John Harvey Kellogg, M.D.

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Southern Publishing Association, Nashville, Tennessee

1970

served as a combination dormitory, classroom, and social settlement house. It became the headquarters of the mission's Visiting Nurse Service and the center of a number of new social programs, including a free kindergarten and day nursery for working mothers, a cooking school, classes in sewing and manual training, and separate health lecture courses for adults and children. The nurses and workers at the AMMC Settlement Building also sponsored a women's club, which provided instruction in child training, housekeeping, and correct principles of dress, diet, and cookery. Working among the city's newsboys, bootblacks, and street urchins, the AMMC medical students organized more than seventy boys' clubs, which eventually attracted a weekly attendance of as many as three thousand. The Settlement House established a special reading room for the boys' use. Later, at the suggestion of the Chicago Women's Club, the medical students began to make daily visits to the jail in order to carry on a regular program of gymnastics and moral instruction among the younger inmates confined there.

The AMMC Settlement House also maintained a placement service which found homes for orphans and reclaimed prostitutes, and jobs for former alcoholics. Those in charge of the service became convinced that the mission needed a farm far from urban temptations, where reformed alcoholics could work for a time until they had won a permanent victory over their former habits. Dr. Kellogg had expressed a similar idea shortly after the Medical Mission's establishment. As a firm believer in "the pure atmosphere of the country," John Harvey asked the Chicago workers to make the subject of a mission farm a matter for special prayer. A short time later a wealthy sanitarium patient, Edward S. Peddicord, asked Kellogg if he might contribute to some program related to the Chicago mission. John Harvey immediately suggested a mission farm, and before the interview ended, Peddicord had offered Kellogg 160 acres in LaSalle County, Illinois. Mr. Peddicord died shortly thereafter, and his heirs sought to reclaim the farm, but the Illinois Supreme Court eventually awarded the property to Kellogg. For a number of years the farm employed reclaimed derelicts to grow fruits and vegetables, which the Chicago enterprises used.

Each evening pairs of mature nurses left the Settlement House to work among Chicago's streetwalkers, whom they encouraged to turn from lives of prostitution. The Life Boat Rescue Service, as Kellogg called it, put the prostitutes who responded in private Christian homes for a period. Kellogg contended that only such an environment could accomplish any lasting reformation in their lives. The Settlement House also sponsored a maternity home for young unmarried mothers who had run away from home. If a girl desired to keep her child, it helped her to find a new home or to find acceptance and understanding in her old community, and it placed with foster parents the children the young mothers did not wish to keep.

The social service aspects of the Chicago Medical Mission always had stronger emphasis than the strictly religious activities, although the latter were not ignored. At first the Medical Mission conducted joint evening religious services in cooperation with the Pacific Garden Mission. Later the Battle Creek group began a Sabbath School for the children of the area, and in 1894 W. S. Sadler opened the strictly evangelistic Life Boat Mission on South State Street. Sadler, who later married Dr. Kellogg's niece, had worked as a youth in the sanitarium kitchens. He later became a salesman for sanitarium health foods and was in the process of introducing them in the Chicago wholesale district at the time the Chicago Medical Mission began. Deciding that he wished to have the young man take over the religious side of the mission program, Kellogg sent him to the Moody Bible Institute for training in evangelistic techniques. Eventually Sadler received responsibility for the supervision of all the mission's activities. The Life Boat Mission was the only part which carried a public Seventh-day Adventist label; the other activities operated on a Christian, but undenominational, basis.

Another evangelistic mission, run by Tom Mackey, was for several years loosely affiliated with the Chicago Medical Mission. Mackey, a former drifter, traced his permanent religious conversion to a chat with Dr. Kellogg, during which the doctor gave him the penny needed to secure a bowl of soup at the mission lunch counter. After some months of street evangelism, Mackey opened the Star of Hope Mission on West Madison Street. For several years Dr. Kellogg personally contributed $100 and more each month to help Mackey with his operating expenses, but when John Harvey had to assume a greater share of the cost of operating the Medical Mission, he curtailed his gifts to the Star of

Hope. Later Mackey closed his Chicago mission and moved to Los Angeles, where he carried on a similar enterprise for a number of years.

Dr. Kellogg firmly believed that the goal of city mission work should be to "rescue lost souls, not to teach theology," and so he maintained that such missions should not be sectarian endeavors. In harmony with his ideas he arranged for an interdenominational committee, under the chairmanship of S. S. Sherin, a Methodist clergyman, to serve in an advisory capacity to the Chicago Medical Mission. The undenominational aspect of the mission upon which Kellogg always insisted, led to misunderstanding between the doctor and other Adventists and eventually resulted in the termination of the Chicago Medical Mission. Most Seventh-day Adventists were convinced that their only excuse for existence was to proclaim distinctive religious principles. They naturally questioned the value of a program which appeared to be absorbing an increasing amount of both the denomination's financial resources and its potential leaders without at the same time spreading Adventist beliefs. Although Ellen White had indicated approval of Kellogg's initial ventures in Chicago, she later counseled him not to place his major emphasis on work for social outcasts and, in particular, not to solicit funds for such programs among Adventists at a time when the denomination's other financial needs were so great.

John Harvey reluctantly agreed to restrict his attempts to raise funds for mission work from Adventist sources. The branch sanitarium's earnings proved insufficient for the expanding services of the Medical Mission, and so in an effort to increase local support, Kellogg authorized Sadler to begin publishing the *Life Boat Magazine*. A small journal patterned after the Salvation Army's *War Cry*, it described the Medical Mission's varied programs. It was sold on the city streets, and at its peak more than two hundred thousand copies per issue were published. Its sales helped to balance the mission budget, but it was also necessary for Sadler to initiate an extensive solicitation campaign among Chicago businessmen.

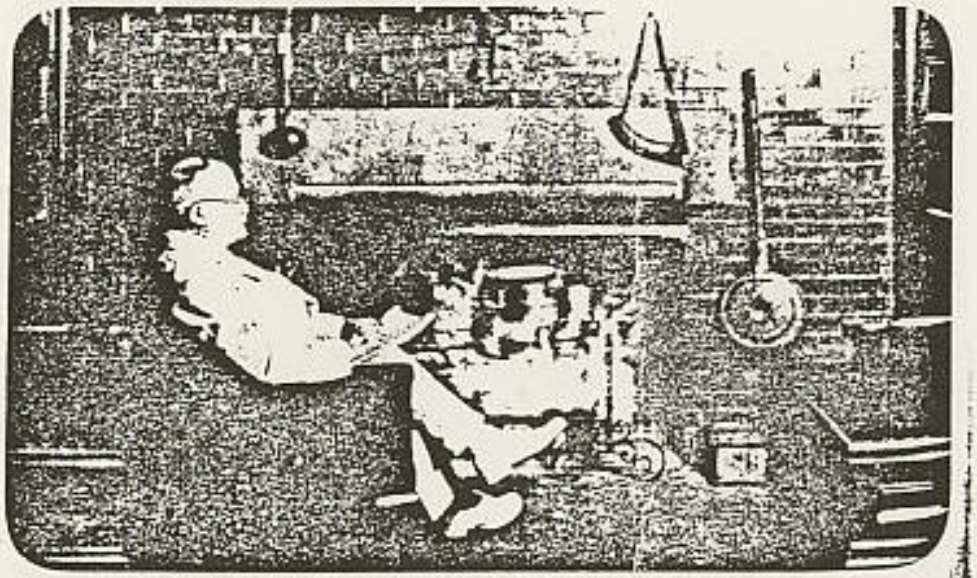
By 1901 less than one tenth of the financial expenses of the Chicago Mission came from Adventist donations. In 1902, however, when Sadler discontinued his connection with the mission in order to study medicine, the local financial support which he

had developed began to decline, forcing Dr. Kellogg to contribute an increasing share of the costs of the mission from his personal income. Kellogg might have weathered the financial problem growing out of the withdrawal of denominational support, but when his rupture with the church ended the stream of young people coming to the sanitarium and to the American Medical Missionary College for medical training, his difficulties compounded. The students had formed the bulk of the unpaid, or nominally paid, workers who operated the Chicago Medical Mission. Unwilling to affiliate with another religious organization, Kellogg failed to secure the interdenominational support for which he hoped. As a result the American Medical Missionary College rapidly declined, and the activities of the Chicago Mission were discontinued one by one. The last to go was the free dispensary, which closed its doors in the autumn of 1913 after an existence of just over twenty years.

At about the same time that he was laying plans for the organization of the Chicago Medical Mission, Dr. Kellogg was busily promoting another activity which he believed could be made to involve almost every Adventist in humanitarian work. In the late fall of 1892 the doctor organized a number of Christian Help Bands among the employees of the Battle Creek Sanitarium. The Christian Help Bands sought to find those in the community in need of neighborly assistance—families plagued by either illness or unemployment or which had become disorganized because the mother had to work outside the home. Kellogg envisioned Adventist Christian Help Bands busily cleaning up the homes of the poor and sick, demonstrating hygienic housekeeping and cooking, and organizing kindergartens and manual training, sewing, gardening, and physical training classes for children.

At first he believed that most Adventist ministers were unsympathetic toward his idea of Christian Help Bands, but soon, backed by O. A. Olsen, the doctor obtained increased cooperation. In the spring of 1894 John Harvey introduced the idea of Christian Help Bands on the Pacific Coast and in the mountain states. During the next several years he actively promoted such activities, proclaiming the belief that such humanitarian work would win more converts to Adventist doctrines than would all of the denomination's preachers and publications combined. The plan for Christian Help Bands, like other Kellogg projects, suffered from

Characteristically clad in white, Kellogg enjoyed cold weather.



Kellogg seated by the fireplace in "The Residence."

17 Food Manufacturing and Family Quarrels

Even before the formal severing of his Adventist ties, Dr. Kellogg had begun a perhaps unconscious search to find new outlets for his abundant energy and new means to encourage biologic living. In the manufacture and promotion of his food creations he managed, at least in part, to fill both needs.

Shortly after the production of Granola for patients at the Battle Creek Sanitarium began in 1877, Dr. Kellogg organized the Sanitarium Food Company as a subsidiary of the Battle Creek Sanitarium. Operated as an adjunct to the sanitarium bakery, for more than a decade it marketed a variety of oatmeal, graham, and fruit crackers and whole-grain cooked cereals—all originally devised to provide variety in the menu of sanitarium patients. Sanitarium Food Company products had three things in common: all were made from whole grains, carefully prepared to avoid the loss of natural elements; they were free from certain common baking materials of which Kellogg disapproved, such as soda, saleratus, and baking powder; and they all underwent prolonged high-temperature baking designed to dextrinize their starch content.

By 1889 the Sanitarium Foods had become popular enough to warrant the establishment of a separate factory; Granola alone sold at the rate of two tons a week. The manufacture of Caramel Cereal Coffee and the sanitarium bread and cracker products required several additional factories. Twenty years after launching Granola, the Sanitarium Food Company offered forty-two varied products, including special diabetic and infant foods, for sale to the general public.

In the early 1890's, W. S. Sadler, then only an eighteen-year-

old sanitarium employee, convinced Dr. Kellogg that a program of special demonstrations in retail stores could substantially increase the sales of Sanitarium Foods. The doctor approved a plan for Sadler to conduct a sample campaign in Michigan City, Indiana; and the results proved so gratifying that John Harvey decided that the time had come to expand the food manufacturing business. The other sanitarium directors were more skeptical. When they refused to vote the funds needed to develop new foods, Dr. Kellogg decided to move ahead on his own initiative and at his own expense. Relying heavily on his younger brother, Will Keith, who had served as his personal accountant and business manager since 1880, John Harvey launched the Sanitas Food Company. The Sanitarium Food Company continued to produce Granola and the old line of biscuits, breads, and cereals, but John Harvey's new flaked cereals and vegetable meats became the property of the Sanitas Company.

Relations between the two food companies remained friendly, since the doctor considered the Sanitas Company to be "a part of the sanitarium." After all, a major portion of its earnings supported various Kellogg philanthropic endeavors.

During the last years of the nineteenth century, however, John Harvey was too busy with the work of the Medical Missionary and Benevolent Association to give much supervision to the food business. His major contribution lay in devising new food formulas and in making suggestions for new experiments. He had just enough contact with the developing prepared cereal industry to become convinced that it had great financial possibilities. The flaking process could turn a sixty-cent bushel of wheat into breakfast food which would retail for nearly twelve dollars. Small wonder that John Harvey wrote Ellen White that the new industry could conceivably "support the entire denominational work."

The multiplicity of the doctor's interests led him to delegate more and more responsibility for the Sanitas Company to Will Kellogg. John Harvey considered his brother to be "one of the most faithful, careful, painstaking persons" he had ever met, a man who carried a heavy load without complaining. Yet in spite of his high regard for Will's abilities, the doctor could not bring himself to accept his brother's suggestions for sponsoring a more extensive promotional campaign in order to increase Sanitas

sales. John Harvey was also adamant in refusing to let his name be associated with the new foods in any advertising. Since the regular medical profession looked with suspicion on so many of his ideas, he wanted to avoid giving "any occasion for thinking I was actuated by commercial or financial motives." Despite such attitudes, Sanitas business expanded, "almost in spite of itself."

Kellogg was not alone in sensing the financial rewards to be gained in the flaked cereal industry. The early years of the twentieth century saw Battle Creek engulfed in a "wheat-flake boom comparable to a Texas oil strike." In a matter of months the Sanitas Company found itself faced with more than two dozen competitors in Battle Creek alone. Former Sanitas employees organized some of the new companies. Promoters who lured away Kellogg bakers and production men with offers of higher salaries formed the others.

At first Dr. Kellogg seemed just a bit proud of all his imitators, and he hopefully proclaimed that the competition would lead to more business for the originators of flaked cereals. Within a year, however, the doctor realized that the intense rivalry hindered rather than helped Sanitas business. John Harvey's company received a hard blow in 1903 when courts declared the doctor's patent on flaked cereal foods invalid. Faced at the time with the financial strain of rebuilding the sanitarium, Kellogg began to believe that he might as well sell some of his food creations to others for a lump sum, because if he did not, "they will pirate them anyhow."

Since Dr. Kellogg had agreed that Will Kellogg should receive one fourth of the Sanitas profits as compensation for managing the company, it was quite natural for the younger man to push the development of a product which he believed would have wide appeal and which would also return substantial profits. He found such a product in Corn Flakes, although it took several years to develop a flaking process which produced flakes of a size that could be sold profitably. In spite of his brother's disapproval, Will Kellogg decided to try adding sugar to the malt and corn combination from which he made the flakes. The sugar greatly enhanced the cereal's taste appeal, and, as a result, the Corn Flakes business was booming by late 1905.

Will Kellogg was convinced that Corn Flakes could not really

(Kellogg's Corn Flakes)