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## The Vegetarian Magazine November 1904

The Vegetarian Magazine

Jessie S. Pettit Flint  
*The Vegetarian Magazine*

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ADAM ❖ HESIOD ❖ GAYTAMA ❖ ISAIAH ❖ DANIEL ❖ PLATO ❖

# The Vegetarian Magazine



OROASTER ❖ ARISTOTLE ❖ SENECA ❖ OVID ❖ PLVTARCH ❖



Vol. 9 No. 1  
NOVEMBER, 1904

IN THIS ISSUE:

**How to Live Long**

**Relation of  
Diet to Disease**

**Value of Deep  
Breathing**

Etc., Etc.

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LINNÆVS ❖ GRAHAM ❖ SHELLEY ❖ TOLSTOI ❖ OSCAR II ❖



meat, especially in hot weather, overheats the stomach. They will tell you, also, that the blood becomes unwisely heated, the nerves excited and the general system disarranged.

There is more nourishment in a couple of bananas than in a pound of bloody meat cut from the carcass of some steer or old cow. As it is now, lumpy-jawed cattle and cholera hogs are often digested by carnivorous mankind. The whole meat menu, in summer especially, is an unclean thing to contemplate.

Meat develops savage tempers, easily-excitabile brains and in many cases vicious and brute-like dispositions.

When we cease to make the carcasses of cows and swine and greasy yews our principal food we shall have a higher moral tone throughout the race. There will be less crime and more gentleness—more forbearance and high-minded heroism.—*Joliet (Ill.) Republican.*

### Leprosy and Christianity.

Dr. Jonathan Hutchinson, a distinguished surgeon (formerly president of the Royal College of Surgeons), who recently returned to England after an investigation of the cause of leprosy, says:

"Wherever Catholic missions are successful, leprosy increases. My calculation is that the risk to a Catholic convert is twenty-fold of that of one who remains in the Hindu faith. If I dare trust my figures, it may possibly in Bengal reach ninety-fold."

Dr. Hutchinson quotes the census returns in support of his theory. He says the Indian jain, who is a vegetarian, almost absolutely escapes from leprosy, while the Catholic suffers fearfully, and he expresses the opinion that this is a proof that the disease is non-contagious.—*City and State.*

(Continued from page 10.)

fort of his driver. The low word, spoken in kindness, is all-sufficient. You can make an intelligent companion of your horse or you can make him a driven slave.

A Kentucky gentleman who owns a large string of thoroughbreds, and who has won many races with the fine animals, permits no unkind word to be spoken to them, either at his ranch or on the race-course.

The driver who yells at his horse as if the animal were deaf is a poor horseman. The driver who employs loud imprecations and curses is a tyrant. The driver who jerks the reins or beats his horse upon the slightest provocation is brutal. Who in any way abuses one of the greatest gifts God has given to man does not deserve to own a horse.

One sometimes wishes the doctrine of the transmigration of souls were true. It would be the irony of fate to turn a brutal driver into a horse, compelling him to wear an iron bit in his tender mouth, to assail his delicate ears with abusive cursing and to make him feel upon his back the sting of the cruel lash. Exceeding firmness and exceeding kindness will conquer and control any horse.

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## THE DINING ROOM

Conducted by Jessie S. Pettit Flint

### THANKSGIVING.

Give thanks for love. Without love, our thanks are a farce and our feast but a material symbol. But love is a living, forceful power. Love for not only the human race, but for all life—love for our fellow creatures. We rejoice in their joy, we give thanks with them for the beautiful presentation of life on the physical plane. To live! To breathe! To love! It is to them as it is to us. Personal language differs, but the language of heart and life is universal, and its key note is love. The very act of sounding the key note brings rejoicing. Ah, the love that gathers into the heart of all life, all sorrowing, joyous life—rich in shadow and in sunshine—sounding to the depths, and reaching to the heights!

At this season, when thousands of helpless, loving creatures are sacrificed for the feast, let us give thanks that the number spared increases year by year. Man is learning to sound the key note. Slowly comes the growth of a better life, and a spiritual unfolding—but when it comes, there also comes peace. The cruel knife will be sheathed, and the bloody combats will have passed away. For this hope and for this love, let us give thanks.

### A Holiday Dinner.

Clear Soup.

Vegetarian Turkey. Walnut Dressing.

Baked Sweet Potatoes.

Olives.

Celery.

Cranberries.

Fresh Fruit.

Nuts.

### CLEAR SOUP.

Take the outside stalks from a bunch of celery, leaving the center for table. Wash and cut in small bits. Peel and slice fine one half as much onion as you have celery. Place together in a stew pan, cover well with water and stew till tender, when press through a fine wire strainer. Thicken with sago and cook till perfectly clear. Salt to taste, and at serving time beat in one dessertspoon of salad oil to each plate. Celery seed can be used if celery can not be obtained, and a very small amount will give the flavor desired. This soup, when properly made, should be of the consistency of porridge, and well flavored. It needs no accompaniment.

### VEGETARIAN TURKEY.

Lentil pulp, one cup,  
Lima bean pulp, three-fourths cup,  
Boston crackers, four,  
Granose flakes, one-half cup,  
Eggs, two,  
Salt, celery salt, sage,  
Bread crumbs, rolled fine, one-half cup.

Lay the Boston crackers on the bottom of a small granite pan, and pour boiling water on them, a little at a time, till they absorb all the water they will hold. While they are softening, stir the lentil and bean pulp together and whip in one egg and the yolk of the other egg, the minced onion, salt, celery salt, and sage to suit, beating all together thoroughly, putting granose flakes in last and mixing lightly. Break the crackers with a fork and beat in the white of one egg, salt and celery salt to suit the taste. Put one-half the pulp



mixture in an oiled baking pan, and spread all of the cracker over it—then carefully cover with the rest of the pulp mixture, and sprinkle with bread crumbs. Bake in a moderate oven till nicely browned.

#### WALNUT DRESSING.

Granose flakes, two cups,  
Chopped walnut meats, one-half cup,  
Olive oil, one tablespoon,  
Salt, celery salt, powdered parsley and dill.

A few moments before time to serve, place the flakes in stew pan, with a dash of celery salt, parsley and dill, and salt to taste, and slowly add hot water, beating till the flakes are a light feathery paste while heating for a moment on top of the stove. Then remove from the stove and beat in the oil and chopped walnut meats. Serve a small spoon of this dressing by the side of each slice of the Vegetarian turkey, and if you like, balance it with a square of cranberry jelly, or some cranberry sauce. Note one point in the making of this dressing—the oil and nuts are *not* cooked with the other ingredients. This recipe will make six plates. If granose flakes are not available, any similar flake, such as Malta-Vita, or Force, will do. Or if flakes are not at hand, use cracker or bread crumbs.

\* \* \* \* \*

If sweet potatoes are not to be had, a Hubbard squash baked in the half shell, in a slow oven, will make a good substitute. When done, scrape out and season with salt and butter, or oil, and press into a serving dish. The cranberries can be made into jelly or sauce, plain, or combined with apples or vegetable gelatine. This is a matter of personal taste and

convenience. The selection of bread is also left to the house-wife.

#### COMPARATIVE VALUE.

For the benefit of those who fear there is a lack of building material in the preceding menu, let us compare the Vegetarian turkey with one of flesh. One of our best authorities says: "Turkey contains, refuse 22.7, water 42.4, protein 15.7, fat 18.4, ash .8." Lentils and Lima beans do not contain any refuse.

Lentils hold 10.7 water, beans 11.1, and of protein lentils contain 26.0 and Lima beans 15.9, while in fat and carbohydrates Lima beans stand as high as 68.9 and lentils 60.1. In ash, that brain, nerve, bone and tooth builder, lentils hold 3.2, and Lima beans 4.1. Note the figure for ash in the turkey of flesh, look at the refuse and the water, see the difference in protein, and fear no longer to try the more wholesome and sustaining Vegetarian diet. Our "Vegetarian Turkey" also contains wheat in the form of flakes, bread crumbs, and crackers, with eggs—and there are walnuts in the dressing. This makes the sustaining and building properties so great, that a light, clear soup was selected to precede the dish of honor in the above menu.

#### Some Meatless Dishes.

##### RICE AND PEA PATTIES.

Half and half of boiled rice and stewed split peas, both drained and salted to taste. Mix with a fork and shape into patties, using a spoon and knife for the purpose. With the knife, cover the top of the patty with beaten egg, and slip the patty from the spoon, egg downward, into some fine bread crumbs. Now cover the upper side of the patty with the beaten

egg, and sprinkle with crumbs and it is then ready to gently slip into an oiled baking pan. Bake till thoroughly heated through and the crumbs are a golden tint. Serve hot with a rice tomato sauce.

#### SAUCE.

Two-thirds rice porridge and one-third strained tomato, heat together and salted to taste. At serving time, beat in a generous amount of ground peanuts, or peanut butter, if you have it. If not, use dairy butter or salad oil. It is very nice to use half oil and half ground nuts, but on no account cook them in—simply *beat* them in when ready to serve.

#### LENTIL TOAST.

Cook some slices of good, home-made bread in a slow oven till they are golden brown, brittle, and tender. Cover with stewed lentils prepared as follows: Look over, wash, and put to soak the required amount of lentils the evening before they are wanted. In the morning, put over the fire and gently stew till tender. Do not *over* cook, as the fine flavor will then be lost. Salt to taste, cover closely and set aside till wanted. At serving time, reheat, and when hot and ready to pour over the toast, add a small piece of butter, or a little salad oil. If the lentils are not old, they will cook quickly. Lentil toast, a baked potato, a light salad, and with fruit to finish, makes an excellent lunch, or even a dinner with the addition of a soup and nuts.

#### LENTIL DRESSING.

Fill a baking bowl one-third full of "Energy" and cover with hot water. Add an equal quantity of stewed lentils, one minced onion, two eggs, and salt to taste. Mix thoroughly, and bake as for a custard with bowl set in a pan of hot water, and the oven slow. (Bread crumbs can be

used in place of Energy, but are not as rich or sustaining.)

#### SOME HOLIDAY DAINTIES.

As this is the Holiday Season, the season of sweets and pastry, it may not be amiss to give some recipes that can take the place of cake and candy, and thus preserve the health and happiness of the household.

#### FLAKE PUFFS.

Separate the whites from the yolks of four eggs. Put a pinch of salt in each, and to the yolks add one-fourth cup of fine granulated sugar and a good grating of nutmeg. Beat the whites till they will not fall from the bowl when inverted.

Then beat the yolks and sugar thoroughly. Cut out one-half of the whites and blend with the yolks. Now put in two cups of Malta-Vita flakes, and chop them in with a beating motion, gently and carefully mixing, so as not to break down the air cells incorporated in the eggs. Put in the rest of the whites, and one more cup of the flakes. Mix gently. Drop in hot, buttered, iron gem pans, and bake in a moderate oven till the egg is set. Other flakes can be used if Malta-Vita can not be procured. Granose flakes are good, but being lighter, require a greater measure, *four* cups (scant) being necessary—while the three scant cups are quite sufficient of Malta-Vita. By *scant*, we mean a cup *almost*, but *not quite even full*. A very little cinnamon can be used instead of nutmeg, and when cold, a light chocolate frosting can be put on if desired. These puffs have a food value, are nourishing as well as delicious, and are acceptable to old and young alike.

#### FRUIT SANDWICH.

Take figs, dates (with stones removed) seeded raisins, citron, and walnut meats.



Equal parts of figs, dates and raisins, enough citron to flavor, and about one cup of walnut meats to three cups of fruit, with a dash of salt. Pass all through the nut grinder, first coarse, then as fine as possible, thoroughly mixing and blending. Pack in jelly glasses, cover and put in a cool, dark place. When wanted, slip from the glass, slice thin and press between two triscuits. If neatly done, they are very pretty—and are certainly appetizing and healthful, and also possess food value.

#### CHOCOLATE DATES.

Procure well flavored dates, roll them in melted chocolate, and place upon waxed paper to harden. If it is not considered too much trouble, the stones can be removed and the cavity filled with chopped nuts before covering with the chocolate. As a finishing touch, and one which makes it seem very like a Christmas dainty, prepare some delicately colored tissue papers, fringing the ends, and wrap the chocolate covered dates in them. A small slip of paper on which is written a quotation, or motto, can be folded within, thereby providing a mental feast, as well as one that appeals to the taste and sight.

#### How to Grow Beautiful.

Raise your head, throw off your sadness,  
Never let your rosebuds chill;  
Cultivate each germ of gladness,  
Beauty then your life will fill.

There is evidently a way for every individual to live so as to become beautiful. It will be found, on examination, that you carry the work of your life in your face, and are either good-looking or the reverse as your thoughts and acts have been good or evil. I know you will often hear it remarked that beauty is only skin deep, but believe me when I tell you that this old proverb is not true. Beauty reaches far deeper than the mere outward surface. It must come from within, being a product of the interior life, that incomprehensible agent known as the vital power or force, and therefore is as deep as the very soul itself.

Every kind of work in which we engage, every movement of your body, every thought

that emanates from your mind, all leave their impressions on your hands and face, and go to form your character. In fact, what you are each moment is determined by the sum total of these impressions. If good thoughts and impressions prevail your face will look good and beautiful. If bad thoughts and impressions prevail your face will look mean and ugly. In other words, as are your thoughts and acts so will be your hands and face, and so will be your life and character. If you will but take the trouble to examine into the matter carefully for yourself you will readily discover that people who look mean and ugly have mean and ugly thoughts. In the language of Bulwer-Lytton, "Some men are uglier than they have any business to be." Their thoughts are ugly, they act ugly and as a result they look ugly.

On the other hand, you will find that those who look pure and beautiful have pure and beautiful thoughts and consequently live pure and beautiful lives. Just notice the features and expression of those who have been benefactors of the race—a blessing to mankind. They are literally clothed with beauty, while a halo of glory enshrouds the forms of this grand and glorious company. Their burning thoughts have melted that which is low, gross and groveling out of their natures, insomuch that their faces are illuminated and beautified by the indwelling and radiated light of a high and holy aspiration, by an honest, benevolent and holy life. And even now they look like men and women of a superior order of beings, standing as they do enrapt and emblazoned in a glory that shall never fade away.

What is needed to become beautiful is a perfect and harmonious growth and development of all the faculties of both body and mind. The most attractive face and figure is the one that is most fully rounded, the most completely developed on every side. If any of the faculties remain uncultivated, or if any organ or sign of a curve is deficient in size, it can not help but injure the harmony and symmetry of the entire face. Consequently the most beautiful are those having the most perfect and the fullest manifestations of life. These are the ones whose notions and desires have been prompted by the loftiest aims and the noblest good, and who have, step by step, risen above the gross and groveling things of time to that which is high and noble, beautiful and eternal.

It is undoubtedly by the positive force of thought that the expression of virtue or vice is imprinted on the lineaments of the face and the features improved or injured. You will find the more you develop your selfish nature the more cramped and narrow-minded you will become, and your face will correspondingly become mean and unattractive. Selfishness at best will finally defeat itself, but nobility of soul will give expansion to the intellectual and moral faculties, an expansion which really means soul culture and outward growth. Ed-

mund Spencer very truly and forcibly expresses this idea in the words:

"From out the soul the body form doth take,  
The soul is form and doth the body make."

If you are selfish and seek to draw everything to yourself you must in consequence contract your mind as well as lessen your own pleasures. On the other hand, the more you cultivate the moral, the social and the intellectual faculties the more will your soul expand and your face accordingly will become more intelligent and beautiful. In fact, beauty of mind, beauty of face, and beauty of character go together, and are inseparably connected. The body is the image of the mind, as much as man is the image of God.

Rest assured, in whatever condition you are, or vocation in which you are engaged, you will always find that

It is an art worth cultivating  
Growing beautiful with age.

—W. K. Burr in *Psychic World*.

#### [Cultivation of the Memory.

URIEL BUCHANAN.

A poor memory is caused by an unstable condition of the mind. Those who have the habit of mind wandering invariably have poor memories. One of the most important factors

in training the memory is interest and attention. Another vital principle is the law of association. There is always a group of related facts which are closely associated in the mind. There is an alliance of one thought to another in such a way that the mere presentation of one will at once call up the other. Every impression is photographed on the brain cells. If it were possible to have a magnifying glass of sufficient power we could see in the brain an organized group of tiny pictures, a miniature world which contains every impression we have received from the past. These impressions are rolled up in the convolutions of the brain. They are stored away, and they become deeper and more unavailable in proportion to the number of years which have passed since they were photographed on the brain. Hence the experience of childhood becomes more vague with the march of the years. But it is possible to train the faculties so as to be able to recall scenes of early childhood. Man is related to all the past as well as to the future. When one realizes this to be true, when he knows that every thought and act of the past has entered his life and has been indelibly stamped on his inmost consciousness, he will learn to guard well his mind and cultivate ennobling thoughts which he will be glad to recall when his life's work is nearing completion.

The remarkable powers of memory possessed by a few has suggested the probability of some unusual gift or endowment in that direction. Napoleon was the possessor of a powerful memory for figures. John Wallis, the renowned mathematician, achieved marvels in remembering. The most notable artists have given ample evidence of unusual memory of forms, and the instances are numerous where memory of the features of different individuals has been equally remarkable. Turner carried the details of a landscape so perfectly in his mind that having drawn an outline of a bit of scenery he was able, months afterward, to fill in every minutest item necessary to faithfully represent the same. Michael Angelo also possessed a like retentive memory of form and detail.

Vidocq, the French detective, could recognize a face he had once seen, no matter how well disguised the individual who possessed it might be.

Simonides, the Greek poet, was the originator of the first system of memory culture. But the methods as used by the ancients were unsatisfactory. The student was told to call up a mental picture of a building, the rooms of which were furnished with memory pictures whose location and purpose he was supposed to be perfectly familiar with. He would place one idea in the hall, one in the parlor, and so on with the rest, going over the windows, the chambers, to the statues and similar objects. This done, when he wished to remember a

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