

— THE —
VEGAN

Volume IX

Summer, 1955

Number 5

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"Give me leave only to tell you that God of His infinite goodnesse and bounty hath by the medium of PLANTS bestowed almost all food, clothing and medicine upon man". THOMAS JOHNSON (1633)

Published quarterly by the Vegan Society. Veganism is the doctrine that man should live without exploiting animals. The Vegan Society seeks to end this exploitation in its many forms, advocates that man's food should be derived solely from the vegetable kingdom to the exclusion of all animal products, encourages the production and use of alternatives to commodities of animal origin, promotes veganism at home and abroad, and facilitates contacts between those endeavouring to further the aims of the Society.

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THE VEGAN

Journal of the Vegan Society

Vol. IX

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EDITORIAL

VEGANISM AND VITAMIN B₁₂

We believe that the vegan diet is mankind's true diet, the one for which man has been designed, and the one that enables him to enter into a correct relationship with the rest of living nature. Therefore we do not believe that the vegan diet is deficient in anything. In so far as the structure of man, nature and the universe is based on moral order, the vegan diet, because it is ethically sound, not only provides all man's nutritional requirements, but provides them in a form most compatible with the development of his higher nature.

This, of course, refers to the vegan diet *in its fullness*. After only ten years or so of organized veganism we cannot expect to know what complete potentialities the vegetable kingdom has to offer in the way of nutritive foods. Thus, with respect to vitamin B₁₂, it appears (are we really sure?) that the staple foods consumed by vegans in this country do not contain significant amounts of this vitamin. But we have faith that somewhere within the wide range of growing things (on land or in the sea) offered by nature there is a product that does contain significant amounts of this vitamin sufficient indeed to meet the requirements of vegans. Here, then, is a major line for nutritional research, a line that has very great significance for the future dietary habits of mankind.

Until such a food is located and made, if necessary, into a palatable product, should the newcomer to veganism supplement his dietary with laboratory preparations of B₁₂? Yes and No. Yes, if he allows himself to be alarmed by the small number of vegans who have had severe illnesses the signature of which has been a marked deficiency of Vitamin B₁₂. No, if he reflects that some vegans have, over the years, acquired significant amounts of Vitamin B₁₂ from somewhere or other.

These points need elucidating. We, as vegans, seem to vary with respect to the amount of Vitamin B₁₂ that we are carrying around within us. Some have sufficient, others have insufficient. Those who have sufficient, *if* they do not acquire it ready-made from their food, *probably*, as has been suggested, obtain it from certain bacteria in their intestines, which manufacture it in the culture provided by the dietary ingredients. But why should some vegans benefit from the symbiotic charity of their tiny guests, while others either fail to attract such guests or fail to receive assistance from them if they are present? The problem is not an easy one to solve. Is it something to do with diet, heredity, age, temperament, nervous or emotional stresses and strains, worry, overwork, fast living and so on? Here, then, is clearly another very important line for current research: to determine precisely what the conditions and requirements are for the manufacture of vitamin B₁₂ in the intestines by bacteria—(provided, that is, that we are quite sure that vegans who have sufficient B₁₂ are *not* obtaining it from some unsuspected source in their dietary).

From the standpoint of what one might call a natural (which is also a highly spiritual) philosophy, and of ethics, and of the faith and courage of its adherents, the validity and deep potential significance of veganism is assured. But until either or both of the two vitally important lines of research which I have outlined have been led to satisfactory and resolute conclusions, veganism cannot be said to have attained to scientific validity. When we know that there is a vegan food containing ample amounts of vitamin B₁₂, or when we know precisely under what conditions certain types of intestinal flora will get busy and manufacture our Vitamin B₁₂ requirements down below, then the final stumbling block on the pioneer vegan pathway to the future will have been swept away.

Until such definite knowledge is obtained—and there is surely no doubt that it will be obtained—it would be foolish to pretend that laboratory preparations of vitamin B₁₂ are not of great assistance to those who have been found to have insufficient of this vitamin in their systems. But the use of laboratory preparations of vitamin B₁₂, however helpful or very necessary they may be in certain cases, can only be considered to be a temporary measure, a stop-gap so to speak, in the history of veganism. They will help us until the definite knowledge of which I have spoken is acquired. This attitude is not based on any stubborn prejudice against pills or tablets just because they are pills or tablets. It is rather the total credentials of veganism that are at stake. We believe that veganism is sufficient unto itself. If, because of the problem of vitamin B₁₂, there has up to the present been an element of hazard in the application of veganism, this is merely because the *modus operandi* of its self-sufficiency has not yet been fully discovered. The positive approach is not to conclude from the element of hazard that wholesale supplementation with vitamin B₁₂ preparations is necessary, but rather to strive to eliminate the need for such

supplementation by solving the whole problem of vitamin B₁₂ within the confines of veganism itself. And this, along the lines that I have suggested.

With respect to intestinal gardening—the cultivation, that is, of vitamin B₁₂—producing intestinal flora—we must first observe, of course, that cows and other herbivorous animals presumably obtain their vitamin B₁₂ requirements from their intestinal flora. But then the diet and the whole alimentary structure of the herbivorous animal is somewhat different from that of the human. However, it would seem safe to assume that a goodly proportion of raw vegetables and fruits in the human dietary is likely to provide a suitable soil on which the appropriate micro-organisms may grow and do their valuable work. A further factor is the necessity for an adequate intake of cobalt, since vitamin B₁₂ is a cobalt-protein complex. Although cobalt in itself does not necessarily guarantee adequate supplies of vitamin B₁₂, it is clear that cobalt must be present in the intestines before vitamin B₁₂ can be synthesized. In this respect, Mr. Le Huray, in *The Vegan* for Autumn, 1954, recommends the inclusion in the dietary of mineral rich foods such as watercress, celery, nettle, dock, dandelion and chickweed. Such ingredients, inasmuch as they seem to be approaching herbivorous standards, may possibly be excellent intestinal fertility foods. Edible sea-weeds, and sea-weed preparations may also be of great value. As the intestinal supply of vitamin B₁₂ is still only a probability, and as the precise requirements for encouraging the growth of the right kind of bacteria are not definitely known, intestinal gardening is at present necessarily experimental. But I suspect that this problem will finally be solved in terms of an analysis of dietary intake, together with a full acknowledgement of the profound effect psychosomatic factors have upon human metabolism.

I cannot pursue this whole theme any further here, but vegans may rest assured that they have set their feet on a path whose full rationale will increasingly be disclosed as the years go by.

JOHN HERON

A VEGAN EMBLEM

We are still considering ideas for a symbol or emblem suitable to depict in simple and striking pictorial form the ideals of veganism. We have so far received nowhere near enough suggestions to form a basis for selection. So please send in your ideas and designs to the Editor.

VEGANS FOR THE SAHARA

Richard St. Barbe Baker

Founder of *The Men of the Trees* and Leader of the Sahara University Expedition, 1952—1953. Author of *Sahara Challenge* and *Green Glory*.

There are times in the evolution of man on the planet when he is forced to make a choice. The tragedy has been in the past that he has generally made a bad choice. The story of the destruction of forests, and man-made deserts, is evidence of this. The folk stories of the human race record his choice. In the beginning man was a horticulturist and lived on his garden produce, but falling from his high estate, he lowered himself to eat meat. He domesticated animals, became a herdsman, and the first organised warfare was when he fought with his fellow herdsmen for grazing land for their flocks and herds. Man fought his brother man and the forest. He felled and burned the trees to increase grazing land. The spring water-table which from time immemorial had been maintained through protective tree covering, sank. Dessication spread and deserts were made. Slowly but surely the meat eaters gained ascendancy over the fruitarians. In times of war and famine man sometimes killed and ate his fellow men. Conquests became the order of the day: man against man; man against the forest; man against Nature, and so it continued through the ages. Man has a bad record as a forest destroyer, cutting and burning greedily and recklessly. He has turned the forest into desert until now we are faced not only with timber famine but with a food famine. In his greed and folly he has been skinning the earth alive.

The Ancients believed that the earth was a sentient being and felt the behaviour of mankind upon it. We have no proof to the contrary, therefore surely it would be wise to accept that point of view and act accordingly. To-day we are faced with an appalling dilemma: of the earth's 30 billion acres already nearly 9 billion acres is desert. We know that if a man loses one-third of his skin he dies, if a tree loses one-third of its bark it dies, and the earth will assuredly die if it loses one-third of its tree cover. The water table will sink beyond recall and life on this planet will become impossible. There are no further virgin lands left to grow food to feed animals which we kill to feed ourselves. Increasing population and diminishing food sources is causing tension between West and East. The United States, with one-tenth of the world's population, is using one-half of the world's raw materials each year, and are making ever-increasing demands on the natural resources of the planet.

When I first went to America forty-five years ago there was no dust bowl; when I was over there in 1951, the top soil of 32,000 square miles of farm lands from seven states in the south-west

blew away in three days after 4½ months' drought. Millions of tons of black earth blew into the Atlantic. Their soil experts say that in from 15 to 20 years' time they will only be able to maintain a population of about seven souls along the Atlantic and Pacific Sea-ports.

It takes 2½ acres to support one person in America: In England it takes 2¼ acres to support a person. If people became vegetarians they could be supported by 1½ acres; if they became vegans, one acre could support from four to eight people. What is the answer? I believe it may be found in reclaiming the deserts of the world. Let us begin with the Sahara, the greatest desert, which itself would contain the whole of Australia.

The recent discovery of the Continental aquifer in the great subterranean lake 150 miles long right in the foothills of the Atlas Mountains has put a new complexion on desert reclamations and made it possible to reclaim the Sahara and make the desert fruitful again.

The Sahara Reclamation Company, with London Headquarters at 7 Staple Inn, Holborn, and which functions from the international zone of Tangier, has provided for the first time a means through which all the nations of the world may co-operate for desert reclamation. Millions of people might follow the vegan way of life in a reclaimed Sahara, every man under his own vine and fig tree, with nothing to make him afraid. Of course, this work of reclamation will need a great army, in fact 22,000 million people might be employed in the work of reclamation. That is, equal to the standing armies of the world to-day, and if this task was tackled immediately with the resources thrown into it commensurate with those we employ in total war. within eight years 100,000,000 people might be re-habilitated in healthy surroundings.

The tension we are now experiencing between West and East might be sufficient to push this plan over and stop an H-Bomb war of annihilation.

Here is a vision—let us see to it that it comes true.

Here is a task to which every vegan in the world can apply himself with great earnestness.

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VEGANISM OR LACTO-VEGETARIANISM

Wright Miller

From a purely ethical standpoint veganism is ages in advance of lacto-vegetarianism. Lacto-vegetarianism cannot be said to have any ethical foundation. *The Vegetarian News* speaks of the moral and spiritual advantages of a "vegetarian diet," which obviously, judging from its published recipes, is not a vegetarian diet. It is just as absurd to call a diet a vegetarian diet merely by excluding the three animal items of fish, flesh and fowl, as *The Vegetarian* does. While admitting that the exclusion of fish, flesh and fowl may be a more wholesome diet than flesh-eating, it may, from a health point of view, be no improvement, but often otherwise. And, it is here, after 100 years of lacto-vegetarianism, that the vegetarian movement makes such miserable progress.

Most vegetarians and vegans, are, unfortunately, vegetarians merely or solely from a question of cruelty to animals. In this respect vegans are consistent; whereas lacto-vegetarians simply perpetuate cruelty to animals. One only needs to consider the cruel confinement in which cows, plastered with filth and urine, are kept in the average cowhouse. Any man keeping a dog in such confinement would be prosecuted for cruelty to animals. From such filthy sources lacto-vegetarians obtain their lacto-diet. As Charles Forward says in his *Fruit of the Tree*: "If civilized man desires perfect health and freedom from the risk of infection for himself and his offspring, he must cease to live a parasitical life at the expense of the cow."

The best advertisement for vegetarianism is a clear-complexioned, robust, healthy vegetarian, and until that becomes the aim of all true vegetarians so long will the cause continue to make no real progress. The average unhealthy milk-fed vegetarian is the greatest obstacle to the progress of vegetarianism. Our vegetarian cookery books and recipes are simply based on Mrs. Beeton minus the beef; and as often as not are an unhealthy mass of fatty, sugary, unbalanced, vitaminless food, from which neither physical nor spiritual health is possible.

For years we have been warned by the Government's *Manual of Nutrition* and other authorities that vitamin B is destroyed by baking powder; but the bulk of our vegetarian and vegan recipes are still made with baking-powder or self-raising flour. No wonder we have vegetarians and vegans alike suffering from nervous breakdowns; which are but modified forms of beri-beri. Vegans are advised, very foolishly, to take milk as a cure. Or, not less foolishly, to take laboratory-concocted lifeless B₁₂, at £3,000 an ounce, instead of depending for their B vitamin on unadulterated 100 per cent wholewheat flour and other natural sources.

There is a tendency in our vegetarian papers to belittle the vital health problem of vegetarianism by preaching unhealthy ethics as being something superior and separate from health. When, as a matter of fact, ethics and health are inseparable. A healthy spiritual mind is impossible without a healthy physical body. It is only when one enjoys sound physical health, obtainable only from a *natural* diet, that clear ethical thinking is possible.

Vegetarians are too prone to be satisfied with a pseudo-vegetarianism that is "as good" as meat-eating from a nutritional point of view. Until, however, we prove by our superior health and complexions that our vegetarianism is not merely *as good*, but infinitely *superior* in a thousand ways to that of the flesh-eater, we shall continue to make little or no progress. We may preach ethics till the crack of doom, but without healthy minds in healthy bodies our sermons are of no avail.

I look in vain, for example, for any *practical* interest on the part of our vegetarian and vegan societies for such admirable vegetarian propaganda as that which Sir J. C. Drummond adopted in persuading the L.C.C. to feed poverty-stricken east-end school-children on the Oslo-breakfast. The results were so superior that, as he said, the Oslo-breakfast vegetarian children could easily be distinguished by their complexions and alert appearance.

It is true, the Oslo-breakfast includes milk, but there is no rational reason why it should. Indeed, in America, when orange juice and fruit were given in place of milk in such a test, far better and healthier results were obtained. Such Oslo-breakfast tests have unhappily ceased, instead of being boosted sky-high by every vegetarian society in the land.

Lacto-vegetarians excuse their lacto-vegetarianism by the plea that it is easier to persuade flesh-eaters to follow their example by giving up flesh food and living on animal food products such as milk, cheese and eggs. It may be so. I suggest, however, that it is far easier for flesh-eaters to drop their milk than their meat. In any case, there is no need whatever for converted vegetarians to continue in their wicked ways. To do so, and this is a matter of stupendous importance, they are simply encouraging the waste of thousands of acres of land that should be growing wholesome natural fruits, nut and vegetables. Thousands of tons of animal fodder are, in addition, constantly imported, merely that unweaned vegetarians and others may indulge in their unnatural habit of milk-drinking. Not only so, but imported food, whether for animal or human consumption, can only be grown, as a rule, by robbing semi-starved peasants of the use of their own land on which to grow their own food.

As Socrates said, 2,000 years ago: "We have not enough land for both pasture and tillage without stealing slices from our neighbours' territories; and that means war!" It always has meant war. Our two recent World Wars were directly caused by such stealing. I earnestly entreat all vegetarians and vegans,

indeed all humane human beings, to recognize the very obvious fact that by far the most practical way to end international wars is to grow the bulk of one's own food within one's own national borders. By so doing the beauty of our land could be enhanced a thousand-fold by the planting of fruit and nut trees and the growing of our own natural wholesome food.

Instead of crowding our population into hideous blocks of flats in overgrown towns, the most deplorable places in which to rear any child, thousands could be gladly induced to migrate to lovely country bungalows, with good-sized gardens for the growing of fresh, wholesome, protective food the whole year round.

If one lives naturally and healthily on natural food, free from animal food-products, the continuous cry about cruelty to animals would never arise. Moreover, our hospitals, now overflowing with carnivorous, ill-nourished patients, would be largely superfluous in a land of well-nourished vegans. Our 200,000,000 annual bottles of national-doled-out drugs could be dumped in the deep, blue sea, and the millions now worse than wasted on such things could be spent on well-planned houses and lovely gardens and orchards.

There is a common superstition among lacto-vegetarians and carnivorous people that milk is a "perfect, complete" food, containing the best possible source of calcium. Whereas a mouthful of fresh lettuce contains more than twice the amount that one gets from milk. As for its "superior" protein, Dr. Goodfellow states that it is deficient in the very amino-acid that is necessary for making both our blood and brain. Both he and Dr. Sutherland, in America, speak of the appalling increase in the number of weak-minded children among milk-fed children.

The Lancet informs us that "health can be maintained on a diet derived wholly from the vegetable kingdom." I have proved it for nearly sixty years, and still keep in vigorous health in my 84th year on such a diet. Why should I worry about milk or highly-chemicalized cheese, etc., with far more palatable, delightful fruit for my breakfast, a dinner of roast potatoes and the choice of a score or more conservatively-cooked vegetables, and an evening meal of home-grown lettuce and salad, sprinkled profusely with finely-ground nuts, plus 100 per cent unadulterated home-made bread and nut butter. Meals that never pall; winter and summer alike. To such meals I attribute my perennial vigorous physical, mental and spiritual health.

I earnestly suggest that we reduce worrying so much about cruelty to animals and rivet our attention on the far greater sufferings and mental agony inseparable from diabolical war, and the endless human suffering inseparable from unnatural food. War can only be abolished on a sane and natural diet. A sound mind in a sound body is the only way to end war. Man is what he eats and drinks. No clear thinking can be hoped for from a vodka—or alcohol-sodden nation. Vegetarianism is the only cure for the curse of alcohol. A vegetarian drunkard is unknown. The craving

for drink and drugs, whether doled out by the Government or at the licensed "local" can only be cured by a sane and *natural* vegetarian diet.

VEGANISM AND NUTRITION IN INFANTS

Dr. K. Nimmo, D.C., R.N.

Let us all help to create lasting world peace by veganism, by appreciating the grand universal laws, constructive thoughts, anti-vivisection, harmless methods of healing, etc.

Veganism in its highest aspects is *not* only diet. It is an advanced way of more constructive and more spiritual living, based on love and goodwill towards all that breathes: a New Age manner of behaviour, not forgetting our thought-life, *goodwill thinking*. Therefore, in regard to health and well-being, we should not only concentrate on diet, but on the many other aspects and try to become balanced on all planes of being. Also diet is only one part of the physical efforts.

We are under the impression that parents before the arrival of the precious baby have read "Childbirth without Fear," by Dr. Grantly Dick Read, and that the mother to be has followed the advice given. There are two other good books: "Having a Baby Easily," by Margaret Brady, M.Sc., and "Training for Childbirth," by Minnie Randell, S.R.N., S.C.M., T.M.M.G.

No doubt a hospital is found where Natural Childbirth is practised and where rooming in is allowed, so that the baby may stay with the mother—the only natural way and much better for both.

Now in regard to nutrition, if we are true to science and experience, we will know that it is simply impossible to outline a perfect diet for babies or adults, and for two good reasons.

1. No two individuals are the same. 2. The human system can adjust itself most magnificently to a great variety of circumstances, especially (a) when the individual *knows* that the circumstances cannot be changed at that time, (b) if he himself does not want to change, like the real vegan in adult life, (c) if there is emotional security. In any of these three possibilities, practically every one in normal health can digest good food.

In the case of babies emotional balance and relaxation is a reflection of the quiet, calm, peace, poise, happiness and gratitude of the parents, the mother especially, because she is more with the baby; but the father's influence should certainly not be minimized even if he does not handle the baby very much. His thoughts, understanding, co-operation and care, given whenever he

can, elevate the whole atmosphere surrounding the baby—a point not sufficiently recognized. Children, and especially babies, are extremely sensitive towards the feelings of the parents and later on of relatives, friends, and teachers; therefore all of us who have some contact with children, even if only as neighbours, have a definite responsibility towards them and should always be cheerful and never complaining.

We naturally expect the mother to nurse the baby for as many months as she can for the benefit of both, including orange juice after the first 2 or 3 months or sooner, and other juices later, adding gradually more vegan foods.

As newly born babies have no particular taste, until taste is developed by the food offered to them there is, as a rule, no trouble in adjusting the baby to a vegan regimen, unless the parents worry.

However, if for some reason or other it seems impossible for the mother to nurse her baby, when all efforts with lots of patience have proved in vain, we have to resort to vegan milk, which is not such a great problem here in the U.S.A., as we have soyagen, nut milk made from almonds or cashew nuts or other nuts (not peanuts), New Milk, etc. For New Milk, write to Julius Gilbert White, Director of the Health and Character Education Institute, Pine Mountain Valley, Georgia. Also read his wonderful vegan book: "Abundant Health, Learn How To Be Well."

Of course, there is nothing that can compare in value to mother's milk for the newly-born baby. As all babies are different one from the other we must try to find which kind of milk substitute suits best. It occasionally but very seldom happens that a baby who unfortunately cannot be nursed by his mother does not react favourably to any vegan milk. In such a case we should try soft mashed bananas, as it is known that babies can live on them.

We should also finally learn that we just prepare a channel and a body in which a soul may incarnate and that we consequently do not know who our baby is. As he is attracted by us and we to him, we may reasonably expect that, at least in the formative years, he will respond to and thrive on our methods, and all will be well; but it may occur that the baby is not yet sufficiently advanced to follow a vegan diet all his life, and unconsciously refuses his vegan milk. In such a case, when we see that our baby does not get along, we should be broadminded enough *not* to force our principles on others, not even on our babies, and thus try raw goat's milk or raw cow's milk. The point is never to force our ideas on others who may not be able to live up to them as yet.

OSTEO-ARTHRITIS

A. Lloyd, N.D., D.O.

One of the greatest curses of mankind, Osteo-arthritis, has been described by the medical profession as incurable. This disease has been divided into six or seven different varieties, and treated with sixty or seventy various remedies, and is still prevalent among middle-aged and old people. Many books have been written on the subject by experienced doctors, describing symptoms, methods of treatment and their results. Snake venoms, acids, chemicals and anti-biotics have been and still are being used and discarded by doctors and specialists alike, and in the field of surgery, scraping, rasping, chiselling, and amputation have proved useless.

The disease still persists. Naturopaths have stated more often than necessary that excess calcium deposits, acids and toxins, packed between the joints are the cause of all arthritic conditions, and their removal by natural methods will bring about a cure. Unbalanced meals with excessive calcium and starches, coupled with insufficient green leaves, fruit and vegetables, year in and year out cause arthritis.

Dairy produce rich in calcium, fats and worn-out protein is the first cause of all the trouble and should be cut out of the diet for all time. The cows who supply the milk feed on grass and do not have to consult the vet. with osteo-arthritis. Neither do they make cheese and butter for themselves or their young. When will people wake up to these facts?

Let me outline a naturopathic treatment for this complaint. A fast for a few days cleans the body generally of toxins. Enemas can be used to clear and clean the intestines, and fresh air will assist in cleaning the blood. When the tongue is clean, the fast is broken with fruit juice, lemons for preference.

The diet is naturally vegan. Nobody has starved on this diet, and nobody ever will. Food should be taken in quantities to satisfy the appetite of the individual, and is merited in this order. Greens, because the earth is green: cabbage, spinach, lettuce, tops of turnips, kale, watercress, etc. Roots, because they are next easiest to get naturally; swede, carrot, turnip, parsnip, potato, etc. Seeds, nuts and cereals are taken in small quantities. Fruit is best taken with these as they are in season together. Thirst is quenched with water between meals; a little fruit juice can be added to flavour. The vegan diet will keep the body clean and healthy, and free from osteo-arthritis.

Golden Band Healing Centre: Mr. A. Lloyd, N.D., D.O., and Mrs. L. E. Lloyd; 26 Manor Road, Folkestone, Kent. Folkestone 3785. By appointment, Spiritual Healing in Colour, Psychic and Manipulative Treatments, Herbal and Dietetic Prescriptions.

VEGAN COMMODITIES

Christina Harvey

Beverly Restaurant, 24-25 Binney Street, London, W.1.

None of the soups served is vegan.

Nut Rissoles, Lentil Roast, Savoury Grill, Italian Rissoto, Rice Timball, Sweetcorn Tomato Farcie, Vegetable Puffs are vegan savouries.

Apple Crumble, Fresh Fruit Salad, Stewed or Steamed Fruits, Steamed Jam or Fruit Puddings, Apple and Raisin Tart, Flans, are vegan sweets.

Hawkes Brothers Ltd., Chelmsford, Essex.

Hawkes Brothers Ltd. would be very interested to know about any vegan recipes for sweets. Can anyone help?

R. M. Scott Ltd., Ipswich.

Charcoal Biscuits, Wheat Germ Biscuits, Bran Biscuits, Diabisc, Radiant Health Biscuits, Huntin' Nuts Biscuits, Home-made Scottish Shortbread.

Edward Sharp & Sons Ltd., Maidstone, Kent.

Mints (Extra Strong and Mitcham), Mulford Violet Cachous, Plain Chocolate Easter Eggs, Glucose Barley Sugar, Chocolate Mints, Chocolate Limes, Chocolate Orange, Paradise Fruits, Kentish Selection, Fruit Bon-Bons, Arctic Mints, Pear Drops.

Elizabeth Shaw Ltd., Camberley.

Chocolate Digestive Mints, Chocolate Orange Creams, Chocolate Assorted Creams, Chocolate Coffee Creams, Chocolate Langues de Chats (plain), Chocolate Pastilles (plain), Chocolate Mint Crisps, After Dinner Mints, Harlequin Fruits, Barley Sugar.

Shearns, London, W.1.

Nutreete Sausages, which are vegan, are now sold in 8-oz. tins costing 1/7d. and 17-oz. tins costing 2/9d.

Smiths Ltd., Brentford, Middlesex.

Potato Crisps. These are cooked in pure vegetable oil.

Suchard Chocolate Ltd.

Velma Chocolate, Bittra Chocolate.

Vega Restaurant, London, W.C.2.

Vegetable Cutlets served in the restaurant are vegan.

H. S. Whiteside & Co., Ltd., London, S.E.5.

"Sun-Pat" Quick Cook Macaroni, Long Macaroni, Long Spaghetti, Long Vermicelli. Jams (Plum, Blackcurrant, Raspberry, Apricot, Strawberry, Pineapple). Cut Mixed Peel, Peanut Butter, Selected Seedless Raisins, Salted Peanuts, Salted Cashews, Raw Mixed Nut Kernels, Peanuts and Raisins, Mixed Nuts and Raisins, Peanut Brittle, Pop Corn.

"Be-ze-Be" Bitta-Sweet Marmalade, Orange Marmalade.

"Beatall" Batter Flour, Long Macaroni, Long Spaghetti, Long Vermicelli.

ANNOUNCEMENTS

14TH WORLD VEGETARIAN CONGRESS

To be held at La Cité Universitaire, Paris, July 31st—August 7th, 1955. Full information and application form from The General Secretary, I.V.U., 101 Harestone Hill, Caterham, Surrey. The President of the Vegan Society will attend the Congress and hopes that other vegans will also be present to assist in the spread of our ideas.

NEW TREASURER

We are pleased to announce that Miss Winifred Simmons, of [redacted], London, N.W.11, is our new Acting Treasurer.

CADBURY'S ROASTED NUT CHOCOLATE

In consultation with Miss Harvey, Mr. Hewlett has discovered that this product is not vegan. He wishes to draw the attention of those who read his letter in the Special Issue of *The Vegan* to this fact.

BE A VEGAN AND LOOK YOUNG

Place: St. George's Square, near Houses of Parliament.

Time: Saturday, 11 p.m.

Policeman: Where are you going?

Vegan: (Flabbergasted), Home.

Policeman: Where do you live?

Vegan: Highgate.

Policeman (looking suspiciously at a bulging brief case): How old are you?

Vegan: 24.

Policeman: Sorry, didn't think you were as old as that. Some children have absconded from an approved school. They're wearing grey coats like yours. They've got grey socks, too, but I see yours are yellow!

(Complete discharge!).

BOOK REVIEW

BOOKS BY RICHARD ST. BARBE BAKER

Africa Drums, George Ronald, Oxford, 1942.

I Planted Trees, Lutterworth Press, London, 1944.

Green Glory Lutterworth Press, London, 1948.

Sahara Challenge, Lutterworth Press, London, 1954.

Mr. St. Barbe Baker will need no introduction to our readers. Vision, courage, energy, determination have characterised his service in striving to protect, preserve and renew the great arboreal vesture of the earth. Each of these four books reveals the vigorous, incisive personality of the author, who is yet suffused with an animistic capacity for understanding in a deep poetic sense the trees of the world of which he has had such extensive and personal experience. As a forester, he has combined perceptive imagination, organic insight, a sense of the whole, with broad, daring but realistic vision, and with a steady firm grasp of practical issues. He is very much like a Natural Healer working with continents and great land masses, endeavouring all the time to work with the rhythms, structures, the ecological flux and reflux of the areas under his command. This sensitivity to local pulse breathes from every page of *Africa Drums*—which gives the highly romantic story of the Dance of the Trees and its extraordinarily resultant success in arousing keen native participation in tree-planting. There is much more in this book. Perhaps, essentially, it is a plea for a true understanding of the African consciousness *in situ*. Certainly the accounts of various aspects of native life are deeply rewarding to the attentive reader.

Mr. Baker's autobiography *I Planted Trees* gives an all too brief account of his service to trees in many parts of the world. He has never been stationary for long: initiative and insight have carried him on from one constructive gesture to another. So, too, the rapid, trenchant style carries the reader forward with the swing of swift movement, encounter and response. *Green Glory* is a mine of highly readable and educative information about the trees and forests of the world. It reveals with stark clarity the extent to which destruction has been wrought through neglect of the protective covering of the earth; but it shows equally forcibly the wise steps to be taken if our planet is to be healed of these great wounds. The most visionary and far-reaching of all Mr. Baker's proposals is undoubtedly his claim that the time has come to reclaim the Sahara.

Sahara Challenge relates his trip by truck from Algiers to Kenya to make an ecological survey of desert encroachment and possibilities of reclamation. The resourcefulness of one man has thus made the significance of utilizing the Sahara as a great area for the future rehabilitation of mankind a working project in the minds of thousands. Vegans will enjoy and appreciate these four books. And from them they will gain a deepened insight into the great role that an enlightened forestry must play in reforming our planetary economy.

F.S.

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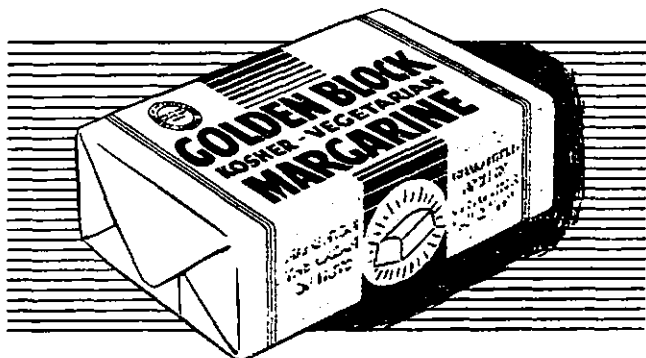
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(Continued on page 3 cover)

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