

THE

# Jewish Vegetarian

*"...they shall not hurt nor destroy in all my holy mountain" (Isaiah)*

No. 127

DECEMBER 1998 KISLEV (5759)

£1.50 Quarterly



*Is Fur a Jewish Issue?*

*Jewish Vegetarians Condemn Foie Gras Production*

*Gardeners Corner*



# THE JEWISH VEGETARIAN

The Official Journal of the Jewish Vegetarian and Ecological Society

Founded by Philip L. Pick

REGISTERED CHARITY NO. 258581

(Affiliated to the International Vegetarian Union)

Administrative HQ: 853/5 Finchley Road, London NW11 8LX, England

Tel & Fax: 0181-455 0692

JVS Web Page Address: <http://www.ivu.org/jvs/>

E-mail: [jvs@ivu.org](mailto:jvs@ivu.org)

Editor: Julie Rosenfield · Assistant Editor: Shirley Labelda



## *The Jerusalem Centre*

Associate Director: Aden Bar-Tura

Friendship House (Children's Home)

Hon Solicitors for the IJVS Israel:

119 Rothschild Boulevard. 65271. Tel Aviv

Rehov Balfour 8, Jerusalem 92102, Israel

Tel/Fax: 972-2-561-1114. E-mail: [ijvsjlem@netmedia.net.il](mailto:ijvsjlem@netmedia.net.il)

POB 1837. Mevasseret-Zion 90805. Tel: 972-2-5337059

Shine, Hunter, Martin & Co

Tel: 972 3 5620022

## *USA Central Office:*

Co-ordinator: Israel Mossman

6938 Reliance Road, Federalsburg, Md 21632

Tel: (410) 754-5550

## *Australasia Convener:*

Victoria Secretary: Stanley Rubens

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Dr Myer Samra

12/225 Orrong Road, East St Kilda. Vic 3183.

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Half page \$110

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Quarter page \$60

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## WHY A JEWISH VEGETARIAN SOCIETY?

Because the original food for man is ordered in Genesis 1:29, "Behold I give you every herb-bearing seed and the fruit of every seed-bearing tree for you it shall be for food". Permission to kill and eat animals was only granted as a result of man's evil and was accompanied with a curse (Genesis 9:5).

Because 95% of all flesh foods are from factory farms and produced under conditions which contravene the Torah. Learned authorities have stated that their Kashruth must be considered as suspect.

Because nowhere in the Tenach is there a promise of fleshfoods of any kind as a reward for keeping the commandments. The promise is always the gift of produce of the vines, the gardens and the fields.

Because cruelty is indivisible, the Covenant of Peace was applicable to man and all creatures: to participate in the war against creation is incompatible with Judaism We work for the prophetic era, "When they shall no longer hurt nor destroy".

*Support the International Jewish Vegetarian Movement -  
a worldwide fellowship*

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### THE JVS IS AN INTERNATIONAL MOVEMENT AND MEMBERSHIP IS OPEN TO EVERYONE

Non-vegetarians who are sympathetic to our aims are invited to join as associate members There are two grades of Membership as follows:

A. Practising Vegetarians, i.e. those who refrain from eating the flesh of animals, fish and fowl

B. Non-Vegetarians who are in sympathy with the Movement.

Annual Membership fee £10 or \$15. Family Membership £12 or \$18

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To the Membership Secretary, 855 Finchley Road, London, NW11. Please state whether 'A' or 'B' (above)

Name in full (clearly)..... Tel. No.....

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.....

Occupation ..... Fee enclosed £ .....

Our membership fees are kept low in order that all can join without hardship. Your support therefore in any of the following ways will be deeply appreciated. Please tick as necessary.

1. I would like to advance the Society's work and enclose a donation of.....
2. I would like to 'Covenant' my subscription at no extra cost to myself but which would increase the value of my subscription by about 30%. Please send me a form (UK only).
3. I would like to help secure the future of the Movement by a legacy (large or small). Please send me details of the necessary wording.
4. I would like to help in one of the many aspects of the Society's work. Please send me details.

The Jewish Vegetarian is published quarterly by The Jewish Vegetarian Society, 853/855 Finchley Road London, England NW11 8LX. Subscription price is USA \$15. Canada \$15.

Please note: Periodicals Class postage paid at Rahway NJ. Postmaster: Send address corrections to: The Jewish Vegetarian, c/o Mercury Airfreight International Ltd. 365 Blair Road, Avenel, NJ 07001. USPS 001-377.

# **DATES FOR YOUR DIARY**

## **Every Wednesday– commencing 2nd September 1998 FELDENKRAIS CLASSES**

Feldenkrais classes for ladies or men. 6.30-7.30pm at JVS, 855 Finchley Road, London NW11 England. For further details please contact Meir Pfeffer, 0181-346 0258.

## **25th December 1998 – 1st January 1999 NINTH INTERNATIONAL VEGAN FESTIVAL, HEPBURN SPRINGS, VICTORIA, AUSTRALIA**

The Ninth International Vegan Festival will be held in the scenic town of Hepburn Springs in Central Victoria, about an hour and a half's drive from Melbourne. This popular tourist spot is known as the spa capital of Australia because of its variety of natural mineral waters from local springs.

The festival will include lectures on a wide range of themes as well as entertainment and excursions. All food will be vegan.

For further details, please contact Zalan Glen, Co-ordinator, 9th International Vegan Festival, PO Box 45, Hepburn Springs, Victoria 3461, Australia. Website: [www.users.netconnect.com.au/~zalan001/main.htm](http://www.users.netconnect.com.au/~zalan001/main.htm)  
E-mail: [zalan001@netconnect.com.au](mailto:zalan001@netconnect.com.au).

## **4th – 10th January 1999 33rd WORLD VEGETARIAN CONGRESS, CHIANGMAI, THAILAND**

The next World Vegetarian Congress will take place at the first-class Lotus Pangsuankeaw Hotel in Chiangmai. The hotel has a full range of excellent facilities including a large swimming pool. Activities planned so far include qi gong, Eastern and Western cookery demonstrations, Thai fruit and vegetable carving, temple visits and a trip to an elephant orphanage. Lectures and presentations will focus on the economic, ethical, spiritual, environmental and scientific aspects of vegetarianism and on the search for practical solutions to stem the global food crisis which threatens the disruption of vital eco-systems. A delicious variety of pure vegetarian food will be provided throughout the congress, offering both Thai and international cuisine, using fresh pesticide-free fruits and vegetables from local organic farms.

For further details, please write to: International Vegetarian Union – Thai Congress, PO Box 17791, London SE1 9WZ (UK), tel/fax +44 (0) 181 265 3277 or PO Box 38.130, 28080, Madrid (Spain), Tel: +34 91 331 9960, fax +34 91 332 1416 or e-mail [thai99@ivu.org](mailto:thai99@ivu.org). Full congress details can be downloaded from their web page at [www.ivu.org/congress/thai99](http://www.ivu.org/congress/thai99).  
**Wednesday 27th January, Wednesday 24th February 1999 at 7.00 pm**

**LONDON VEGANS, 50 MILLMAN STREET, (entrance adjacent to 38a), LONDON WC1, ENGLAND**

London Vegans holds talks on a variety of topics on the last Wednesday of every month (except December) at the above address. Donations only. Visitors welcome. For more details of monthly talks, walks and restaurants trips, please write to London Vegans, 7 Deansbrook Road, Edgware, Middlesex HA8 9BE, England, call the information line on 0181 931 1904 or e-mail londonvegans@orangenet.co.uk.

**PRELIMINARY NOTICE**

**Sunday 14th March 1999**

**ANNUAL GENERAL MEETING**

To be held at 2.30pm at JVS, 855 Finchley Road, Golders Green, London NW11 followed by a Social.

We look forward to welcoming as many of you as possible at the AGM. There will be an opportunity to ask questions regarding the Society, what is going on, as well as a chance to meet up with other members.

**18th -23rd July 1999**

**SEVENTH EUROPEAN VEGETARIAN CONGRESS, WIDNAU, SAINT GALLEN, SWITZERLAND**

This congress will be held in the new regional sports centre in Widnau. Accommodation available ranges from campsites to first class hotels. All meals will comprise of vegetarian and vegan wholefood dishes prepared under the supervision of an experienced chef.

There will be many international speakers on all aspects of vegetarianism as well as workshops, seminars and cookery classes. Entertainment will be provided in the evening as well as sporting activities. Trips to the countries around Lake Constance are also offered: Austria, Germany, and Liechtenstein.

For further details, please contact Sigrid De Leo, EVU, Bluetschwitzerweg 5, CH-9443 Widnau, Switzerland. Tel/Fax: +41 (0) 71 722 6445. E-mail: evu.congress@openoffice.ch.

**ADVANCE NOTICE**

**34th World Vegetarian Congress, 10th – 16th July 2000**

**TORONTO, CANADA**

The 34th World Vegetarian Congress will take place at the downtown campus of the world-renowned University of Toronto, the largest university in Canada. Hosted by the Toronto Vegetarian Association, the Congress offers a chance to meet vegetarians from around the world, listen to top international speakers and enjoy social activities.

For further details, please contact the Toronto Vegetarian Association, 736 Bathurst Street, Toronto ON M5S 2R4, Canada. Tel: (416) 533 3897, fax (416) 533 6327, e-mail: wvc2000@interlog.com or check out their website at <http://www.interlog.com/~tva>.

# SOCIETY NEWS

## NEW LIFE MEMBERS

We are delighted to welcome a new Life Member to the Society: *Saku (Sakari) Lindhen* from Sweden. Saku writes:

“I am 35 years old, and have been a vegetarian for almost 20 of them. I am a vegetarian for ethical reasons – I cannot bear the thought of killing an animal, or being responsible for its death.

I had long thought that being a vegetarian meant not being Jewish, given the animal sacrifices and importance, for instance, in the Pesach ritual, of animal flesh. It was the former Rabbi of the synagogue in Gothenburg, Ronnie Cahana (best wishes to him and his family in their important new task in Toronto.

You are missed here in Sweden!) who told me about the Jewish Vegetarian Society, and the Society’s literature that proved (to me at least) how being Jewish and vegetarian, far from being against each other, complemented each other.

Though you wrote ‘Lindhén from Sweden’, I should confess that I hold a Finnish passport, though I was born and spent most of my life until about 20 in England, Canada, and the US. After 15 years in Finland, I now live in Gothenburg, but often work in Norway, not to mention the years spent in Ireland, Denmark, and Germany. Which is why when someone asks me where I am from, I usually say, “I am an Ashkenasi Jew”, since that is probably the most important cultural influence on me.

I am a theatre director, with a Master of Theatrical Arts in Direction from the University of Theatrical Arts in Helsinki. I have worked as a director and pedagogue around Europe and am currently directing and teaching musical theatre and direction in Sweden and Norway. Judaism – theatre and art as a service to G-d, a sense of doing something for humanity (and animals) and a sort of general mysticism permeates my work. I have even included vegetarian recipes and tracts in play programmes.

I drive a BMW motorcycle (no car licence), have two wonderful cats, collect and read books, mainly on comparative religion, history, theatre, and science fiction/fantasy – or about cats. I am **very** crazy about cats and other felines. Have managed to convert my long-term (now ex-) girl-friend to vegetarianism, though not to Judaism. Alas, my current significant other seems totally immune to the lure of either!

More about me can be found on my web page <http://www.algonet.se/~tikru>. Anyway, thanks and best wishes. I hope to be in contact with



Jewish Vegetarians, as well as vegetarians, Jewish people, other affable types, and cats....”



We would like to extend a hearty welcome to *Mrs Audrey Barnes* of Blackpool and *Henry and Genevieve Zev* of Illinois USA on becoming Life Members of the Society. We are hoping to receive more details from them for the next issue. We will always be happy to hear from any other members wishing to take this step and become a ‘Pillar of the Society’. This not only encourages others, but it also secures the future of the Society.



We would like to extend a heartfelt welcome to *Ofer Shefi* of Israel on becoming a Pillar of the Society. By taking this step, it ensures the future of the Society. We look forward to hearing further from him.



*Paulette and Martin Oakes*, Fairbanks, Alaska. Although Paulette & Martin have been Life Members for a few years now, they are very busy people and have only just sent us some details about themselves.

They have now been married for 22 years and have lived in Alaska all of their married life. They were married in the North-West Territories, and moved to Fairbanks in 1988. By that time, they had been practising vegetarians for several years.

Martin is a long-distance telecommunications technician. His work sometimes takes him to smaller and rural communities in Alaska, often by single or twin-engine aircraft since many of these communities are not accessible by road. Paulette has enjoyed accompanying him to just a few of the places he has to visit, but Martin’s list is extensive. To quote Paulette: “Not only does he enjoy his work, but he does it well.”

Paulette is a sometime-writer and photographer, enjoys drawing and in the short growing season, container gardening (mostly flowers). They both enjoy travelling and have visited most of the 50 States as well as parts of Europe, Mexico, Central America and Canada.

Paulette and Martin certainly do lead busy lives and it is with pleasure that we welcome them as Life Members of the Society.



It is with deep regret that we learn of the passing of *Kitty Glickman*. Kitty together with her late husband *Ivor* were founder members of our Society and were staunch supporters all through the years.

Kitty & Ivor were founders also of the Jewish Senior Ramblers Club and through the club made many good friends that would last a lifetime.

Our thoughts are with their son Brian, daughter Lorna and their respective families.

# ISRAEL

Two recent lectures were held at the IJVS Centre in Jerusalem. The first one was given by Miriam Fine entitled *Is A Vegetarian Diet Healthy?* The lecture examined the USDA Food Pyramid with special emphasis on vegetarian diets and what constituted, in general, a healthy diet according to Western medicine.

The second lecture was given by Gloria Menzin entitled *Energise Your Life: Tips on Diet, Exercise and Stress Reduction*. This provided tips on fighting fatigue, bringing back vitality of mind, body and spirit with some old common sense ideas plus new startling discoveries.

As space is limited at the IJVS Centre, why not telephone for details of forthcoming functions? Tel: 02-5611114 or via e-mail address:ijvsjlem@netmedia.net.il.



Honorary Officers and Council Members bear all their own expenses, including postage, fares, etc. Therefore, your donation is used in its entirety for the work of the Society.

## VEGETARIANISM SAVES LIVES YOUR DONATIONS WILL HELP THE SOCIETY

**DONATIONS RECEIVED.** We wish to thank all those who send in donations towards the Society's Funds. Although items £3 and under are not listed to save expense, all are appreciated and put to good use.

£100 Mr D.M. London NW2. £20 Ms M.S. London NW4. £15 Mr W.C. Co. Down, N. Ireland. £10 Mr C.B. London N8. £10 Mrs A.B. Blackpool. £10 Mrs J.H. Cumbria. £10 Mr E.H.H. Northwood, Middlesex. £10 Mrs R.B.M London NW3. £7 Mr J.R. London NW8. £5 Mr A.E.I. Sheffield. £5 Mrs D.I. Barnet, Herts. £5 Ms L.J. Edgware, Middlesex. £5 Ms M.K. Harrow Weald, Middlesex. £5 Ms S.K. OH. USA. £5 Ms D.K. London NW3. £5 Mrs L.M. Leeds. £5 Mrs H.R. Chigwell, Essex. £5 Miss S.R. London NW8. £5 Mr W.W. Paignton, Devon. \$25 Ms R.S. NY. USA. \$20 Ms T.G. Canada. \$10 Ms J.A. CA. USA. \$10 Ms E.H FL. USA. \$10 Ms E.M. MD. USA. \$10 Mrs B.T. CA. USA. \$7 Ms B.F. & Mr R.L.B. MS. USA. \$3 In memory of Michael Kleinman, Ms B.K. NY. USA.

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## BUILDING FUND DONATION – LONDON

\$150 In Memory of David Zev. Henry & Genevieve Zev, 4468 Greenleaf, Lincolnwood, IL. 60646 USA.

### Emergency Building Appeal

The Society's Headquarters in London are in urgent need of repair and renovation. It has been estimated that we will need in the region of £50,000. Therefore we will need your help. An Emergency Building Fund has been set up for donations.

**Please help. Any donations, large or small will be much appreciated.**

*Turning words into deeds*

### THE JERUSALEM CENTRE

Donations gratefully received towards repayment of the loan on the freehold premises.

1. Miriam Goldstein. London NW3 5EB.



### FRIENDSHIP HOUSE

The JVS 'House Parents' home for deprived and homeless children is in the care of 'Orr Shalom' (Vegetarian) villages for children and is situated at POB 1837, 20 Hatzav St.

Mevasseret-Zion 90805

Israel. Tel: 972.2 5337059

**(Please note new address)**

Visitors are always welcome.

A phone call or letter is always advisable to ensure that a member of the friendly staff will be there to welcome you.

**DONATIONS RECEIVED:** £20 Ms M.S. London NW4. \$100 H. & G. Zev. IL, USA. \$18 In memory of Harry Schonberg, Ms. N.S. CA. USA.

# TU B'SHVAT AND VEGETARIANISM

By Richard H. Schwartz, Ph. D.

Tu B'Shvat is arguably the most vegetarian of Jewish holidays, because of its many connections to vegetarian themes and concepts:

1. The Tu B'Shvat Seder in which fruits and nuts are eaten, along with the singing of songs and the recitation of biblical verses related to trees and fruits, is the only sacred meal where only vegetarian, actually fruitarian, foods are eaten by all who participate. Hence this meal does not even require the killing of plants, as would be the case if, for example, carrots and bread were eaten. This is consistent with the diet in the Garden of Eden, as indicated by G-d's first, completely vegetarian, dietary law:

“And G-d said: ‘Behold, I have given you every herb-yielding seed which is upon the face of all the earth, and every tree that has seed-yielding fruit – to you it shall be for food.’”  
(Gen.1:29)

2. The Talmud refers to Tu B'Shvat as the New Year for Trees. It is considered to be the date on which the fate of trees is decided for the coming year. In recent years, one of the prime ways of celebrating Tu B'Shvat, especially in Israel, is through the planting of trees.

Vegetarianism also reflects a concern for trees. One of the prime reasons for the destruction of tropical rain forests today is to create pasture land and areas to grow feed crops for cattle. To save an estimated 5 cents on each imported fast food hamburger, we are destroying forest areas in countries such as Brazil and Costa Rica, where at least half of the world's species of plants and animals live, and threatening the stability of the world's climate. It has been estimated that every vegetarian saves an acre of forest per year.

3. Both Tu B'Shvat and vegetarianism are connected to today's environmental concerns. Many contemporary Jews look on Tu B'Shvat as a Jewish earth day, and use Tu B'Shvat seders as a chance to discuss how Jewish values can be applied to reduce many of today's ecological threats.

When G-d created the world, He was able to say, “It is very good” (Genesis 1:31). Everything was in harmony as G-d had planned, the waters were clean, the air was pure. But what must G-d think about the world today?

What must G-d think when the rain He sends to nourish our crops is often acid rain due to the many chemicals poured into the air by our industries? When the ozone layer that He provided to separate the heavens from the earth is being depleted at such a rapid rate? When the abundance of species of plants and animals that He created are becoming extinct in tropical rain forests and other threatened habitats, before we are even able to catalogue them? When the fertile soil that He provided is rapidly being depleted and eroded?

When the climatic conditions that He designed to meet our needs are threatened by global warming?

An ancient midrash has become all too relevant today:

“In the hour when the Holy one, blessed be He, created the first person, He showed him the trees in the Garden of Eden, and said to him: ‘See My works, how fine they are; Now all that I have created, I created for your benefit. Think upon this and do not corrupt and destroy My world, For if you destroy it, there is no one to restore it after you.’”  
Ecclesiastes Rabbah 7:28

Today’s environmental threats can be compared in many ways to the Biblical ten plagues, which are in the Torah portions in the weeks immediately preceding Tu B’Shvat:

- When we consider the threats to our land, water, and air, pesticides and other chemical pollutants, resource scarcities, threats to our climate, etc., we can easily enumerate ten modern “plagues”.
- The Egyptians were subjected to one plague at a time, while the modern plagues are threatening us simultaneously.
- The Jews in Goshen were spared the Biblical plagues, while every person on earth is imperilled by the modern plagues.
- Instead of an ancient Pharaoh’s heart being hardened, our hearts today have been hardened by the greed, materialism, and waste that are at the root of current environmental threats.
- G-d provided the Biblical plagues to free the Israelites, while today we must apply G-d’s teachings in order to save ourselves and our precious but endangered planet.

The Talmudic sages assert that people’s role is to enhance the world as “co-partners of G-d in the work of creation.” (Shabbat 10a) They indicated great concern about preserving the environment and preventing pollution. They state: “It is forbidden to live in a town which has no garden or greenery.” (Kiddushin 4:12; 66d). Threshing floors had to be placed far enough from a town so that it would not be dirtied by chaff carried by winds (Baba Batra 2:8). Tanneries had to be kept at least 50 cubits from a town and could be placed only on the east side of a town, so that odours would not be carried by the prevailing winds from the west (Baba Batra 2:8,9). The rabbis express a sense of sanctity toward the environment: “the atmosphere (air) of the land of Israel makes one wise.” (Baba Batra 158b).

Again, vegetarianism is consistent with this important Jewish environmental concern, since modern intensive livestock agriculture contributes to many current environmental problems, including soil erosion and depletion, air and water pollution, the destruction of habitats, and potential global warming.

4. Both Tu B’Shvat and vegetarianism embody the important teaching that “The earth is the L-rd’s” (Psalm. 24:1) and that people are to be stewards of the earth, to see that its produce is available for all G-d’s children.

Property is a sacred trust given by G-d; it must be used to fulfil G-d's purposes. No person has absolute or exclusive control over his or her possessions. The concept that people have custodial care of the earth, as opposed to ownership, is illustrated by this ancient story:

“Two men were fighting over a piece of land. Each claimed ownership and bolstered his claim with apparent proof. To resolve their differences, they agreed to put the case before the rabbi. The rabbi listened but could come to no decision because both seemed to be right. Finally he said, “Since I cannot decide to whom this land belongs, let us ask the land.” He put his ear to the ground and, after a moment, straightened up. “Gentlemen, the land says it belongs to neither of you but that you belong to it.”

With their concern about the preservation and expansion of forests and their focus on plant-based foods, both Tu B'Shvat and vegetarianism, reflect this important Jewish teaching.

5. Tu B'Shvat and vegetarianism both reflect the Torah mandate that we are not to waste or destroy unnecessarily anything of value. It is interesting that this prohibition, called *bal tashchit* (“thou shalt not destroy”) is based on concern for fruit-bearing trees, as indicated in the following Torah statement:

“When thou shalt besiege a city a long time, in making war against it to take it, thou shall not destroy (*lo tashchit*) the trees thereof by wielding an axe against them; for thou mayest eat of them but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee? Only the trees of which thou knoweth that they are not trees for food, them thou mayest destroy and cut down, that thou mayest build bulwarks against the city that maketh war with thee, until it fall.” (Deut. 20:19-20).

This prohibition against destroying fruit-bearing trees in time of warfare was extended by the Jewish sages. It is forbidden to cut down even a barren tree or to waste anything if no useful purpose is accomplished (*Sefer Ha-Chinuch* 530). The sages of the Talmud made a general prohibition against waste: “Whoever breaks vessels or tears garments, or destroys a building, or clogs up a fountain, or destroys food violates the prohibition of *bal tashchit*.” (*Kiddushin* 32a). In summary, *bal tashchit* prohibits the destruction, complete or incomplete, direct or indirect, of all objects of potential benefit to people.

Rabbi Samson Raphael Hirsch states that *bal tashchit* is the first and most general call of G-d: We are to “regard things as G-d's property and use them with a sense of responsibility for wise human purposes. Destroy nothing! Waste nothing!” (*Horeb*; Chapter 56, #401). He indicates that destruction includes using more things (or things of greater value) than is necessary to obtain one's aim. (*Horeb*; Chapter 56, #399).

The important Torah mandate of *bal tashchit* is consistent with

vegetarianism, since, compared to plant-based diets, animal-centred diets require far more land, water, energy, and other agricultural resources.

6. Tu B'Shvat reflects a concern about future generations. In ancient times, it was a custom to plant a cedar sapling on the birth of a boy and a cypress sapling on the birth of a girl. The cedar symbolized strength and stature of a man, while the cypress signified the fragrance and gentleness of a woman. When the children were old enough, it was their task to care for the trees that were planted in their honour. It was hoped that branches from both types of trees would form part of the chupah (bridal canopy) when the children married.

Another example of the Jewish concern for the future that is expressed through the planting of trees is in the following story:

Choni (the rainmaker) was walking along a road when he saw an old man planting a carob tree. Choni asked him: "How many years will it take for this tree to yield fruit?" The man answered that it would take seventy years. Choni then asked: "Are you so healthy a man that you expect to live that length of time and eat of its fruit?" The man answered: "I found a fruitful world because my ancestors planned for me. So I will do the same for my children."

Vegetarianism also reflects concern about the future since this diet puts a minimum of strain on the earth and its ecosystems and requires far less water, land, energy, and other scarce agricultural resources than animal-centred diets.

7. It is customary to recite Psalm 104, as well as other psalms, on Tu B'Shvat. Psalm 104 indicates how G-d's concern and care extends to all creatures, and illustrates that G-d created the entire earth as a unity, in ecological balance:

"...Thou [G-d] art the One who sends forth springs into brooks, that they may run between mountains,  
To give drink to every beast of the fields; the creatures of the forest quench their thirst.  
Beside them dwell the fowl of the heavens;...  
Thou art He who waters the mountains from His upper chambers;...  
Thou art He who causes the grass to spring up for the cattle and herb, for the service of man, to bring forth bread from the earth....  
How manifold art Thy works, O L-rd! In wisdom hast Thou made them all; the earth is full of Thy property...."

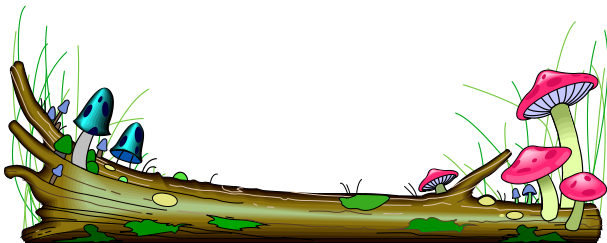
Vegetarianism also reflects concern for animals and all of G-d's creation, since for many people it is a refusal to take part in a system that involves the cruel treatment and slaughter of 9 billion farm animals in the United States alone annually, and, as indicated above,

that puts so much stress on the earth and its resources.

8. Both Tu B'Shvat and vegetarianism are becoming increasingly popular today; Tu B'Shvat because of an increasing interest in and concern about nature and environmental issues, and vegetarianism because of increasing concern about health, the treatment of animals, and also the environment and the proper use of natural resources.
9. On Tu B'Shvat, the sap begins to fill the trees and their lives are renewed for another year of blossom and fruit. A shift toward vegetarianism means, in a sense, that there is an increased feeling of concern for the earth and all its inhabitants, and there is a renewal of the world's people's concerns about more life-sustaining approaches.

In 1993, over 1,670 scientists, including 104 Nobel laureates – a majority of the living recipients of the prize in the sciences – signed a “World Scientists’ Warning To Humanity.” Their introduction stated: “Human beings and the natural world are on a collision course. Human activities inflict harsh and often irreversible damage on the environment and on critical resources. If not checked, many of our current practices put at serious risk the future that we wish for human society and the plant and animal kingdoms, and may so alter the living world that it will be unable to sustain life in the manner that we know. Fundamental changes are urgent if we are to avoid the collision our present course will bring about.” The scientists’ analysis discussed threats to the atmosphere, water resources, oceans, soil, living species, and forests. Their warning: “we the undersigned, senior members of the world’s scientific community, hereby warn all humanity of what lies ahead. A great change in our stewardship of the earth and the life on it is required, if vast human misery is to be avoided.”

With the world’s ecosystems threatened as never before, it is important that Jews increasingly discover the important ecological messages of Tu B'Shvat. Similarly, it is also urgent that Jews and others recognize that a shift toward vegetarianism, the diet most consistent with Tu B'Shvat, is not only an important individual choice today, but increasingly it is a Jewish imperative since the realities of modern intensive livestock agriculture and the consumption of animal products are inconsistent with many basic Jewish values, as well as a societal imperative, necessary for economic and ecological stability.





# PANTHEISM

by Eva Martin

Oh the animals, G-d's beautiful creation  
Why don't we realise our true relation?  
Our relation, created from the same substance,  
Which is nothing else but G-d's own existence.  
We all live in Him, all His creation,  
Nothing else exists beyond this realisation.  
There exists only One Life, One G-d, One Nature,  
Until we realise this, our life is a futile adventure.  
Nature is G-d, and G-d is Nature!  
So why don't we have love for all living

# AL TA 'AM V'RAY'ACH... ON TASTE AND AROMAS

by Sue Tourkin-Komet



## CORUS BEIT CAFE NE'EMAN RESTAURANT, JERUSALEM, ISRAEL

I'd polished my shoes, polished my nails, and polished my plastic official Israeli Government Press Card. The tall, handsome manager of "Corus – Beit Cafe Ne'eman Restaurant", Noam, was ready and eager to receive me and my two guests. Although in reality, the "Corus" owner, of the Ne'eman family, was kindly treating us to two luncheon meals of our choice, which were being split between us three slender ladies.

The time and the setting: the day before Holocaust Day, initially bringing us together in sombre mood. The venue: Canyon Malcha, the second floor, in the lane leading from the "Rakeffet Gate". My two teenage guests were indeed worried that it would be a noisy place and that they would be distracted. Wow, were they wrong, thank heavens! We were delighted to discover, that despite the restaurant's busy-ness, we felt ourselves to be on a warm and pleasant island of tranquillity, focused on fantastic food, receiving top and relaxed service, and quietly enjoying the strangers who were seated near us, but not crowding us.

Our waitress, Revital, was sweet and professional, knew much of the elaborate menu by heart, knew what and how to recommend to us, and clearly loves her work. (She's been at it for three years).

We started with a freshly-baked round loaf of bread "on the House" with modest amounts of pastel green garlic butter. I found the texture of the butter to be pasty (and I did not complain to the management), but my two companions raved about the butter. So their "vote" outnumbered mine. The juices we had, fresh mango and fresh lemon, were rich, not sickeningly sweet, and a liquid meal unto themselves.

We had earlier done the ritual hand-washing before the meal at the site of an elegant copper vessel, the kind seen in recent years at high-class weddings. The platters and bowls were handsome white ceramics and the cutlery was smart and solid, but not too heavy. The stemware was elegant but not fragile,



also adding to our comfort. And our green upholstered chairs were spacious, comfortable, and yet modern. We felt cosy at our rounded see-through strong glass table.

My serving of mushroom soup was a taste from the “Garden of Eden”: it kept its heat and flavour very long, while I was busy taking notes! The mushrooms were, of course, fresh, whole, and plump. The soup, as all of their food, was very delicious and flavourful, but amazingly delicately flavoured, not overpowering. The fresh salad was chunky and decorative, some of it natural in shape, and some of it sliced in a dynamic, circular fashion. The lettuce was of course unwilted, and the dressings (garlic and 1,000 islands) magnificent, again, not overbearing, and in refined pastel colours. The two teenage guests shared a mushroom lasagna, which I tasted from too, and the three of us could not finish off a serving for one! It was well-spiced, but customary for “Corus”, not over-spiced. In keeping with the name of the restaurant, Corus, (the Greek word for Chorus), we oohed and aahed at the wonderful presentation and flavour of all the foods we ate! The Corus chefs have gone to five-star hotel schools of cuisine.

After our huge main courses, we had no room for desserts, but we delighted in forcing ourselves to make a selection. The two girls ordered a small “Puncho” ice cream of four flavours, which the three of us loved but didn’t even demolish as it was too much! I ordered the “Hot chocolate cake” with hot chocolate sauce, vanilla ice cream, whipped cream, chocolate syrup, and fruit, which the three of us ladies again oohed and aahed about, swooned at the aromas, but could not “Finisimo” a serving meant for one person! It was the first time in my forty-odd years that I did not finish a serving of ice cream and cake, due to its massivity. We were graciously allowed to take home leftovers (from all our foods) and it filled four cartons, packed respectfully and aesthetically, as befits the service from start-to-finish at Corus. We ourselves became a spontaneous “Chorus” of super-pleased fans of this restaurant.

There are now five “Corus-Ne-eman’s” in Jerusalem, all with B’Datz Mehadrin Kashrut certification, and two branches in Tel Aviv (“Azrieli-Hashalom”) with Tel Aviv-Mehadrin Kashrut. Corus-Cafe Ne’eman also have a conditoria on the ground floor of Canyon, Malcha, in Jerusalem, with a superlative selection of pastries.

*Sue Tourkin-Kourmet is a Jewish vegetarian in Jerusalem, and is a columnist for “Your Jerusalem” and the “Western Jewish Bulletin” of Vancouver, British Columbia, Canada. She’s American-Israeli, a single divorced mother, and interested in corresponding with her male, single Jewish counterparts. Address: c/o “Your Jerusalem” newspaper, POB 36189, Jerusalem 91361, Israel c/o “Dear Sue”: “Personal Only”.*



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# **GENE FOODS ON TRIAL: SHOULD WE CONTAIN SCIENCE IN THE INTEREST OF THE ENVIRONMENT?**

An important debate on genetically-modified (GM) food was held at the Science Museum in London on 24th September 1998. The event, attended by 300 people, allowed a panel of six important speakers to debate both sides of this vital issue.

John Elkington, co-author of a new book *Manual 2000* which addresses many green issues, introduced the debate. He said that choice was a vital aspect of democracy and that consumers needed to be able to make informed decisions when it came to considering whether or not to buy GM food.

John Durant, Assistant Director of the Science Museum, speaking in favour of GM crops, felt that there was no conflict between science and the environment. "To look after the environment well," he said, "We need all the science we can get". He said that scientific methods should be carried out in agriculture but that they should be carried out cautiously and wisely. He said that today's agricultural systems were a result of centuries of haphazard experiments. The last 20 years had seen classic genetics being used to produce specific characteristics in animals for selective breeding. Today, there was more detailed knowledge available about the mechanisms of inheritance. "I have no reason to suppose we should freeze agricultural practices if we can find ways of improving and making agriculture more environmentally friendly, unless we can see very good reasons why that would be unwise". He felt that by using biotechnology, the effects on agriculture would be more predictable than they had been in the past and easier to control.

Peter Melchett, Executive Director of Greenpeace, was very much against the use of genetic engineering in agriculture and questioned the motive for current day scientists. "Is science being directed by the power and money behind the genetic industry?" He questioned US biotechnology company Monsanto's assertions that birds and bees loved genetic crops particularly sugar beets. He said that research in this area was difficult to do and controls were not easy to set up. He said that there had been no published data to confirm the claims about beneficial insects liking genetically-modified sugar beet.

He deplored the use of propaganda to promote genetically-modified produce. "The future health of science is intertwined with the future health of the genetic engineering industry." He felt that genetic engineering was a great risk to the future integrity of science and the confidence of the public in scientific institutions.

Ann Foster, Director of Public and Government Affairs for Monsanto, was next to take the floor. She said that historically, 40-50 years ago, agriculture was becoming increasingly dependent on chemical technology to increase yield, control pests and diseases in large-scale commodity crops. Many people agreed, she said, that this was not the best way to go. Using chemicals for non-renewable resources was not effective and gave rise to questions on

safety. She claimed that using the new technology to grow plants would help to maintain and increase yields and that hybridisation was the way forward.

She said that in the UK the organic market only accounted for less than 1% whereas it was necessary to think of large-scale commodity crops. She said that by genetically modifying cotton, as Monsanto had done to protect it against the beetle, this had meant that 1 million gallons of insecticide normally used had been saved over the last three years.

She said that she understood people's concerns about biotechnology and the need for regulation: "We need a robust regulatory system – the tougher the better."

She said that she understood people's concerns about labelling and the need for choice. However, she said, farmers had choices too. If farmers did not get the result they wanted, they would go elsewhere. There were, she said, 38 other varieties of genetically-modified soya, and 1,000 non-genetically modified ones.

She denied the claims that the sugar beet trial had not been properly documented. She said that it had been peer reviewed and would be published in the future.

Dr Mae Won Hoe, author of the book "Genetic Engineering: Dream or Nightmare?" spoke out passionately against the whole process of genetic engineering. She said that science had to satisfy certain criteria – it had to be accountable and work for the public good.

She said that Victorian high society had held a shared vision of the world including selfish genes and individuals instead of societies, communities and eco systems. There was no limit as to what could be exploited. "Nature is organically interconnected. What we do has effects which spread far and wide." She said that the global economy was near to collapse.

Genetic determinism, she said, failed on scientific grounds and was discredited by scientific theories. The technology was a misguided one with governments being taken in by it. Ownership of life was now in the hands of corporations with people and natural resources being exploited.

Corporate scientists on committees said that everything was safe, cleaner, faster, more precise. Using processes which by-passed reproduction, species which would never have been inter-bred in nature were now coming into being.

She expressed concern that genes could interact and create new toxins. The technology was a hit and miss one and was not precise.

Nowadays there were four different TB bacteria which were resistant to all antibiotics. Resistant genes could pass horizontally into bacteria and linger in the soil.

She said that genetic engineering was a dangerous diversion. Far from feeding the world, it would intensify the corporate control of food. It would obstruct implementation of sustainable agriculture which was the key to long-term food security.

Bad science and big business would ruin the resources of the earth, she said. Resilience and fertility of life may be the only chance to renew the earth.

Professor Alan Malcolm, Director of the Institute of Food Research, then addressed the audience. He had worked in the field of genetically-engineered

crops since 1985. He said that although he could not be absolutely certain of the safety of such crops, he thought some hazards might be exaggerated. He said that much food had not been genetically- modified but had been identical to certain foods for many years. A genetically-modified enzyme in tomato paste was the same as a non-genetically-modified enzyme. He said that the question of choice was difficult as it was hard to choose between two identical plants. He cited, as an example, electricity which was produced in many different ways but said that the electricity itself was still the same – dangerous and useful irrespective of how it was produced.

He said that producing GM tomato paste used less water and that ecologically this was a small benefit. He regretted the “hysterical approach” of people who were calling for genetic engineering to be stopped now.

Helena Browning, Chair of The Soil Association, said that humanity was close to disaster. Scientists now had control of the very stuff of life. Evolution was at a point where future evolution could be controlled. Mankind had clear responsibilities in this increased power over the natural world and man’s genetic make up. A framework was needed as to how to use this staggering potential.

She expressed concern over the commercial and safety aspects of biotechnology, saying she had found no evidence to convince her that such applications were really necessary. She was sceptical of “the pseudo-humanitarian propaganda being put out by people with products to sell.”

Adopting biotechnology in agriculture meant going down a reductionist road, whereas a biological procedure was more holistic. The choice as to which road to take would not remain open for very long. Ultimately, biotechnology would offer no choice for the consumer as segregation between genetically-modified and non-genetically modified products was not an option in the long-term. Genetic pollution would mean that organic produce would not be completely free of genetically-modified matter.

She outlined her vision as to what would happen if GM foods were not adopted. There would still be challenges and a need to clarify the way ahead. The organic sector had, she said, shown the way forward. There was a need to think more creatively about the development of agriculture in the future.

The members of the panel were then invited to sum up their responses. Those in favour of GM produce said that the technology was not so new and that the fact that it was a way of making money was no different from any other practices.

Dr Mae Won Hoe pointed out that a large proportion of taxpayers’ money was spent supporting GM in grants paid to academic institutions for patent genes and private profit.

Peter Melchett said that Greenpeace wanted to see all releases of GM material stopped – once they were in the environment they could not be recalled. He expressed regret that GM soya had been forced onto the market and praised those supermarkets and manufacturers who had refused to use it.

The debate was then opened out to the audience with the vast majority of those present being opposed to the use of GM crops. Speaking out against the practice were representatives of organisations such as the Women’s Environmental Network and Friends of the Earth. Despite the opposition of

those present, and one questioner who asked whether with over 70% of the UK population declaring themselves to be against GM crops if the biotechnology companies would respect that and go away, the response sadly was that GM crops were here to stay.

Many thanks to all those who organised this valuable debate at the Science Museum. It is hoped that the comments of the audience will be taken seriously by the biotechnology companies.

*Manual 2000* by John Elkington and Julia Hailes addresses the full spectrum of issues which we face in the new millennium and reminds us of our power as citizens and consumers. It is published by Hodder and Stoughton at a cost of £9.99.



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# Travel Topics



*Canadian Jewish Vegetarian Tom Salsberg  
meets Julie Rosenfield on her recent trip to Toronto*

## TORONTO, CANADA

We are indebted to Tom Salsberg for the following compilation of vegetarian restaurants in Toronto and for his kindness in showing us round the city in the summer. Tom says:

“First off, for the best vegan bed and breakfast in Toronto, I recommend: **The Casa Loma Inn**, 21 Walmer (in the Annex area of Toronto). Telephone (416)924-4540. Near TVA HQ, Juice For Life restaurant, and other nice places for vegans. The owner is a vegetarian and shops at the weekly organic food market every Saturday morning in Mirvish Village on Markham Street (near TVA HQ).

I’ve had meals at the following vegetarian restaurants and found them to be good for vegans:

*(L-V=Lacto-veg; L-O=Lacto-ovo-veg; M-V=Melo-veg; T-V=Total-veg).*

**(L-V) Annapurna**, 1085 Bathurst St. (at Dupont) (416)537-8513 International, South Indian and tofu dishes. Inexpensive. Closed Wed. evenings and Sundays. Run by devotees of Sri Chinmoy. No smoking.

**(L-O-M-V) Big Carrot Vegetarian Delicatessen**, inside the Big Carrot Health Food Store, the largest natural food store in the city, 348 Danforth Ave. (west of Chester), 416-466-2129. Great place for take-out full meals. Somewhat higher in price than you might wish to pay, but convenient and DELICIOUS! Good to stop off here for picnic fare before making one’s way

to the boardwalk and the beaches a few miles to the south of this part of town, near Queen Street East. If you have a sweet tooth, try the black bottom pie!

**(T-V) Buddha's Vegetarian Foods**, 666 Dundas St. W. (e. of Bathurst). 416-603-3811. Chinese cuisine - gluten, noodles, rice, etc. Bests are "mock duck" and "yam rolls with pickled vegetables in sweet and sour sauce". Limited seating.

**(L-O-V) Hey Good Cooking**, 238 Dupont St. (e. of Spadina), (416)929-9140. British owner. No smoking. Inexpensive. Great soups!

**(M-V) Imagine Cafe**, 96 Spadina Ave. (at Adelaide, near King St.) 416-504-2379. Bohemian atmosphere. Daily specials. Excellent grainburgers. Salad bar, desserts, fresh juice. Mon-Fri 10-6.

**(M-V) Juice For Life**, 521 Bloor St. W. (e. of Bathurst). 416-531-2635. Gourmet juice bar. Lots of nice cooked food and healthy salads. Sunday brunch there is rather special. Licensed to serve alcohol. Open later than most veggie restaurants in Toronto. Also, a bit higher priced too.

**(L-O-M-V) Kensington Natural Bakery & Cafe**, 460 Bloor St. W. (east of Bathurst, across from Juice For Life). Best place in Toronto to purchase vegan desserts to go. Much more reasonably priced than their main competitors: Juice for Life and the Big Carrot, which arguably have in general better tasting vegan desserts. Oh! I mustn't forget - this is the only place in town where I know you can get ripe raw strawberry juice, brought in fresh every couple of days or so from a supplier who used to have a near-vegetarian restaurant on Yonge Street called "The Mango".

**(L-O-M-V) Le Commensal**, 655 Bay St. (entrance on Elm; near Yonge and Dundas). Pay by weight buffet of over 100 exotic and traditional dishes. Part of a chain of vegetarian restaurants - the rest of which are all in the province of Quebec. Best bet: Vegan Leek Quiche from the hot-food section - with home-made ketchup (that doesn't look or taste like any ketchup you've seen before) from the salad bar.

**(T-V) Lotus Garden**, 393 Dundas St. W. (west of Beverly, east of Spadina, south side, near Art Gallery of Ontario). 416-598-1883. Vietnamese vegetarian restaurant. No MSG. 100% smoke free. Licensed. Go with a large group so as to be able to share and sample a broad spectrum of the many dishes on the menu. One recommendation (of many I could offer): Agar Salad.

**(T-V) Perfect Vegetarian Inc.**, 192 Augusta Ave. (s. of Baldwin St. in a very interesting part of town, Kensington Market, which is a traditional old-style marketplace). The Perfect Vegetarian restaurant is part of a joint venture with a number of other projects - all vegetarian or non-food related, is clean, neat and inexpensive. All the food from the Perfect Vegetarian kiosk in the complex is vegan Taiwanese - and what I and a friend tried (stuffed rice balls with marinated tofu on the side) was very good. I will be going back. They close early (7-8 PM), have handicapped access, the restaurant is smoke-free and they can be reached at 591-9160.

**(T-V) Smart Bar and Eatery**, 754 Queen St. W. (west of Niagara, a fair walk west of Bathurst St). 416-504-0653. Specializing in herbal smart drinks, but very nice meals as well, although small menu. Charming international owners. Call ahead before heading in to be sure they will be open when you

get there.

(M-V) **Sunny Cafe**, 322 Bloor St. W. (inside Noah's Natural Foods store at Spadina) 416-963-8624. Organic, macrobiotic, open for lunch and early dinner.

I haven't been to the following, but I've heard it's good:

**Vegetable Kingdom Cafe**, 443 Adelaide St. W. (416) 703-6447. Mon-Sat 12-4. Organic vegan lunches about \$10. Bests reported as: gazpacho; eggplant/mushroom on multi-grain bread."

Information on events happening in Toronto can be obtained from the Toronto Vegetarian Association's handbook. They can be contacted via e-mail on [tva@veg.on.ca](mailto:tva@veg.on.ca). Toronto will also be hosting the World Vegetarian Congress in 2000.



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# IS FUR A JEWISH ISSUE?

by Richard H. Schwartz and Dovid Sears

Jewish worshippers chant every Sabbath morning, “The soul of every living being shall praise G-d’s name” (Nishmat kol chai tva’rech et shim’chah). Yet, some come to synagogue during the winter months wearing coats that required the cruel treatment of some of those living beings whose souls praise G-d.

To decide whether the use of fur is a significant Jewish issue, we should consider several related questions:

1. What does the Jewish tradition say about the treatment of animals?
2. How much suffering do animals raised or trapped for their fur experience?
3. Does the wearing of fur coats have redeeming factors that would over-ride Jewish teachings related to the proper treatment of animals?

## Judaism and Animals

Judaism has beautiful and powerful teachings with regard to showing compassion to animals. The following are a few examples: Moses and King David were considered worthy to be leaders of the Jewish people because of their compassionate treatment of animals, when they were shepherds. Rebecca was judged suitable to be a wife of the patriarch Isaac because of her kindness in watering the ten camels of Eliezer, Abraham’s servant. Rabbi Yehuda the Prince, the redactor of the Mishna, was punished for many years at the hand of Heaven for speaking callously to a calf being led to slaughter who sought refuge beside him.

Many Torah laws mandate proper treatment of animals. One may not muzzle an ox while it is working in the field nor yoke a strong and a weak animal together. Animals, as well as their masters, are meant to rest on the Sabbath day. The importance of this concept is indicated by the fact that it is mentioned in the Ten Commandments and on every Sabbath morning as part of the kiddush ceremony.

The psalmist indicates G-d’s concern for animals, stating that “His compassion is over all of His creatures” (Psalm 145:9). And there is a mitzvah (precept) in the Torah to emulate the Divine compassion, as it is written: “And you shall walk in His ways” (Deuteronomy 28:9). Perhaps the Jewish attitude toward animals is best expressed by Proverbs 12:10: “The righteous person considers the soul (life) of his or her animal.” The Torah prohibits Jews from causing tsa’ar ba’alei chayim, any unnecessary pain, including psychological pain, to living creatures.

Rabbi Samson Raphael Hirsch, an outstanding 19th century philosopher, author, and Torah commentator, eloquently summarizes the Jewish view on treatment of animals: Here you are faced with G-d’s teaching, which obliges you not only to refrain from inflicting unnecessary pain on any animal, but to help and, when you can, to lessen the pain whenever you see an animal suffering, even through no fault of yours. (Horeb, Chapter 60, #416)

## The Pain of Fur-Bearing Animals

Fur is obtained from animals who are either trapped or raised on ranches. Both involve treatment of animals that appears to be far from the Jewish teachings that have been previously discussed:

Animals caught in steel-jaw leghold traps suffer slow, agonizing deaths. Some are attacked by predators, freeze to death, or chew off their own legs to escape. It has been said that one can get a “feel for fur” by slamming your fingers in a car door. A Canadian Wildlife Service report gives an idea of the terror that trapped animals face and their desperate efforts to escape:

“The stomachs of [trapped] arctic foxes...often contain parts of their own bodies. They may swallow fragments of their teeth broken off in biting the trap, and sometimes part of a mangled foot; almost every stomach contains some fox fur, and a considerable number contain pieces of skin, claws, or bits of bone.”

Over 100 million wild animals are killed for their pelts every year. Many species of animals killed for their furs have become endangered or have disappeared completely from some localities. Millions of animals not wanted by trappers, including dogs, cats, and birds, die in traps annually and are discarded as “trash animals.” Many trapped animals leave behind dependent offspring who are doomed to starvation.

Treatment of animals raised on “fur ranches” is also extremely cruel. Confined to lifelong confinement, millions of foxes, beavers, minks, ocelots, rabbits, chinchillas, and other animals await extinction with nothing to do, little room to move, and all their natural instincts thwarted. The animals are simply a means to the maximizing of production and profit, and there is no regard for their physical, mental, or emotional wellbeing. Because of the enforced confinement and lack of privacy, naturally wild animals often exhibit neurotic behaviours such as compulsive movements and self-mutilation. The animals finally suffer hideous deaths by electrocution by rods thrust up their anuses, by suffocation, by poisoning, which causes painful muscle cramping, or by having their necks broken.

According to the International Society for Animal Rights, Inc., to make one fur garment requires 400 squirrels; 240 ermine; 200 chinchillas; 120 muskrats; 80 sables; 50 martens; 30 racoons; 22 bobcats; 12 lynx; or 5 wolves.

## **Is Fur Necessary?**

Judaism puts human beings on a higher level than animals and indicates that animals may be harmed and even killed if an essential human need is met. However, is the wearing of fur truly necessary for people to stay warm during wintry weather? There are many non-fur coats and hats, available in a variety of styles, which provide much warmth. Imitation fur is produced at such a high level of quality that even among Chasidim there is a small but growing trend to wear synthetic “shtreimlach” (fur-trimmed hats).

Based on the prohibition of *tsa'ar ba'alei chayim*, Rabbi Chaim Dovid Halevy, Sephardic Chief Rabbi of Tel Aviv issued a *p'sak* (rabbinic ruling) in March, 1992, indicating that Jews should not wear fur. Rabbi Halevy asked: “Why should people be allowed to kill animals if it is not necessary, simply because they desire the pleasure of having the beauty and warmth of fur

coats? Is it not possible to achieve the same degree of warmth without fur?"

In his book, *The Jewish Encyclopedia of Moral and Ethical Issues*, Rabbi Nachum Amsel, a modern Israeli educator, states: "If the only reason a person wears the fur coat is to "show off" one's wealth or to be a mere fashion statement, that would be considered to be a frivolous and not a legitimate need. Rabbi Amsel also points out that hunting for sport is prohibited because it is not considered a legitimate need. (Avodah Zarah 18b).

## Other Considerations

The Talmud teaches that Jews are "rachamanim b'nei rachamanim," compassionate children of compassionate ancestors (Beitza 32b). One has to wonder if the wearing of fur is consistent with that challenging mandate.

Are the words of Isaiah valid today if we fail to show compassion to animals?

"Even though you make many prayers,  
I will not listen.  
Your hands are full of blood." (Isaiah 1:12-15)

What kind of lesson in Jewish values are young people getting when they see worshippers coming to synagogue in fur coats on the Sabbath day?

Not only do animals benefit from our compassion and concern – we, too, benefit by becoming more sensitive and more humane, as Jews and civilized human beings.

*Richard H. Schwartz, Ph. D., is the author of Judaism and Vegetarianism (Micah: 1988) and Judaism and Global Survival (Atara: 1987). He has approximately 60 articles on the internet.*

*Dovid Sears is the author of The Path of the Baal Shem Tov: Early Chasidic Teachings and Customs (Jason Aronson: 1997) and Compassion for Humanity in the Jewish Tradition: A Sourcebook (Jason Aronson: Forthcoming).*



## DATELINES

**Brief details of all local events will be included if they are received in good time. Details should be received 6 weeks before publication. The magazine is due out on 1st December, March, June and September. Write to us.**

# CONSUMER CORNER

## MINI POTS OF FAVOURITE VEGETARIAN PATE

Britain's favourite vegetarian paté, grano-Vita, is now available in mini pots, combining convenience and spreadability in generous single servings.

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Lighter Bake is a 99.8% fat free and cholesterol free baking ingredient that replaces butter and margarine in your favourite baking recipes. It is a fruit purée made from dried California plums and apples. It is natural and has no added preservatives. Lighter Bake is ideal for those interested in healthy, low-fat eating. Home-made cakes and bakes look and taste just as good as full fat versions, and no one will believe they have typically 50-90% less fat and 20-30% fewer calories. Cut the fat, keep the taste and avoid piling on the pounds!

Lighter Bake is ready to use from the jar and can be used to replace all or part of the fat in a recipe, and is best in those baking recipes that are naturally moist, soft and chewy in texture. It is very versatile and although rich in colour, can be used for light-coloured recipes, because once it is mixed with the other ingredients, the overall colour will only change slightly.

Once opened, Lighter Bake must be kept in a refrigerator. It can last up to 28 days. Home baked foods made with Lighter Bake can generally be kept for the same length of time as those baked with butter or fat.

## NEW FROM THE LINDA McCARTNEY RANGE – FISH-STYLE CAKES

An exciting new taste in mainstream meat-free cuisine and fulfilling Linda McCartney's promise to provide delicious vegetarian alternatives, these new Fish-Style Cakes are 100% fish-free and contain three times more fibre than their fish equivalent. A delicious blend of potato flakes and cereal protein with parsley, they are lightly coated with crunchy breadcrumbs. They make a delicious meal accompanied by chips and fresh vegetables.

Available from most Supermarkets, priced at £1.49 for a pack of four.

## NEW BREAKFAST CEREALS

Dove Farm Foods have launched a new range of organic breakfast cereals under the banner: 'A naturally healthy start to the day'. There are three new cereals using organic ingredients, all are clearly labelled GMO Free and are certified by the Soil Association.

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Available from Independent Health Food stores and branches of J. Sainsbury.



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# Here & There

## FREE E-MAIL COURSE ON JUDAISM AND VEGETARIANISM

Professor Richard Schwartz will be giving a free ten-week course on *Judaism and Vegetarianism* using e-mail starting the first week in March 1999. The course outline is:

1. A Vegetarian View of the Torah
2. Judaism, Vegetarianism, and Health
3. Judaism, Vegetarianism, and Animals
4. Judaism, Vegetarianism, and Ecology
5. Judaism, Vegetarianism, and Hunger
6. Judaism, Vegetarianism, and Peace
7. Vegetarian Connections to Jewish Holidays
8. Involving the Jewish Community re Vegetarianism
9. Related Issues – Fur, Vivisection
10. Summary; Next Steps; Responses to Questions.

Richard Schwartz is the author of *Judaism and Vegetarianism* and *Judaism and Global Survival* and over 70 vegetarian-related articles and book reviews on the internet at the “Virtual Yeshiva.” He recently led a campaign to get material on Judaism and vegetarianism to over 3,500 North American congregational rabbis.

Each week, material on the topic of the week will be sent out to each registered participant. While the focus of the course is “Judaism and Vegetarianism”, participants will gain knowledge of basic Jewish teachings and general information related to animals, health and nutrition, ecology, resource usage, and hunger, as well as information about Jewish festivals. It is hoped that some of the “graduates” will speak in their local areas and perhaps that a “Speakers’ bureau” will be set up to help spread the Jewish vegetarian message throughout the US and beyond.

All questions that come up will be seriously considered and discussed. If necessary, there will be consultations with rabbis and reviews of internet resources and other sources to get the most complete picture possible.

To register, people should contact Richard Schwartz at [schwartz@postbox.csi.cuny.edu](mailto:schwartz@postbox.csi.cuny.edu).

## ANIMAL ADVOCATES’ LETTER TO DALAI LAMA

The Fund for Animals, a national animal protection organization with hundreds of thousands of members and supporters, has written to Tibet’s Dalai Lama asking him to adopt a vegetarian diet and to issue a statement expressing “Buddhism’s compassionate opposition” to all forms of animal abuse, including the genetic manipulation of living beings and the use of animals in scientific research.

According to media reports, the spiritual leader of Tibetan Buddhism, and the 1989 Nobel Peace Prize Winner, recently expressed his approval of some

experiments on animals, while in his autobiography, *Freedom in Exile*, he described himself as a meat-eater.

In a July 28 letter, The Fund for Animals' program co-ordinator, Norm Phelps, who is a Tibetan Buddhist, urged the Dalai Lama "to lend your spiritual power and world-wide influence to the cause of alleviating the terrible suffering of our fellow beings. In the animal rights movement, we have a saying that 'Peace begins in the kitchen.' By refusing to make your body a coffin for slaughtered animals, you can only enhance your work for world peace."

A copy of the three-page letter is available by contacting [fund4animals@fund.org](mailto:fund4animals@fund.org) or 301-585-2591 or <http://www.fund.org>.

## FEARS OF BSE IN SHEEP

The UK Government recently launched a damage limitation exercise to quell fears over the possibility that British sheep might have become infected with Bovine Spongiform Encephalopathy (BSE).

UK Government press officers were issued with a set of 16 questions and answers to rebut claims that British lamb is unsafe to eat, and that not enough was being done to assess the risk of BSE entering the sheep population.

In a recent radio interview, Professor Jeffrey Almond, a member of the British Government's Spongiform Encephalopathy Advisory Committee (Seac), expressed concerns about sheep and BSE. He said that BSE-infected material was fed to sheep in the 1980s; that it is possible to transmit BSE to sheep experimentally; and that BSE may go undetected in sheep because its symptoms are similar to scrapie, a natural disease of sheep.

"I think there is a distinct possibility that BSE is out there in the sheep population," he said. "But there are several ways of viewing that. One is to say it's been out there all the time, and does not cause a problem because it doesn't transmit from sheep to humans. If, on the other hand, it's gone back into sheep from cows and is behaving somehow differently from sheep scrapie, then that could pose a risk to humans. Of course we have to be concerned about that."

Professor Almond then warned: "I think if we found BSE in sheep it would be a national emergency, and I think politicians would have to think very hard about what the appropriate response would be."

## BOSTON FOOD FAIR

The third Annual Boston Vegetarian Food Festival was held on 3 October 1998 at the Reggie Lewis Track and Athletic Centre in Tremont Street, Boston.

Invited speakers included John Morlino, talking on Food Choices, Ethics and the Environment, Rachele Bronfman, co-author of *CalciYum!* – a book of dairy-free, calcium-rich recipes, and Ken Bergeron, CEC, who gave a Culinary Olympics Food Demonstration featuring recipes from his forthcoming book "*Professional Vegetarian Cooking*."

The Festival was organized entirely by the Boston Vegetarian Society with the MIT Vegetarian Support Group. The Boston Vegetarian Society holds many events throughout the year. For details of how to join, please contact the Boston Vegetarian Society, P. O. Box 38-1071, Cambridge, MA 02238-

1071, USA. Tel: 617-424-8846.

## **WORLD FARM ANIMALS DAY**

Thirty governors and large city mayors issued special proclamations for the 16th annual observance of World Farm Animals Day on October 2. Most proclamations requested that animals raised for food be accorded humane and sanitary treatment, that farming be directed to protect the environment and natural resources, and that our food supply be safe and wholesome.

World Farm Animals Day observances have been exposing and memorializing the suffering and death of billions of innocent, sentient animals in factory farms, stockyards, and slaughterhouses since 1983. The date (October 2) honours the birthday of Mahatma Gandhi, the world's foremost champion of humane farming. The annual observances are co-ordinated by FARM (Farm Animal Reform Movement), a non-profit public interest organization.

For further information on FARM's activities, please visit their web page: <http://www.farmusa.org>.

## **LINDA McCARTNEY HONOURED AT VEGETARIAN LUNCH**

Many of Britain's most high-flying and powerful women enjoyed a vegetarian lunch in October in honour of the late Linda McCartney.

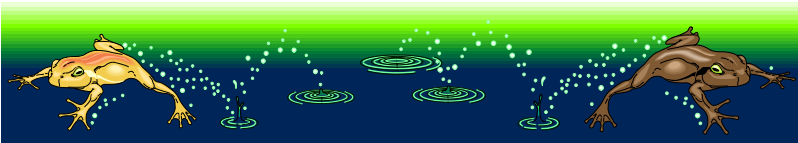
Linda was honoured at the 43rd Woman of the Year lunch, where a poignant "empty chair" was placed in tribute to the vegetarian campaigner.

Guests at London's Savoy Hotel – including leading writers, broadcasters, actresses and financial executives – honoured the late wife of Sir Paul McCartney by tucking into a five-course vegetarian menu which included Linda's own speciality – "Appaloosa" chocolate chip pecan pie.

Sir Paul who sent a message saying it was "too soon" for him to attend the event, despite his delight at being the only male invited, sent each guest a surprise posy of wild poppies to express his thanks that they had honoured his wife.

Actress Maureen Lipman read a eulogy to Linda, who died of cancer in April, and said she was "a living monarch of kindness".

"She was a fighter who had no need to fight. She spoke for those who couldn't speak for themselves," she said.





# UK NATIONAL VEGAN FESTIVAL

by Julie Rosenfield



*Helping at the recent UK National Vegan Festival from left to right: Julie Rosenfield, Martin Masterman-Lister and Hazel Jacobs.*

There was much of interest both vegans and non-vegans in a well-planned programme of speakers, a wide variety of campaigning and commercial stalls, a fashion show, an art gallery, vegan catering by Daisy's and a free children's party attended by over 70 children.

The day started with a selection of topics on health in the Small Hall. Warwick Brian, a vegan herbalist, began the day's programme by looking at the harmful effects of caffeine and sugar with a well-illustrated slide show. John Coleman then expounded on the benefits of eating only raw food, a subject of great interest to many people. This was then followed by an excellent talk on vegan nutrition by Dr Andy Leung.

At the same time, the day's speakers in the Main Hall had already started. First to take the stage was Friedenstern Howard who explained the valuable work done by his charity Vegfam who sponsor projects abroad to relieve hunger using vegan food. Next was Andrew Tyler of Animal Aid, who explained some practical approaches on promoting veganism into the millennium. Champion powerlifter and nutritionist, Pat Reeves, then explained how to choose the correct foods for powersports.

After a lively fashion show featuring cruelty-free clothes by Hemp Collective, it was time to listen to popular author and speaker, Peter Cox. In his talk, he advocated measures to avoid activists becoming "burnt out" and recommended them taking regular breaks and coming back to their campaigns renewed and refreshed.

Greg Jennings of the Hillgrove Campaign subsequently outlined the

current campaign to close down a centre where cats are bred for vivisection. Toni Vernilli of PETA then spoke on how many animals can be saved by people not eating meat.

All in all, the event was a great success, attracting visitors from all over the UK and was hailed as a great day for veganism.



## JEWISH VEGETARIANS CONDEMN FOIE GRAS PRODUCTION

The wide-ranging coalition of Jewish medical, religious, and activist leaders that recently launched a campaign to put vegetarianism squarely on the Jewish agenda is pushing for a halt in the production and consumption of foie gras because it involves one of the most blatant and barbaric forms of animal abuse that ever existed and hence it severely violates Jewish teachings on compassion to animals.

To produce foie gras, a duck or goose is restrained and a metal pipe is shoved down the bird's throat and into the stomach. A massive quantity of corn is pressure-driven down the pipe, often causing a rupture of the bird's stomach or oesophagus, leading to a very slow and agonizing death. Vomiting is often prevented by tying an elastic band around the bird's throat. This force-feeding process takes place 3 to 5 times a day for a month, and transforms the 2 to 3 ounce liver into a 1 to 2 pound mass known as foie gras.

A September 24, 1998 New York Times article indicated that two Jewish men are owners of Hudson Valley Foie Gras and Duck Products which now supplies about 80 percent of the foie gras produced in the United States and that "top restaurants across the nation are awash in fresh foie gras." When questioned about the cruelty involved in foie gras production, one of the owners responded that the treatment of the ducks is no worse than many of the other things done to animals raised and killed for food.

Judaism has very strong teachings on compassionate treatment of animals. Proverbs 12:10 states that "the righteous individual considers the life of his or her animal." Three times daily at synagogue services Psalm 145 is read and it contains the statement that "G-d's tender mercies are over all of His creatures." According to Jewish tradition, Moses and King David were deemed fit for leadership because of their compassionate treatment of sheep in their care.

Rabbi David Rosen, former Chief Rabbi of Ireland, has stated: "It should be obvious that paté de foie gras is produced in a manner that is in complete contravention of the Torah's prohibition of causing *za'ar ba'alei chayim* – pain to animals (see Maimonides, *Yad Chazakah*, *Hilchot Rozeah*, Ch. 13, m. 8). Rabbi Yechezkel Landau, the *Noda Bi Yehudah*, clarifies that causing any cruelty to an animal while alive, is a desecration of this prohibition (*Noda Bi Yehudah*, *Yoreh Deah*, Resp. No. 10) and that if food can be obtained in a

manner that does not involve additional pain and one chooses to obtain such through causing pain to an animal, one desecrates a Torah prohibition. Paté de foie gras is obtained through the wilful desecration of a Torah prohibition and any truly G-d-revering Jew will not partake of such a product which is an offence against the Creator and His Torah.”

According to Jewish law, animals may be mistreated and killed only if a basic human need is met. In this case, not only is a basic human need not met by this luxury product, but, contrary to Jewish teachings on taking care of one’s health, foie gras is very high in saturated fat and cholesterol, and hence contributes to several degenerative diseases.

The coalition is urging rabbis and other Jewish leaders to make Jews aware that the concept of giving an animal a serious liver disease (fatty liver or hepatic lipidosis) simply because the grossly enlarged, malfunctioning organ is touted as a “delicacy” is completely contrary to Jewish teachings. It will also consider the possibility of pushing for legislation to ban the production of foie gras. At least 43 New York State licensed veterinary surgeons support anti-foie gras legislation. The production of force-fed foie gras is already banned in Germany and Poland.



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# MAJOR LETTER WRITING CAMPAIGN TO RABBIS ON JUDAISM AND VEGETARIANISM

An important letter was sent to 3,650 North American rabbis in September in a special issue of the Jewish Vegetarians of North America Newsletter, as part of a campaign to put vegetarianism squarely on the Jewish agenda. The letter, written by Richard H Schwartz, was co-signed by a wide-ranging coalition of Jewish medical, religious, and activist leaders.

Readers of *The Jewish Vegetarian* are invited to copy it to local rabbis and other Jewish educators and leaders, and urge them to give it strong consideration.

September 7, 1998

BS”D

Dear Rabbi,

We are writing to share with you our serious concern about a widely accepted aspect of modern life which we believe contradicts Jewish teachings and harms us, our communities, and our planet: the mass production and widespread consumption of meat.

Along with a growing number of Jews, we believe that high meat consumption and the ways in which meat is produced today conflict with our tradition in at least five important areas:

- 1) While Judaism mandates that people should be very careful about preserving their health and their lives, numerous scientific studies have linked animal-based diets directly to heart disease, stroke, many forms of cancer, and other chronic degenerative diseases.
- 2) While Judaism forbids tsa’ar ba’alei chayim, inflicting unnecessary pain on animals, most farm animals – including those raised for kosher consumers – are raised on “factory farms” where they live in cramped, confined spaces, and are often drugged, mutilated, and denied fresh air, sunlight, exercise, and any enjoyment of life.
- 3) While Judaism teaches that “the earth is the L-rd’s” (Psalm 24:1) and that we are to be G-d’s partners and co-workers in preserving the world, modern intensive livestock agriculture contributes substantially to soil erosion and depletion, air and water pollution, over-use of chemical fertilizers and pesticides, the destruction of tropical rain forests and other habitats, global warming, and other environmental threats.
- 4) While Judaism mandates bal tash’chit, that we are not to waste or unnecessarily destroy anything of value, and that we are not to use more than is needed to accomplish a purpose, animal agriculture requires the wasteful use of food, land, water, energy, and other resources.
- 5) While Judaism stresses that we are to assist the poor and share our bread with hungry people, over 70% of the grain grown in the United States is

fed to animals destined for slaughter (it takes 8 to 12 pounds of grain to produce one pound of edible beef), while an estimated 20 million people worldwide die because of hunger and its effects each year.

In view of these powerful Jewish mandates to preserve human health, care about the welfare of animals, protect the environment, conserve resources, and help feed hungry people, and the extremely negative effects animal-centred diets have in each of these areas, we believe that committed Jews should sharply reduce or eliminate their consumption of animal products.

We could say “*dayenu*” after any of the arguments above, because each constitutes by itself a serious conflict between Jewish values and current practice which should impel Jews to seriously consider a plant-based diet. Combined, we think they make an even more compelling case for the Jewish community to address these issues.

We hope that you will consider and discuss with your congregants the ways that a meatless or low-meat diet would help bring about a world closer to the one envisioned by the Torah. A respectful dialogue about these concerns would also help revitalize modern Jewish life by demonstrating that our tradition can play an important role in solving modern problems.

We would be very pleased to receive your comments and suggestions and to work with you on these important issues. Enclosed is a page of suggested activities and contacts which we hope will be helpful to you. The enclosed fact sheets and the article, “What Diet Does G-d Prefer For Humans?” (from the *Nishma Journal*), provide further information.

Best wishes for a wonderful New Year, a Shanah Tovah that ushers in a period of greater commitment to the application of our rich heritage to the many critical problems that face our world.

Very truly yours,

**Richard H. Schwartz, Ph. D.**

*Professor of Mathematics, College of Staten Island*

*Author of Judaism and Vegetarianism and Judaism and Global Survival.  
schwartz@postbox.csi.cuny.edu Tel:(718)982-3621 Fax: (718) 982-3631.*



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# A GLOBAL STAMPEDE TO THE MEAT COUNTER

By Paul Appleby

Vegetarianism may be becoming more popular in countries such as the UK, but a recent press briefing from the prestigious Worldwatch Institute shows that worldwide meat consumption is growing at an alarming rate. An incredible 211 million tons of meat were produced worldwide in 1997, an almost five-fold increase since 1950, equivalent to 36 kg (or nearly 80 lbs) of meat per person, more than double the 1950 level. The boom in meat consumption has been accompanied by increased intake of all animal products, with per capita consumption of milk, cheese, yoghurt, ice cream, eggs and fish each reaching record levels. Today, the Earth's 5.85 billion humans share the planet with 1.3 billion cattle, nearly 1 billion pigs, 1.8 billion sheep and goats, and 13.4 billion chickens.

Not surprisingly, meat eating is concentrated in a relatively few countries. Thus, the US, China, Brazil and the 15 countries of the European Union between them consume over 60% of the world's beef, more than 70% of the world's poultry and over 80% of the world's pork. Of the world's ten most populous nations, five (China, the US, Brazil, Russia and Japan) each consume large amounts of meat (ranging from 40 kg per person in Japan to 123 kg per person in the US), whereas the remaining five (India, Indonesia, Pakistan, Bangladesh and Nigeria) all consume less than 5 kg per person per year. Overall, per capita meat consumption is three times as high in developed countries as in developing countries. Nevertheless, increasing affluence in the poorer nations (notably in China and other rapidly industrialising countries) has seen a doubling in per capita consumption of beef, pork and chicken over the past decade.

As well as representing a massive and wholly unnecessary loss of life as billions of animals are slaughtered for food every year, the trends spell pending disaster for the Earth's ecosystems and the world's poor. As over-grazing pushes the world's rangelands to the limit and beyond, more animals are grain-fed. Already, 36% of the world's grain harvest (670 million tons) is fed to livestock. Just ten per cent of this, fed directly to humans, would be enough to sustain 225 million people. In a hungry world feeding grain to animals, from which only a fraction is returned as meat, milk or eggs, represents a scandalous waste of resources. Meat production also has a massive impact on water resources both in terms of usage (producing 1 kg of animal protein requires about 100 times as much water as 1 kg of grain protein) and the threat of pollution from the huge quantities of waste generated by intensive livestock enterprises (a 50,000 acre pig farm under construction in the US will generate more waste than the city of Los Angeles). The world's livestock also produce one quarter of all human-induced methane, a potent greenhouse gas contributing to global warming. All this for a food which has been implicated in major diseases such as heart disease and several cancers. Recognising this, the Chinese Academy of Preventive Medicine recently advised the Chinese government to limit the country's meat consumption in an effort to stem the massive health care costs arising from the treatment of previously rare chronic

diseases. Whether this will be sufficient to turn the tide of rapidly increasing meat consumption in the world's most populous nation remains to be seen, but there is no doubt that a reduction in the consumption of animal protein worldwide would be of immense benefit to humans as well as animals.

*Paul is secretary of Oxford Vegetarians, in whose newsletter this article first appeared.*



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# MAKE NO BONES ABOUT IT!

By Julie Rosenfield

One of the most frequently-asked questions of a vegan is “Where do you get your calcium from?” With this in mind, the Vegan Society (UK) decided to adopt calcium as their theme for World Vegan Day for 1<sup>st</sup> November 1998. So let’s bone up on some useful information on this very important subject.

How often have you heard people in a temper say: “I’ll break every bone in your body”? Not too often, hopefully, and it’s not an idea we would recommend, especially as with over 200 bones in the human body, it could be very time-consuming as well as very painful! Did you know that there are a number of different kinds of bone fractures including simple, compound, comminuted, green stick and impacted? All the more reason for trying to keep those bones healthy and whole!

Bones are very strong but light. There are different kinds of bones throughout the body including flat ones for protection such as those in the skull and pelvis, long ones used as levers like the humerus (in the arm) and the femur (in the leg). There are also short, square bones like those in the vertebrae of the spine which give strength and support. Bones actually account for 1/6 of total body weight. Interestingly enough, in babies, 2/3 of the bones are fibrous and 1/3 are composed of minerals. When we reach adulthood, the proportion swaps over to 1/3 of bones being fibrous and 2/3 containing minerals.

Calcium is vital for ensuring good strong bones as well as carrying out the important functions of blood clotting, cell division and controlling nerve and muscle excitability. There are two kinds of living cells in the bones, helping to provide a constant supply of minerals especially calcium for the blood to use. These are called osteoblasts, which make collagen and add calcium to the bones and osteoclasts which destroy collagen from the bones and remove calcium. These work at opposite pressure to each other depending on the activity of the body and they ensure that the calcium levels are kept constant. The two main hormones controlling this process are calcitonin and parathormone and these are both made in the parathyroid.

Calcium is absorbed into the body via the small intestine with vitamin D then carrying it across the intestinal wall. We know we can obtain plenty of vitamin D by spending 15 minutes a day in the sunlight and this enables the skin to produce the vitamin. We lose calcium from the body through sweat, hair, finger and toenail growth and skin replacement.

It is very important to keep the level of calcium balanced in blood and bones. A deficiency of calcium in the bone can lead to osteoporosis, bone fractures, tooth decay and brittle nails. An excess of calcium in the blood may result in calcification of soft tissue, arteriosclerosis, scleroderma and heart trouble.

One factor which the meat-eaters who enquire about your calcium often overlook is that a deficiency in calcium is often caused by an excess in protein. And where is excess protein usually found? Why, in animal products of course! When excess animal protein is consumed, calcium is excreted from



the body via the kidneys and this loss of calcium can make the bones more vulnerable to the risk of fractures. Other factors which have been linked with bone loss include high intakes of caffeine, alcohol, salt, smoking, lack of regular weight-bearing exercise such as walking, gender (women have to be slightly more careful to ensure adequate calcium than men), age and very low body weight.

In his book, *Vegan Nutrition*, JVS patron, Dr Michael Klaper examines the importance of calcium in the vegan diet. He comments that although the United States Recommended Daily Allowance of calcium is 1200 milligrams that this figure is too high and is linked with the high protein intake of the standard American diet. He favours instead the recommendations of the World Health Organisation which recommends 500 milligrams per day. He says that this figure is very easy to achieve on a vegan diet. "Numerous medical studies have shown that the intake of calcium on a vegan diet is entirely adequate, and that true calcium deficiency on a vegan diet has never been reported." He also says that people should not obtain their calcium from cow's milk but rather from leafy green vegetables. "Cow's milk is **not** a wholesome and health-promoting source of calcium. Be wise and get your calcium from the same place that the cow gets hers; out of the greens, grains and legumes that grow so beautifully from the earth."

So to answer the question posed at the beginning of the article: "Where do you get your calcium from?", here are some useful examples of calcium-rich foods:

Nuts: almonds, brazil nuts, hazelnuts and walnuts

Pulses: tofu, soya beans, chick peas

Dried fruit: currants, figs, sultanas

Leafy green vegetables: curly kale, spring greens, watercress, parsley, spinach

Seeds: sesame seeds or tahini, sunflower seeds

Grains: oatmeal, wholemeal bread

Soya "milks": Look out for the brands which are fortified with calcium.

It is particularly interesting to compare the amounts of calcium available from plant foods as opposed to animal products. 100 grams of steamed tofu with calcium sulphate contains an impressive 510 mgs of calcium and 100 grams of tahini (sesame seed spread) contains a staggering 680 mg of calcium. Compare these figures with 100 grams of grilled rump steak which contains a mere 7 mgs of calcium and cod fried in batter which contains only 80 mgs. All of which should give the meat-eaters something to chew over!

So, to recap, to ensure good, healthy bones and lots of calcium, we recommend lots of sunlight, exercise, and plenty of calcium-rich plant-based foods.

For a useful fact-sheet on calcium, please contact The Vegan Society, Donald Watson House, 7 Battle Road, St Leonards-on-Sea, East Sussex TN37 7AA, United Kingdom. Tel: 01424 427393, Fax 01424 717064. E-mail: info@vegansociety.com. Website: <http://www.vegansociety.com>.

For further reading on this subject, we recommend: *Vegan Nutrition: Pure and Simple* by Michael Klaper, M.D., and *Vegan Nutrition* by Gill



# COOKERY

With Chanukah in mind, we are delighted to present some special seasonal dishes taken from *The Jewish Vegetarian Year Cookbook* by Roberta Kalechofsky and Rosa Rasiel. A happy Chanukah to all our readers!

## ONION TART

This pie is so colourful, it can serve as a centrepiece for a Chanukah table lit with candles.

### **INGREDIENTS FOR CRUST FOR PIZZA SHELL:**

2¾ cups bread flour; 1 tsp salt; 1 tsp active dried yeast; 1 tsp sugar; 1 cup warm water; 1 tbsp olive oil.

### **METHOD:**

Stir flour and salt into a medium bowl. In another small bowl, combine yeast, sugar and ¼ cup water; let stand until frothy. Add this yeast liquid, remaining water and the oil to flour mixture. Mix to a soft dough. Knead on a floured surface 10 minutes until smooth. Place in a greased bowl and cover with a plastic wrap. Let it rise in a warm place 45 minutes or until doubled in size.

### **INGREDIENTS FOR FILLING:**

6 cups sliced onions; 1 clove garlic chopped (optional); ¼ cup olive oil; salt and ground pepper; ½ green bell pepper, cut in strips; ½ red or yellow bell pepper, cut in strips; 16 pitted black or green Mediterranean olives.

### **METHOD:**

Make a 10" pizza shell and partially bake. In a large, heavy saucepan, cook the onions and garlic in oil very slowly for 30-35 minutes or until completely tender and golden brown and sweet. Season with salt and pepper. Cool. You should end up with approximately 3 cups of onions. Scatter onions over the tart shell. Arrange pepper strips, fanning them out from the centre. Place olives as you like. Bake for 15-20 minutes or until filling is hot and pastry is browned. Cut into wedges and serve hot. Serves 8-10.

## CURRIED POTATOES AND APPLES

This is a different way to serve potatoes during Chanukah, with less frying.

### **INGREDIENTS:**

4 medium size potatoes, diced large; 3 medium size Macintosh apples, peeled and sliced; 1 tsp curry powder; 1 pinch of ginger; 1-3 tbs margarine or oil (or spray for bottom of skillet)

### **METHOD:**

Cook potatoes in boiling water until just tender. Meantime, sauté apples in oiled skillet until just soft. Drain potatoes (if desired, reserve liquid for stock). Add the apples in skillet. Add curry powder and ginger. Mix gently, but well so that spices coat potatoes and apples. Serves 6.

*Variation: Add ½ cup raisins or ½ cup slivered almonds – or both. If you add more ingredients, you may have to increase spices.*

## APPLESAUCE MUFFINS

You can prepare the dry and wet ingredients separately the evening before baking these. Refrigerate the liquid mixture. Cover the dry ones in the mixing bowl. A good dish for breakfast, lunch or Chanukah party.

### **INGREDIENTS:**

1 cup applesauce; ½ cup molasses; ¼ cup oil; 1½ cups flour; ¾ tsp cinnamon; ½ tsp baking soda; ½ tsp salt; ½ tsp baking powder; ½ cup raisins; ½ cup chopped walnuts or pecans.

### **METHOD:**

Pre-heat oven to 375 degrees F. Grease 12 x 2" muffin tin cups. Sift dry ingredients into a large bowl. Combine applesauce, molasses and oil and add to bowl. Stir just to combine. Do not heat.

Fill muffin cups about 2/3 full. (A small ladle is a good tool for this). Bake about 25 minutes, or until a toothpick tester comes out dry.

*(The Jewish Vegetarian Year Cookbook by Roberta Kalechofsky and Rosa Rasiel is available from Micah Publications Inc, 255 Humphrey Street, Marblehead, MA 01945, USA. Price \$16.95 + postage and packing.)*

**The following recipes are good for Chanukah or any other time.**

## MILLET AND CAULIFLOWER FLAN

### **INGREDIENTS:**

2 tbs olive oil; 2 onions, finely diced; natural soya sauce, a few drops; 1/3 cauliflower, cut into small florets; 2 bay leaves; ¾ cup millet, washed and drained; pinch of sea salt; 2 cups water; ½ cup cooked green peas; few tbs ground almonds.

**METHOD:**

Heat a cooking pot, add the oil and onions, and sauté with a few drops of natural soya sauce. Add the water, cauliflower, bay leaves, millet and a pinch of sea salt. Bring to the boil, cover and gently simmer for 30-35 minutes. Mash gently, then mix in the cooked green peas. Transfer to an ovenproof dish, sprinkle the top with a few tablespoons of ground almonds and bake for 15-20 minutes until the top has browned to a golden colour. Serve with your favourite vegetarian gravy.

## WINTER STEW

**INGREDIENTS:**

1 cup dry chick peas (garbanzos); 3 sticks celery; 4 carrots; 2 large onions; 3 large potatoes; 3 courgettes; 3 parsnips; 2 turnips; 1 swede; 2 cloves garlic; olive oil; 2 tbs parsley, chopped; 2 tbs coriander, chopped; 4 tomatoes; 2 tbs yeast extract; salt and pepper; 2 wine glasses dry white or red wine.

**METHOD:**

Soak the chick peas in water overnight. Drain and rinse. Cover with fresh water and boil for ten minutes. Drain, prepare and chop all the vegetables except the tomatoes. Heat the olive oil and cook them gently with the garlic for two to three minutes in a casserole dish. Remove from the heat. Add the herbs, the whole tomatoes, the chick peas, the yeast extract and 1 litre (1½ pints) of water. Bring to boil. Add salt and pepper, cover the dish and place in warm oven, gas mark 3, 170 degrees C, 325F for 1 hour and 30 mins. After 1 hour, gently stir in the wine and replace in the oven for a further 30 mins. Adjust seasoning and serve hot with brown rice or wholemeal bread.

## NUT LOAF

**INGREDIENTS:**

1 cup mixed nuts; ½ cup breadcrumbs; 2 tbs oil; 2 cloves garlic; 2 carrots, grated; 1 tsp sage; soya sauce; ½ cup porridge oats; 2 medium onions; 2 tbs tomato purée; 1 tsp thyme; water or soya milk; 2 fresh tomatoes to decorate.

**METHOD:**

Chop or grind the nuts fairly finely (they can be toasted first in a frying pan). Chop and sauté the onions, garlic and carrots in oil for 5 to 10 minutes. Mix in the chopped nuts, breadcrumbs, oats, tomato purée, herbs, salt, pepper and soya sauce. Take off the heat, add a little extra oil and some water or soya milk and mix well. The mixture should be sticky but not too sloppy or too dry. Turn the mixture into a greased tin, decorate with sliced tomatoes and bake in a medium hot oven for 30 minutes. Serve with vegetables and a sauce.

## PUMPKIN PIE

### **INGREDIENTS:**

2 x 10½ oz (265g) packs soft silken tofu, drained; 9 inch pie crust; 1 lb (400g) cooked and pureed pumpkin; 5 oz (125g) granulated sugar; ¼ tsp salt; 1 tsp cinnamon; ½ tsp ginger; ¼ tsp ground cloves; ¼ tsp allspice; ½ tsp nutmeg.

### **METHOD:**

Pre-heat oven to 375 degrees F/190 degrees C/Gas 5. Blend tofu in food processor until creamy. Add remaining ingredients and blend well. Pour into crust. Bake about 1 hour or until a toothpick inserted in the centre comes out almost clean.

## CANDIED BAKED SWEET POTATOES

### **INGREDIENTS:**

1 kg (2lb) orange sweet potatoes; juice of ½ lemon; 4 tbs maple syrup; 50g (2 oz) vegetable margarine; salt and freshly ground black pepper; flat leaf parsley to garnish.

### **METHOD:**

Place the unpeeled whole sweet potatoes in a large saucepan of boiling water and boil for 20-30 minutes, until tender. Drain and allow to cool. Pre-heat the oven to 190 degrees C, 375 degrees F, Gas mark 5. Grease a shallow oven-proof dish. When the potatoes are cool enough to handle, peel away and discard the skin. Slice the flesh into 5mm (¼ inch) thick slices. Arrange the slices slightly overlapping each other in the ovenproof dish. Drizzle over the lemon juice and maple syrup and dot over the margarine and seasoning. Bake in the pre-heated oven for 20-25 minutes.



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## Gardener's Corner

El Niño saw to it that this year there were no shortages of water though in Britain we were spared the devastating excesses of the results of a shift in the cold currents far away in the Pacific. Just when man seemed to be conquering food production and just where on this planet is habitable and where is not, nature hands out a massive blow to farmers, and city dwellers alike. Suddenly the land is recontoured, the wind and torrential rain take their toll of erosion.

Wildlife too suffers as the usual ecosystem collapses and vast areas of food sources are removed from traditional habitat. Suddenly new meaning is given to adage such as “if a butterfly flaps its wings in the Brazilian Jungle this can set off an earthquake on the other side of the world, say in Japan”.

Nature is nature, but mankind is quite capable of creating its own disaster zones on a vast scale. Deforestation, air pollution, the depletion of the ozone layer, are just some of the results of materialism over the natural order.

Closer to home are the symptomatic tragedies of BSE, factory farming and the poisoning and depletion of the land by the use of chemicals, instead of organic fertilisers and the effects of insecticides which are indiscriminate and leave our countryside with ever diminishing populations and varieties of insects, birds, amphibians and mammals.

Each of us can make a difference by our own practice in the small but precious areas we call our gardens.

Follow these simple do's and don'ts:-

- ☛ Do return everything that grows in season back to the soil as compost.
- ☛ Do encourage wildlife – you will soon achieve a balance of predator and preyed insects and of course birds.
- ☛ Don't spray poisonous substances onto plants – you kill the good insects and birds and soon the garden is repopulated by harmful insects but without predators.
- ☛ Don't use chemical fertilisers, instead enrich the soil with compost.
- ☛ Don't use weed killers – they make the weed plants unfit for composting and can be dangerous to wildlife.
- ☛ Do recycle weeds and use the hoe as the best weed controller.
- ☛ Don't burn leaves or weeds – they're too valuable as a source of elements and nutrients and add body to the soil and encourage earthworms.

In our garden this year we grew some Kelso Onions. They were sown in

a box in the greenhouse in February and planted out in May into the kitchen garden. We gave them extra space – onion sets can be simple to grow and need only 6 inches between plants – but our Kelso seedlings were given 1 foot apart. At the end of August our average onion weighed in about 2lbs – not giant prize winners, but are excellent to use being mild and sweet, easy to cut up and they don't make your eyes water. They are excellent for soups and salads.

Onions do best in soil with lots of compost – even if not fully rotted, as the compost mix when including some non-rotted material is excellent for adding body to soil and incorporates over the months i.e. slow release goodness. It is quite possible to grow one hundredweight of onions from one small packet of seed.

Do allow areas of wild flowers and grasses to flourish as these will enable butterflies and ladybirds to breed. Butterfly caterpillars eat nettles. Ladybird larvae thrive on greenfly that also live on nettles – the adults then go on to clean greenfly and blackfly from roses, soft fruit, broad beans etc.

Each of us in a small way affects the well-being of the planet – collectively we can make a huge beneficial effect – not only by what we ourselves do but in the example we set each other.



## Book Reviews

### *The Mad Cowboy*

by Howard F. Lyman with Glen Merzer

Howard Lyman is well-known to many people as the former fourth-generation cattle farmer from Montana who turned his life around, became vegan and now speaks out at every opportunity against present day practices of intensive farming.

Howard recently had the spotlight turned on him following a famous court case in Amarillo, Texas, where he and chat show host Oprah Winfrey were accused and then cleared of defaming the cattle industry under the local “veggie-libel” laws.

Here in this book, Howard now has the chance to tell his own fascinating life story. It is a thoughtful account of life on the farm, his fight against a potentially-crippling spinal tumour and how his decision to change his

lifestyle has now led this former “Mad Cowboy” to renounce his meat-eating ways and become President of the International Vegetarian Union. Highly recommended.

Published in the USA by Scribner. Price \$23.00.

## *Vegan: The New Ethics of Eating*

by Erik Marcus

“A vegan diet is most in harmony with our bodies’ needs, our innate sense of compassion, and our ability to survive on earth. Moving to a plant-based diet is comparatively easy and it opens the door to a gentler, healthier and happier way of being.”

This valuable new book on veganism begins by taking a look at the health advantages of a vegan diet and explains how the risks of contracting heart disease and certain kinds of cancer, such as those of the colon and breast, can be reduced by adopting such a diet.

The book goes on to examine the cruelty behind modern-day meat and animal products industries, giving a well-researched analysis of the appalling conditions in which chickens, pigs and cattle are kept and killed. The author considers the effects of mad cow disease and questions whether cows’ milk is really a healthy food for humans.

Other issues explored in this excellent volume are those of world hunger and the devastating effects of cattle ranching on the environment. On a more encouraging note, we learn of the wonderful work being done by Gene and Lorri Bauston who run a Farm Sanctuary for rescued animals in both New York and California.

This book, with its wealth of current well-researched material, is highly recommended for those who want to increase their knowledge about veganism and its effects on human health, animals and the planet.

Published by McBooks Press, USA. Price \$14.95.

## *Madhur Jaffrey’s World Vegetarian*

This new book is distilled from a lifetime’s experience of cooking and eating all around the world, *Madhur Jaffrey’s World Vegetarian* is simply the most comprehensive vegetarian cookbook ever to be published.

Madhur’s love of vegetables started early in childhood where the gardens of her Delhi home provided much of the fresh produce for family meals. During the years, Madhur has travelled all over the world and accumulated hundreds of different recipes for all kinds of ingredients. In *World Vegetarian*, she focuses on five key areas of vegetarian cookery; vegetables, beans, legumes and nuts, grains, dairy food and soups, salads and drinks. Within each of these chapters, she covers every variety, describes its key preparation and cooking techniques and then provides a broad range of sublime recipes from every part of the globe.

Published by Ebury Press. £25.00. Hardback plus P&P £3.50. This will be treasured by cooks and food lovers everywhere.



## *Low-Fat Vegetarian Cookbook*

by Sue Kreitzman

If you are a vegetarian and want to reduce the fat in your diet, whether for weight loss or health reasons, or if you are simply looking for exciting new recipes, then this is the book for you. This new book by Sue Kreitzman contains over 100 low-fat or no-fat vegetarian recipes. Using her special easy-to-follow low-fat cooking techniques, Sue shows you how to create tasty, satisfying food with all the flavour but without the fat. Mouthwatering recipes for you to enjoy include Chestnut Soup, Mushroom pâté, Grilled Vegetable Ratatouille, Polenta Aubergine Gratin, Orange-Scented Bulghur, Cajun Beans and Oven-Fried Potato Skins.

The following tip is contained in the book, although I am sure quite a number of you already know this.

***Garlic Tip: To remove the smell of raw garlic from your fingers, wash your hands first, then rub your fingers against the bowl of a stainless-steel spoon, under cold running water. Wash your hands once more and the smell will be gone.***

Published by Piatkus Books. Price £9.99. plus P&P 90 pence. Available from JVS.

## *Vegetarian Food for Friends*

by Lyn Weller

This new book from The Vegetarian Society UK is a book for people who love to entertain with good food and wine, but who need some inspiration and practical advice on putting together an imaginative vegetarian menu. You will find delicious recipes, complete menus and menu suggestions, wine notes, and advice on choosing ingredients – whatever the occasion when something special is called for.

As manager of The Vegetarian Society's world-renowned Cordon Vert Cookery School, Lyn Weller believes there are no limits as to how varied and exciting vegetarian food can be. Gone are the days when a vegetarian option meant just nut cutlets or quiche, today's offerings encompass tastes from all over the world.

In this age of healthy eating, vegetarians and meat-eaters alike want to enjoy tasty, well-balanced meals and *Vegetarian Food for Friends* provides a wealth of innovative, mouth-watering recipes that are just that – showing even the most hardened meat-eater just how delicious and exciting vegetarian cuisine can be.

Published by Harper Collins. Price £15.99. plus P&P £1.55. Available from JVS.

Why not come along and pay a visit to HQ in Golders Green where we have a large selection of books, many of which are less than half the original price? Come and have a cup of coffee and browse through. The office hours are 10.00-4.00 Monday to Thursday but please telephone before coming as there are classes taking place in the main hall at certain times. Tel: 0181-455 0692.

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