origin. Often branded as extremists even by fellow vegetarians, these pioneers were few and far between and never formally organized as a group.

In July 1943, a letter from Leslie Cross appeared in *The Vegetarian Messenger*, the newsletter of the Leicester Vegetarian Society in England, expressing concerns about the use of dairy products by vegetarians. In March 1944, *The Vegetarian Messenger* published a summary of a lecture entitled “Should Vegetarians Eat Dairy Produce?” presented by Donald Watson at a society meeting in December 1943. In August 1944, Donald Watson and Elsie Shrigley discussed the desirability of forming a coalition of nondairy vegetarians. They

1

approached the society to see if it would authorize such a subgroup and consign a page of *The Vegetarian Messenger* for them to express their views. Although sympathetic, the executive committee of the society rejected their proposal. In November 1944, Donald Watson, Elsie Shrigley, and five other interested people met at the Attic Club in Holborn, London, to discuss the name and formation of a new society. According to Elsie Shrigley, as reprinted in *The Vegan*, spring 1962, “It was a Sunday, with sunshine and a blue sky—an auspicious day for the birth of an idealistic movement.”

WHAT’S IN A NAME?

Although some vegetarians have claimed that the word *vegetarian* is derived from the Latin *vegetus*, meaning “full of life,” and not from the word *vegetable*, Donald Watson contends:

The vegetarian movement has repeated this since its early days, and I suspect because of the frequent taunts that dairy produce and eggs can hardly be classed as vegetarian [coming from vegetables]. It has always seemed to me that this was a clever way to get round its critics.

The word *vegetarian* was defined in 1847 by the people who became the first members of the Vegetarian Society of Great Britain to describe individuals who would not eat meat, fowl, or fish. (Previously, those who abstained from eating meat were called Pythagoreans.) Donald Watson coined the word *vegan* when he grew tired of writing *total vegetarian* to describe vegetarians who do not use dairy products. The term prevailed over other suggestions at the time, including *dairybans*, *vitans*, *neovegetarians*, *benevores*, *bellevores*, *all-vegas*, *sanivores*, and *beaumangeurs*. It was derived from the word *vegetarian* by taking the first three letters (*veg*) and the last two letters (*an*) because “veganism starts with vegetarianism and carries it through to its logical conclusion.” As the originator of the word, Donald Watson, as quoted in *The Vegan*, spring 1989, is quite adamant that the pronunciation is with a long *e* and a hard *g*—not “veggan,” “vaygun,” “vayjun,” or “veejun.” The first published use of the word *vegan* was recorded in the *Oxford Illustrated Dictionary* in 1962.

Following are the dates when the term *vegan* has appeared in the *Oxford English Dictionaries* and how it has been defined:

- 1962—*Oxford Illustrated Dictionary*
Vegetarian who eats no butter, eggs, cheese, or milk.
- 1973—*Shorter Oxford English Dictionary* (Addenda)
A strict vegetarian; one who eats no animals or animal products.
- 1976—*Concise Oxford Dictionary* (7th ed.)
[Person] eating no animals or animal products; strict[ly] vegetarian.
- 1986—*Oxford English Dictionary Supplement* (vol. 4)
A person who on principle abstains from all food of animal origin; a strict vegetarian.
- 1989—*Oxford English Dictionary* (2d ed.)
A person who on principle abstains from all food of animal origin; a strict vegetarian.
- 1993—*New Shorter Oxford English Dictionary*
A total vegetarian, i.e., one who avoids dairy products and eggs as well as meat and fish.
- 1995—*Concise Oxford Dictionary* (9th ed.)
A person who does not eat or use animal products.

THE PHOENIX RISES

After the Vegetarian Society rejected Donald Watson's proposal, he wrote a letter that outlined plans for a new society, which was printed in *The Vegetarian Messenger*. In response, thirty readers each sent him one shilling to cover the cost of the first four quarterly issues of a newsletter he offered to publish under the name *The Vegan News*.

This was a formidable time to initiate a new social movement. World War II was ending, shortages were rampant, and food rationing was at its most severe and would continue for another seven years. Vegetarians were successful in procuring extra cheese rations in place of meat, but vegans' attempts to obtain similar concessions were futile. There were no vegan cookbooks, and

vitamin B₁₂ had not yet been discovered. Some vegans did not fare well. Once the role of vitamin B₁₂ was explored and better nutritional guidance was received, the situation for these determined trailblazers greatly improved.

Donald Watson commented in an article in *The Vegan*, summer 1988, entitled “Out of the Past,” on why The Vegan Society was conceived during such a difficult period:

Perhaps it seemed to us a fitting antidote to the sickening experience of the War, and a reminder that we should be doing more about the other holocaust that goes on all the time. Or perhaps it was that we were conscious of a remarkable omission in all previous vegetarian literature—namely, that though nature provides us with lots of examples of carnivores and vegetarians, it provides us with no examples of lacto-carnivores or lacto-vegetarians. Such groups are freaks and only made possible by man’s capacity to exploit the reproductive functions of other species. This, we thought, could not be right either dietetically or ethically. It was certainly wrong aesthetically, and we could conceive of no spectacle more bizarre than that of a grown man attached at his meal-time to the udder of a cow.

EMANCIPATION PROCLAMATION

In November 1944, The Vegan Society published the following manifesto:

The Aims of The Vegan Society are:

(1) To advocate that man’s food should be derived from fruits, nuts, vegetables, grains and other wholesome non-animal products and that it should exclude flesh, fish, fowl, eggs, honey, and animals’ milk, butter, and cheese.

(2) To encourage the manufacture and use of alternatives to animal commodities.

The Vegan Society seeks to abolish man’s dependence on animals, with its inevitable cruelty and slaughter, and to create instead a more reasonable and humane order of society. Whilst

honouring the efforts of all who are striving to achieve the emancipation of man and of animals, The Vegan Society suggests that results must remain limited so long as the exploitation in food and clothing production is ignored.

The Vegan Society is eager that it should be realised how closely the meat and dairy produce industries are related. The atrocities of dairy farming are, in some ways, greater than those of the meat industry but they are more obscured by ignorance. Moreover, The Vegan Society asserts that the use of milk in any form after the period of weaning is biologically wrong and that, except when taken directly from the mother, it becomes polluted and unsafe. The Society, therefore, sees no honourable alternative but to challenge the traditions of orthodoxy by advocating a completely revised dietary based on reason and humane principle and guided by science and [designed] to meet physiological requirements.

It is not suggested that Veganism alone would be sufficient to solve all the problems of individual and social well-being, but so closely is its philosophy linked with morality, hygiene, aesthetics and agricultural economy that its adoption would remedy many unsatisfactory features of present-day life. Thus, if the curse of exploitation were removed, spiritual influences, operating for good, would develop conditions assuring a greater degree of happiness and prosperity for all.

This manifesto was especially significant because it called for the abolition not only of all foods of animal origin but of all animal-based commodities as well. Furthermore, it emphasized the moral, spiritual, social, health, and economic advantages of living by humane principles.

BEARING FRUIT

In the spring of 1946, the Leicester Vegetarian Society published *Vegetarian Recipes Without Dairy Produce*, by Margaret B. Rawls. That summer, The Vegan Society published its first cookbook, *Vegan Recipes*, by Fay K. Henderson. At the fall meeting, Donald Watson was elected the first president of The Vegan

Society, and the following day he accepted an offer to become the society's first life member.

In "The President's Log" of *The Vegan*, spring 1948, Donald Watson stated:

The vegan case has proved itself impregnable against all reasonable criticism. The moral argument is so strong that no one dares to oppose it, and the physiological benefit is proved in practice. The economics of veganism are demonstrated to be sound by the fact that in time of economic crisis, nations tend to move toward vegan diets—the greater the crisis, the greater the move.

John Heron, then editor of *The Vegan*, wrote in the winter 1954–1955 issue:

Veganism, startling and extreme to so many at its inception, now, after ten years, finds its ideals echoed throughout the world. Among a discerning minority in Europe, North America, in India and in Japan, the word "veganism" is known, its meaning and significance accepted and acknowledged.

WESTWARD, HO!

The emphasis of the British vegan movement was primarily on ethical concerns or, to use the phrase coined by Albert Schweitzer, "Reverence for Life" considerations. In the United States, interest in vegetarianism peaked during the mid-nineteenth century through the early part of the twentieth century, with the prevailing focus on health issues. Interest in vegetarian diets and diet reform in the United States declined toward the middle of the twentieth century. It was around this time that government organizations began producing and distributing food guides, all of which placed a heavy emphasis on meat and dairy products.

Nevertheless, a vegan movement had begun to take hold in the United States, albeit with little fanfare. As early as 1948, Dr. Catherine Nimmo, an ardent vegan since 1931 (more than a decade before the term was even created),

sample content of The Vegan Sourcebook (Sourcebooks)

- [Disney at Dawn \(Kingdom Keepers, Book 2\) for free](#)
- [read *The Grimjinx Rebellion \(The Vengekeep Prophecies, Book 3\)* pdf, azw \(kindle\)](#)
- [read **Fair and Balanced, My Ass!: An Unbridled Look at the Bizarre Reality of Fox News** book](#)
- [download Fairy Bad Day](#)
- [Last-Minute Optics: A Concise Review of Optics, Refraction, and Contact Lenses \(2nd Edition\) here](#)

- <http://hasanetmekci.com/ebooks/Six-Years.pdf>
- <http://louroseart.co.uk/library/The-Grimjinx-Rebellion--The-Vengekeep-Prophecies--Book-3-.pdf>
- <http://redbuffalodesign.com/ebooks/The-Wreckage.pdf>
- <http://redbuffalodesign.com/ebooks/Fairy-Bad-Day.pdf>
- <http://nautickim.es/books/Notes-on-a-Scandal--What-Was-She-Thinking-.pdf>