

THE

Jewish Vegetarian

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

No. 128

MARCH 1999 ADAR (5759)

£1.50 Quarterly



Oasthouse nr. Tonbridge, Kent



**PASSOVER AND SPRING CLEANING
JUDAISM, VEGETARIANISM AND PEACE**



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)

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Full page £100

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Full page \$200

Half page \$110

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Quarter page \$60

1" (full width) \$30

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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*

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

Israel Membership \$15 or Life Membership \$250

Life Membership £150 or \$250 or 5 annual payments of £35 (\$60)

Family Life Membership £250 or \$400 (Husband and Wife only)
or 5 annual payments of £55 (\$85)

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

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

Address (clearly).....
.....

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

Tuesday 27th April 1999

ANIMAL FRIENDS CONFERENCE, ROYAL FESTIVAL HALL, LONDON, ENGLAND. 10.00 am – 6.00 pm

Animal Welfare charity, Animal Friends, is holding a major conference in London entitled "Make the Connection". The Conference is designed to highlight the importance of connecting cruelty to animals with violence towards humans. An impressive international panel of speakers has been lined up including Dr Randall Lockwood, Director of the Humane Society's training initiative and psychologist Paul Britton. Tickets cost £15. Further information can be obtained from Animal Friends: Tel: 01747 826827.

Wednesday 28th April, Wednesday 26th May 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, E-mail: londonvegans@orangenet.co.uk or visit the London Vegans web site: <http://members.aol.com/veganuk/index.htm>.

13th – 18th June 1999

Invitation to Music

Maurice Peckman sings and introduces recorded excerpts from popular pieces of music. You are welcome to bring your own favourite piece of music on CD or tape and introduce it.

Sunday 2nd May 1999 at 8.00pm at The Jewish Vegetarian Society

Non members £5.00 Members £4.00 including refreshments

ALL WELCOME

SEVENTH INTERNATIONAL CONFERENCE OF THE ISRAEL SOCIETY FOR ECOLOGY AND ENVIRONMENTAL QUALITY SCIENCES, JERUSALEM, ISRAEL

Under the theme "Environmental Challenges for the Next Millennium", this conference will address all facets of ecology and environmental sciences including air, water and soil quality, water resource and environmental management, environmental law, public health, water and waste water treatment and much more.

For further information, please contact Seventh International Conference of the Israel Society for Ecology and Environmental Quality Sciences, POB 50006, Tel Aviv 61500, Israel. Tel: +972-3-5140000, Fax: +972-3-5140077, E-mail: ecology99@kenes.com, <http://www.kenes.com/ecology99>.

7th – 11th July 1999

**ANNUAL VEGETARIAN SUMMERFEST, UNIVERSITY
OF PITTSBURGH AT JOHNSTOWN, PA, USA**

The Vegetarian Summerfest celebrates its 25th anniversary this year and you are invited to join them for “A Celebration to Remember”. This year’s confirmed speakers from the fields of health, nutrition, exercise, animal rights and the environment include Rynn Berry, Rozalind Grueben, Ruth Heidrich, Jim Mason, Joanne and Michael Stepaniak and many, many more. The five days offer an opportunity for fun, education, great food, exercise, hiking, swimming and dancing. Excellent vegan meals are promised once again under the supervision of International Culinary Olympics gold medal-winning chef, Ken Bergeron. For further details, please contact NAVS, PO Box 72, Dolgeville, NY 13329, USA. Tel: (518) 568 7970.

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 or visit their website at <http://www.ivu.org/evu/eurocong99>.

Sunday 15th August 1999

SECOND NATIONAL VEGAN FESTIVAL, LONDON, ENGLAND

**The Camden Centre, Judd Street (entrance in Bidborough Street),
London WC1. 10.00 am – 7.00 pm**

This event promises to be even bigger and better than last year’s festival with its massive 1,000 visitors. Stalls covering the environment, animals, vegan food, cruelty-free cosmetics will once more be available as will top speakers on many topics. Vegan catering throughout the event. Children’s entertainment. £1 entry. For further details, please visit the Vegan Village website at <http://veganvillage.co.uk>, e-mail the event’s organisers CALF at CALF@alrob.freeserve.co.uk or call them on 0181 670 9585.

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.

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>.

Turning words into deeds THE JERUSALEM CENTRE

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

Family Moscovich, 185 Holders Hill Road, London NW7 1ND.

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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: £25 Anon. \$50 In memory of Rabbi Chaim Reznik. £20 Mr. L.A. Thatcham, Berkshire. £10 Family M. London NW7. £6 Mrs P. De M. Canterbury, Kent. £5 Mr R.H. Paignton, Devon. £5 Mrs S.H. London NW7. £5 Mrs G.R. Bromley, Kent. £5 The R. Family, London W5. \$15 J.B. Japan. \$10 Ms E.K. NY. USA.

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 In memory of Ivor & Kitty Glickman. £13 Sir D.B. Dalbeattie, Scotland. £10 M.H. New Barnet, Herts. £10 W.C. Chorleywood, Herts. £10 Dr A.C.J. Kew Gardens, Surrey. £10 Miss F.M. London N14. £10 R.J.V.S. Newbury Park, Essex. £10 Mr R.R. Chigwell, Essex. £10 Mr & Mrs H.T. Hatfield, Herts. £10 F. & J.B. London NW10. £8 Mrs M.G. London NW3. £8 The R. Family, London W5. £8 Mr & Mrs W.S. London NW11. £5 Mr. M.G. London N10. £5 Mr. R.H. Paignton, Devon. £5 Mrs R.K. London N20. Mr A.M. London N10. £5 Family M. London NW7. £5 Mrs H.R. Chigwell, Essex. £5 Dr. D.R. Oxford. £5 M.S. Paignton, Devon. \$25 S & S.L. MS. USA. \$10 B.F. & R.B. MS. USA. \$10 Ms M.G. NY. USA. \$10 Mr J.G. IL. USA. \$10 Mr D.K. NY. USA. \$10 D & F.L. IL. USA. \$10 Ms E.K. NY. USA. \$5 Ms D.G. PA. USA.

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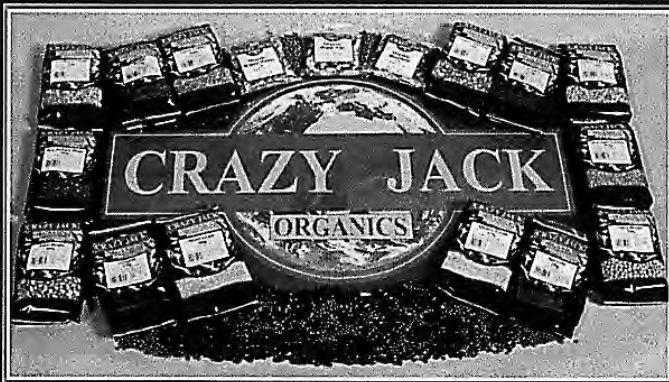
£20 Grace Levy, London SW3.

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.

When they started spraying the land, Jack said it would be dangerous and lead to problems. "You're crazy", they told him. "I'd rather be crazy than poison our planet", Jack replied. Now we're starting to realise that maybe it wasn't Jack who was the crazy one after all.

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now

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PASSOVER AND SPRING-CLEANING

by Julie Rosenfield

Pesach gives us a wonderful opportunity to begin the spring-cleaning especially as we go through our homes meticulously searching out every crumb. But more than that it can be a special time when we can go deeper and spring-clean ourselves.

We are told that we were created *tselem elohim* (in G-d's image). Our bodies are not therefore everyday things which we can ignore – we need to look after them and cherish them. We can use Pesach as a time to consider many aspects of how we can do this. We can start to improve the way we nourish our bodies. We can work on reducing the amount of toxins in our food. Thankfully, if we have made the decision to become vegetarians and vegans, we will have eliminated many of the harmful ingredients found in meat. When we consider how factory animals are raised and pumped full of chemicals, hormones and antibiotics, we realise just how much we are disrespecting this most precious body of ours by ingesting such materials. There is, however, even more we can do to improve our diet.

There has been much talk recently about the dangers of genetically-modified food and the importance of eating organic food. It is true that organic food is more expensive than non-organic food. However, when we consider that by eating organically we will not be taking in harmful pesticides then it could be considered that the extra cost is a real investment in our own health and that of our family. It also has to be said that the more people who buy organic, the lower the price will become. It is often possible to buy direct from organic producers by gathering together a few people to place a regular order thereby reducing the cost considerably or by joining one of the many organic food box schemes.

To keep our bodies really clean and healthy on the inside, we need to eat plenty of fresh fruit and vegetables. Nutritional guidelines now say that by eating five portions of fruits and vegetables a day we can reduce the risk of contracting certain cancers. The importance of fruit for our vitamins and vegetables for our minerals cannot be over-emphasised and this is why it is important that they should be of the best quality possible and that we eat them in sufficient quantity every day. It is good wherever possible to eat fruit and vegetables raw in their natural state as this prevents precious enzymes being lost during the cooking process. In the winter, when colds and flu are prevalent, a regular intake of raw fresh fruit and vegetables will afford valuable protection against these illnesses by strengthening the immune system.

Pesach is a particularly powerful time to detoxify our bodies as our opportunity to eat processed food is very restricted at this time, and this is another encouragement to eat simply of seasonal fruit, vegetables and nuts. Many people who eat in this way report greater levels of energy and well-being. By not eating heavy foods, we give our hard-working digestive system a chance to rest. We can also enjoy raw fruit and vegetable juices: using carrot, orange, apple etc. By drinking these juices instead of tea and coffee, we can also help to eliminate toxins from our body.

Pesach reminds us of the necessity to feed ourselves, other human beings and the animals. “Blessed art thou, G-d, our G-d, King of the Universe, who dost feed the entire world with thy goodness, with grace, with lovingkindness and with pity. He gives bread to all flesh, for his lovingkindness endures forever. And in his great goodness, food has not been and shall not be lacking for us, for ever and aye – for the sake of His great name for He feeds and supports all, and prepares food for all his creatures which He did create. Blessed art thou, G-d, who feedest all.”

“Let all who are hungry come and eat.” There are many types of hunger. There is, first of all, the straightforward hunger for food. As one of the central tenets of Judaism is to “Love thy neighbour as thyself”, it makes sense that we offer food to needy people not just at Pesach but for the rest of the year. Secondly, world hunger is a critical problem today. Our vegetarian diet helps to reduce our dependency on the world’s resources and to make more food available for others if only it could be distributed fairly and evenly to all. In addition, other kinds of hunger include the hunger for knowledge. We have to be prepared and willing to answer many questions about our vegetarian or vegan diet. People are generally curious and interested. We need to be patient in listening to their questions and courteous in our replies. There are also many lonely people who hunger for companionship and emotional support. We need to look beyond ourselves and help those who need our assistance.

One of the most important statutes is that of *pikuach nefesh*, the requirement to preserve human life. By eating a healthy diet, exercising and making time for ourselves, we are obeying this mandate. Many people tend to slump in front of their computers and television sets for a good portion of the day. However, it is important to take regular exercise. Ideally, the minimum needs to be 20 minutes of cardio-vascular activity three times a week – whether it is running, dancing, brisk walking or swimming. An enjoyable activity where other people participate will make it more likely that you will keep to this programme.

We can learn much by spending quiet time in nature too, reflecting on the world. We can spend time studying the pattern on a leaf, admiring the colours of a butterfly, pondering the formations of clouds, or gazing at the stars. Doing so gives us time to think about how precious and beautiful this world of ours is and why it is so important to do all we can to protect it. By taking time to rest and refresh our minds in this way, we will find our work and studies become more effective and enjoyable.

The qualities mentioned in the haggadah “goodness, grace, lovingkindness and pity” are ones we can emulate in our everyday life. “Goodness” in what we choose to eat and how we live our lives, “grace” in the way we behave to other people, “lovingkindness” both to other people and the other creatures with whom we share the planet and “pity” in the sense of caring and compassion. These are all vital factors in ensuring that we behave in a manner compatible with being made in G-d’s image.

We wish you all a very happy and healthy Pesach and good luck with all your spring-cleaning – both internal and external. Next year in Jerusalem!

SOCIETY NEWS

TALK BY ERIC LITWACK
AT THE JVS HQ, LONDON: 7TH FEBRUARY 1999

“Philosophy and the Animals Issue:
Some Implications for Vivisection”



Pictured at Eric Litwak's recent talk at the JVS London, from left to right: Julie Rosenfield, Eric Litwak and Shirley Labelda.

We were delighted to welcome Eric Litwak to the JVS in London in February this year when he gave a talk on “Philosophy and the Animals Issue: Some Implications for Vivisection.” Eric, a JVS member for a number of years, is a Teaching Fellow at the Department of Philosophy at the Queen’s University at Kingston, Ontario, Canada. While spending some time in England teaching in Sussex, he generously made the time to visit us in London and gave us a valuable presentation at a well-attended meeting.

He began his lecture by outlining the historical background to animal rights, particularly focusing on animal experimentation: vivisection. He traced the rise of animal experimentation back to the early modern era pointing out the growing focus on experimental science in the 17th and 18th centuries. However, it was not until the late 18th century when vivisectioners such as the French physiologist Claude Bernard viewed the use of live animals as indispensable to scientific progress, with epidemiology and public health measures taking a back seat.

The issue was hotly debated in the UK in Victorian times with Queen Victoria calling vivisection “an abomination”, the renowned Scottish surgeon Lawson Tait and Lewis Carroll denouncing it and T H Huxley and later on HG Wells defending it. This debate culminated in the 1876 Cruelty to Animals Act which restricted but did not abolish animal experimentation.

The next major development was the post-war boom in biomedical technology which increased considerably the number of experiments carried out on animals. Although earlier thinkers had addressed the issue, it was not until the mid-1970s that sympathetic philosophers and animal welfare activists turned their attention to the theoretical defence of what is now known as animal rights.

Eric described an important theory known as utilitarianism which has been applied to defend animal welfare since Jeremy Bentham claimed in the late 18th century that the important question to consider regarding moral attitudes towards animals was not “can they reason?” but “can they suffer?”

He explained that with utilitarianism only the capacity for suffering counted, not the ability to think, use language or enter into social contracts. To the utilitarian, bringing about a maximal degree of happiness should be the chief goal of ethics or “to bring about the greatest happiness of the greatest number.”

He went on to contrast two key figures and their philosophy on the rights of animals: Peter Singer and Tom Regan.

Peter Singer, was, he said “a utilitarian and a key figure in the radical wing of the contemporary animal welfare movement.” Singer’s book “*Animal Liberation*”, published in 1975, did much to stimulate public debate on people’s treatment of animals generally (not just in science but for food, clothing and other uses). Singer said that animals should be deemed equal due to their capacity to experience pain and distress and that to deny this claim was to be guilty of “speciesism” which should be considered as an illegitimate form of discrimination on a par with sexism and racism. According to Singer, it was important to consider the maximal alleviation of suffering and the promotion of the welfare of sentient creatures, those who can experience pain and pleasure.

Eric then went on to consider the strong animal rights views of Tom Regan. Regan, he said, held an absolutist view ruling out any use of sentient creatures for the end of the greater general happiness. Regan felt that rights should apply to mammals because they possessed a high level of mental development. He said that the key moral criterion was that an animal was “the subject of a life.” As such, animals possessed self-awareness and were thus capable of caring about what happens to them. They also possessed “inherent value” which is equally important between individuals. Therefore, Regan felt that they could not be used in any way to benefit others without being exploited. It was therefore wrong that they should be sacrificed in the interests of scientific progress, no matter how much was gained thereby.

Eric quoted the point made by famous author George Bernard Shaw, a prominent anti-vivisectionist, who declared that the opponent of medical experiments on animals should actually acknowledge the potential for progress of such work and oppose them *anyway*.

Regan professed to having a respect for medical programmes and an insistence that more be done to develop alternatives to animal experimentation. This was an attitude which Eric felt was shared by the great majority of activists in the animal rights movement today. Eric said that science should be “held accountable to the same standards of ethical rigour as those which hold in other spheres of human culture. Science should not be viewed as above and beyond morality, neither because of its pervasiveness in modern society, nor because of its particular ends (including medicine’s goal of fighting disease and healing the ill).”

Eric considered the interests of the enormous animal industry with many millions of laboratory animals being bred and sold per year and the attendant pharmaceutical industry which tested a large amount of products

in live animals. He felt it unlikely that the animal industry would want to risk its profits by encouraging the use of non-animal models. He said, however, that change was not simply a question of money but a matter of group psychology: “Real change requires risk and attempting to see things in a new light. Sometimes the will to change is simply not there, for various reasons, and sometimes it is hampered by the sort of institutional interests and processes I have indicated. In the case of animal experimentation, we are living in the midst of an era of on-going controversy, which is likely to continue for some time.”

Turning to the Jewish view of animals, Eric said: “In particular, Judaism forbids the causing of unnecessary suffering or hardship to animals, even requiring the owners of livestock animals to give them the weekly Sabbath off as well. There are also certain environmental prescriptions in the Bible. The traditional Jewish view is by no means a form of what today would be called radical environmentalism, but rather a type of humanistic conservationism in which humans are enjoined to exercise their dominion over creation with compassion and appropriate restraint.”

Eric then examined less favourable attitudes in history notably that of the philosopher Descartes, who held that animals possessed bodies but no souls and should therefore be viewed as purely mechanical beings. This view was, Eric said, echoed by some contemporary thinkers who lamentably thought that because animals did not have a sense of personal identity, language or concepts, they did not therefore have consciousness in any real sense and could not experience pain.

Speaking on the issues of rights, Eric explained that there were those who held a view on rights, known as contractarianism, and who said that rights could only be ascribed to those who could enter into a social contract or inherit the benefits that others negotiated for them. Some people claimed that because only humans could do this, then animals could have no rights at all. Animals, they thought, were only important as being the property of humans and that people had no direct duties to respect animals but only a duty to them as our neighbours’ property. However, Eric pointed out that even though animals could not negotiate their own contracts, humans could defend their rights on a proxy basis.

Concluding his presentation, Eric said: “I think it is fair to say that in principle at least, many of us today have a more compassionate view of animal life than some of our predecessors...For most of us, it is probably a matter of affirming some notion of compassionate stewardship. This would entail either the restricted use of animals as exists at present or the gradual reduction if not replacement of animal experimentation in favour of alternative methods...Either way, at least some genuine concern for animals is (and should be) affirmed. The debate concerning the precise moral boundaries that ought to govern our relationships with animals carries on. Only time will reveal its outcome.”

Our thanks again to Eric for his very interesting and thought-provoking talk and to all those who joined us for this special event.



*ALL CREATURES
OF OUR LORD*

*L-rd, may I love all Thy creation.
The whole and every grain of sand in it.
May I love every leaf,
Every ray of Thy light.*

*May I love the animals.
Thou has given them the rudiments
Of thought and joy untroubled.
Let me not trouble them.
Let me not harass them.
Let me not deprive them of their happiness.
Let me not work against Thy intent.*

*For I acknowledge unto Thee
That all is like an ocean,
All flowing and blending,
And that to withhold any measure of love
From anything in Thy universe
Is to withhold that same measure from Thee.*

**Fyodor Dostoyevsky
(1821-1881)**



World Vegetarian Congress 1999, Thailand

by Laurence Klein

Over seven days in January, The Lotus Hotel in Chiang Mai, Northern Thailand, hosted hundreds of participants from five continents and over thirty countries attending the International Vegetarian Union's 33rd World Vegetarian Congress. As measured from the Greenwich meridian, this was the most easterly of any of the 33 Congresses, held roughly every few years since 1908. The Congress opened with a panel of dignitaries, including His Excellency General Prem Tinsulanonda, President of the Thai Privy Council, and Pravit Sihsobhon, the Governor

of Chiang Mai (complete with armed guards and flunkies) wishing the Congress well, in the one plenary session of the week.

Although a World Congress – and these statesmen – may sound rather grand, many of the participants went along for those simple holiday pleasures of seeing sights, catching some sun and making new friends, while being confident of finding three veggie meals a day and picking up some useful information along the way. The hotel has a large swimming pool around which we enjoyed the warm and sunny Thai winter, and if you wanted to shop, the hotel adjoins a shopping mall and on the other side of the city is the famous Chiang Mai night bazaar, as well as numerous markets. Trips were organised to local Buddhist temples, a near-by organic farm and botanical garden, and an elephant sanctuary, all with plenty of opportunities to buy local handicrafts.

Back at the Congress, there were up to four talks to choose from at any one time throughout each day, all in English. There were lectures on nutrition, food preparation, yoga, qi gong, herbal medicine, health, animal issues, and many other subjects, as well as some preaching to the converted. To highlight just two of the talks, Karen Gustafson, a writer and consultant from Chicago, gave a lecture on phytochemicals – those substances created by plants which are not vitamins or minerals, but which benefit those humans who eat them. For example, flavinoids found in onions, apples and kale, which block carcinogens, prevent heart disease, and inhibit inflammation; the very powerful antioxidant lycopene, found in tomatoes, most of which is released only on cooking; and sulforaphane, found in broccoli, which protects against cancer. Using such ordinary foods as these, with garlic, carrots, peppers, soya and ginger, all filled with helpful phytochemicals, she presented a health-boosting Thai recipe, *tom yam dtao who*, a hot and sour tofu soup.

The internationally regarded business consultant, Brian Bacon, spoke inspiringly. One of his messages was that business should be done not for profit but for a Higher Purpose. When you connect with the truth, he said, and act in accordance with it, you get help to overcome the obstacles – which

will inevitably present themselves – and the fear, that drives most people and organisations. The Higher Purpose is about what you can give, not what you take. I could not imagine these sentiments being expressed in the average corporate boardroom, but he then revealed that he has advised such companies as Coca Cola, McDonalds, General Motors, News Corporation and many other multi-nationals, who, if they are listening to him, must give us some hope for the future.

The hotel provided us with three vegan meals a day, and excellent snacks, morning and afternoon, between sessions. Imitation meats were a prominent feature at each meal, possibly because the Congress was supported by a manufacturer of these products, and also as they are popular in Thailand. The mostly Buddhist population celebrates a festival each autumn called Jay, when everyone is vegetarian for about a week and a half. They naturally turn to these meat and fish analogues made out of soy and gluten (seitan), coming in the shape and flavour of every creature which normally has the misfortune to be found on the end of a chopstick. Although a novelty at first, and despite many dishes to choose from at each meal, some Congress participants became a little tired of the phoney meat which turned up in almost all the hot food. However, Chiang Mai is blessed with 35 vegetarian restaurants, and for a Westerner, eating out is cheap. For instance, eight of us ate excellent food till we could eat no more at Aum, near the Thai-Pae Gate, and the bill, including soft drinks came to just under £15 (US\$24). That's not each, that's all of us!

We were entertained during or after dinner almost every day and we saw a lot of Thai dancing. On one evening, we had the traditional Northern Thai *khantoke* dinner, where diners sit on the floor around low tables, eating a local menu based around sticky rice. Ours was held in a large, elaborately decorated room with tiered platforms looking down on to the stage. Although Thai dancing is delicate, graceful and complicated, at the end of the performance, with the encouragement of the dancers, some brave diners attempted to join in, with mixed success.

The IVU held its general meeting, in two parts, during the week. The new President is Maxwell Lee from the UK, the Deputy President is Peter McQueen (Canada), the General Secretary is still Francisco Martin (Spain), and, with the permission of the Vegetarian Society of the UK (she is the Chief Executive) the Treasurer will be Tina Fox. The Asian Vegetarian Union was launched, and it was announced that the 2002 Congress will be held in Edinburgh, Scotland.

The next IVU World Congress will be held in Toronto from 10th to 16th July 2000, and the President of the Toronto Vegetarian Union, Kevin Pickard said, in his impressive presentation, that they have already been planning it for three years.

For further information, please visit the IVU web page at <http://www.ivu.org/congress/thai99/>.

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The Festival of Matzahs – Or Pesach: What's In A Name?

by Roberta Kalechofsky

When Moses commanded us to celebrate our deliverance from slavery by not eating leavened bread for seven days, he instituted a holiday which he called the “Festival of Unleavened Bread,” or *Hag Ha Matzot* (Exodus 12:17-20). This is the name which designated freedom and political independence and the name which the historian Josephus called the festival of freedom. For Jewish vegetarians, in this year of Israel's 50th birthday, there is a double reason to call The Festival of Freedom *Hag Ha Matzot*, or the Festival of Unleavened Bread.

According to Solomon Zeitlin (The Rise and Fall of the Judean State, vol III, page 182 and footnotes 67 and 68, page 446), Pesach refers to the sacrifice of the lamb, while *Hag ha-Matzot* is the name of the holiday:

“Pessach... ‘does not refer to the festival, but is only used to denote the paschal lamb, the sacrifice by which the Israelite first born were ‘passed over’ and permitted to survive when all of Egypt's firstborn died...when the Bible refers to the festival, it uses the term ‘Festival of Matzot.’ As distinct from Pessach, *Hag ha Matzot* implies the concept of nationhood in that it recalls the exodus...”

Solomon Zeitlin states that it was after the destruction of the Temple when the Jews lost their political independence that the term Pesach replaced *Hag ha-Matzot*.

The history of unleavened bread is fascinating and pertinent to the institution of a holiday called “The Festival of Freedom.” Unleavened bread was the bread of the nomad, of poor people, of the servant class. Bread made with yeast was associated with the upper classes, particularly in Egypt which is credited with having discovered the properties of yeast. The historical reason given by the Torah is “that there was not enough time for (the bread) to rise”, due to the hasty departure from Egypt in the wake of the death of the Egyptian first-born.

Matzah was chosen by Moses to be the bread of the “Festival of Freedom.” The symbol of matzah set the Hebrews in opposition to everything that Egypt represented to them at the time. Matzah was the symbol of the Hebrews' status; Matzah's social role is confirmed in Jewish practice, as matzah is referred to as “*lechem oni*” – the bread of affliction. It was embraced as the bread of their redemption from slavery and thus their freedom. Matzah should again be the symbol of our Festival of Freedom, of our freedom and our political independence. For vegetarian Jews, the naming of this holiday as *Hag ha-Matzot*, or The Festival of Matzahs, carries a double significance.

The Talmud recognized that there were Jews who objected to the shankbone on the seder table, and the rabbis decreed that they could substitute a beet, a potato or a mushroom for the shankbone (Tractate Pesachim 114b). Already in Talmudic times there was tradition for substituting other symbols for the shankbone. Jewish ritual, in fact, has grown through acts

of substitution. The first significant act of substitution was when Abraham sacrificed a ram instead of his son Isaac. Another important substitution is made in the ritual of *pidyon ha ben*, when families buy back their first-born son with a symbolic contribution to a Kohen (descendant of the ancient priests) and also often make a charitable contribution.

Judaism has always recognized the principle of substitution of symbols in its rituals. But substitutions have to be meaningful. They should not be arbitrary. Vegetarian Jews who wish to remember – as it should be remembered – the *Korban* or sacrifice of the lamb on the night of their deliverance can do so with a shankbone made from papier mâché or a drawing of the lamb. Let the children make one. It's an excellent opportunity for teaching them the story of the "Night of the Deliverance." A papier mâché of the roasted egg can also be made.

Another excellent substitution for the shankbone, which *Haggadah for the Liberated Lamb* and *Haggadah for the Vegetarian Family* suggest is a plate on which some olives, grapes and unfermented grains (tied in plastic to prevent them from getting moisture on them) are placed. This is done in remembrance of the *mitzvot* for charity for oppressed creatures, which are found in some of the verses from Deut. 24:19-25:4, and which directs us to leave the second shaking of the olive trees for the poor, the second shaking of the grape vines for the people and not to muzzle the ox when he treads out the grain in the field. It is of great interest that the concern for oxen is stated in Deuteronomy 25:4 almost immediately after the verses discussing leaving food for the poor.

So, too, a vegetarian seder should include all creatures in its prayer for redemption. *The Encyclopedia Judaica*, under its entry for "Redemption," reminds us that the word has come to mean liberation from all kinds of evil, and "has become associated with the notion of '*tikkun*,' which means the 'repair of the world.'" A vegetarian seder should and must take note that the work of *tikkun* must include the animal world, just as – and because – the covenantal statements in Torah include the animal world. By calling this holiday by which we instituted ourselves as a nation, the Festival of Matzahs, we shift the emphasis from shankbone to matzah as the central symbol of freedom and redemption.

In this year of Israel's 50th anniversary, it is time to make matzah the symbol of the Festival of Freedom, to restore the name of this holiday to its rightful name, *Hag Ha Matzot*, and to celebrate the holiday with glorious foods made from matzah. *Hag ha Matzot* challenges Jewish cooks to create dishes for seven days that have no leaven in them. It is even more challenging for the vegetarian Jew, but one which, with the help of such cookbooks as *The Jewish Vegetarian Year Cookbook*, we can become adept at doing.

Roberta Kalechofsky is the author of Haggadah for the Liberated Lamb and Haggadah for the Vegetarian Family, and co-author of The Jewish Vegetarian Year Cookbook. All books are available from Micah Publications, 255 Humphrey St., Marblehead, MA 01945, USA. Fax: 781-639-0772. micah@micahbooks.com (<http://www.micahbooks.com>).

My Hero, The Zealot

By: Janine Laura Bronson

She has been reviled as a witch and revered as a saint. Her name flashed around the world recently, when she was arrested for taking her clothes off in the streets of Munich, as part of an anti-fur campaign. She hobnobs with movie stars and has appeared on “Oprah” and “Larry King Live”. She has been profiled in publications ranging from *People* to *The Los Angeles Times Magazine*. She is Ingrid Newkirk.

I am a member of PETA, and have attended many international vegetarian conferences during the past twenty years and like Ingrid, have lived all over the world. I met Ingrid Newkirk on several occasions. Following, I will have the pleasure of describing all that I have found out about her, not only from my world travels, research from magazines and the internet, but also from my life membership with the International Jewish Vegetarian and Ecological Society in London, England. In describing the following events, I will strive to portray Ingrid as I see her. I only ask that you ‘observe’ her in return. Then maybe you may judge for yourself, keeping an open mind, whether or not this unique individual is really a zealot!

Hearing about the present PETA location of “Hampton Roads,” reminded me of my late Aunt Charlotte, of blessed memory’s neighbourhood, back in the old country, England. Now, no longer living in England, where she was born, Ingrid Newkirk presently lives and works in America, Hampton Roads in Virginia Beach. Over here in the United States, it’s very different; little Ingrid, President of People for the Ethical Treatment of Animals, (PETA) is a relative unknown. “I like that,” she says in her soft, British accent. “I can walk through a supermarket, without anyone having the vaguest notion who I am! After all, I want people to think about animals, not me. It’s a lot like being the Wizard of Oz. You see, I’m not much to look at, really.”

Ingrid Newkirk, surrounded in one picture by dogs awaiting adoption at the Norfolk SPCA, is known around the world for her attention-getting demonstrations on behalf of animal rights. In January, 1998, she was arrested for taking her clothes off in the streets of Munich. Newkirk is a wee slip of a human being, weighing slightly more than 100 pounds. Witty, with an elfin smile, she has the moxie of a street-fighter, and a will of iron. She and PETA – the largest animal rights organisation in the nation, with 600,000 members and a budget of \$13 million – affect the business decisions of some of the nation’s biggest corporations.

Ingrid Newkirk, whose salary is only \$25,000 annually, does not own a car. She lives a life of contrasts. Clad in jeans and a flannel shirt, she often walks the streets of under-privileged neighbourhoods, and the back alleys of Norfolk, looking for animals in peril. However, she also may materialize decked out in her best gown at a Hollywood party. She could be found getting the autographs of movie stars on cheques made out to PETA, and socializing with the likes of Kim Basinger and Alec Baldwin.

At PETA headquarters, a four-storey building at 501 Front St. in Norfolk, vehicles in the parking lot sport bumper stickers revealing the sentiments of more than 80 PETA personnel inside:

Meat Stinks... Stop Animal Tests... Virginia Is for Animal Lovers...
Respect Your Fellow Earthlings: Don't Eat Them.

Newkirk's office is on the fourth floor, where a visitor is likely to find a formerly mis-treated dog walking the halls behind him, or once-abandoned cats playing on carpeted office floors. Newkirk, who is 5 feet 6, has a quality of assurance that makes her appear taller. Privately, she is a person of quiet demeanour and soft voice. Pale, with a delicate bone-structure, her eyes glint with anger and determination, when she discusses animal cruelty.

Four mixed-breed cats either lounged like pashas from the sun-bathed windowsill or stared straight at you from large cat pods – ovals of carpeting – leaning against Newkirk's office wall. She pointed to the pair on the windowsill: "These two are named Jack and Roxanne." She said. "They were rescued from a trailer in South Carolina containing about 100 cats in horrible conditions. The other two are Fred Astaire and Ginger Rogers, who came from Suffolk where they were living in a car. They were so dehydrated," she said, biting her lip.

PETA goes beyond humane organisations that believe animals should not be treated poorly. PETA believes animals have their own rights and should not be "exploited" in any way: not eaten, worn or used in experimental lethal-dosage testing on animals. It is a distinctly minority view in a country where the Super Bowl is played with pigskin and a McDonald's or Burger King is rarely more than five minutes away. "I suppose my view of animals is the same as that of the naturalist Henry Beston," Newkirk said. "Beston said animals are not lesser individuals but are another nation trapped with us in the web of life and time." Or, as philosopher Jeremy Bentham said, "it's not whether animals can talk or reason, it is whether they can suffer" she emphasized. "To me, that makes perfect sense. I believe that should be the criterion." It was not always Newkirk's criterion. "I was a slow learner," she said.

She was born 47 years ago in Surrey, England, and spent her childhood as a convent schoolgirl in New Delhi. Her father was a navigational engineer, and her mother, who gave shelter to stray dogs, was active in Mother Theresa charities. "We took in every stray dog, and every animal we were unfamiliar with we ate," she said. Her family ate meat. "Yes, and if you are brought up eating animals you acquire a taste for their flesh," she said. "It takes strength to break the addiction..."

As a child in India, she stopped a person from beating an emaciated ox, which was so weary from pulling a loaded cart that it had fallen to its knees. "I began to understand what 'beasts of burden' including carriage horses, endure that people don't realise. Heat, exhaust fumes, overwork, sore limbs. It's astonishing how much they can take before they collapse."

When Newkirk was 18, her family moved to Florida. She married race car driver, Steve Newkirk. The couple moved to Poolesville, MD, where she studied to become a stockbroker.

It was at Poolesville that her life took as significant a turn as any negotiated by a race car driver. A neighbour of the Newkirks' moved, leaving 19 cats behind, to fend for themselves. When she sought to leave the cats at a shelter she found it "an absolute dump." She joined the shelter as a kennel worker. When the director was fired, she replaced him and began reforming the place.

She spent 18 months as a deputy sheriff, sometimes helping prosecute animal cruelty cases in Montgomery County, MD, and also served as a state humane officer for the state of Maryland. Soon after, she became director of cruelty investigations for the Washington Humane Society. In 1974, she moved to the District of Columbia, where she became poundmaster for the city, immediately halting the sale of animals to laboratories.

The day-to-day experiences in those jobs had a profound effect. “I remember seeing a dog whose face was so swollen from being slugged with a metal rod that he could barely breathe. And a dog, so thin that every bone on her body was visible, who died on the vet’s table. The absolute indifference of those responsible for such things was chilling.”

It was at about that time that the “slow learner” became a vegetarian. “I had found a pig on an abandoned farm in Maryland, the only surviving animal. All the other pigs were dead. I picked up the pig and held him to give him a drink of water. He was barely alive, grunting; it was very sad. Driving home that night, after leaving the pig with the vet, I wondered what I would have for dinner. I remembered that I had pork chops in the freezer.

“Suddenly it hit me that it was all incongruous. Here I was charging others with cruelty and stupid enough to think that slaughterhouses were wonderful places. I was paying for the products of cruelty to another pig.” She quickly brushed the fingers of both hands off, in a dusting motion. “And that was the end of that,” she said.

She crossed the line from animal welfare to animal rights in the early 1980’s when, after her divorce from Newkirk, she met Alex Pacheco. Pacheco was then a political science major at Georgetown University, who had once studied for the priesthood before becoming an animal rights activist in England.

Pacheco introduced her to the writings of the Australian Peter Singer, author of “*Animal Liberation*.” “Singer was a primary influence,” she said. “He was the first person to make me think that perhaps it wasn’t enough to treat animals kindly in the context of using them. He said we shouldn’t use animals at all. And it doesn’t matter if you love them or think they are cute. It’s about justice.”

The first PETA headquarters was Newkirk’s small apartment in Takoma Park, MD, shared by five volunteer workers. PETA received its first national exposure in 1981. The organization was responsible for the exposé of animal cruelty at the federally funded Institute for Behavioural Research in Silver Spring, MD. The PETA president got her first national interview in July 1985 when PETA held a sit-in at the National Institute of Health in Bethesda, MD. About 100 PETA volunteers occupied the building’s offices to protest the infliction of head injuries on baboons at a University of Pennsylvania clinic. Naturally, Newkirk took part in the four-day sit-in. “It became freezing cold at night because it was already cool and they turned the air conditioning on full-blast to chase us out, she recalled. “So we wrapped ourselves in rugs to keep warm.”

At that time, the police were already surrounding the building. “While we continued to sit, someone slipped me a message that Jane Pauley of NBC-TV wanted an interview. I managed to slip down a stairwell and out of the

building. I took a cab to a Washington television studio and did the interview.” The US Department of Health and Human Services halted funding for the project. Finally somebody is listening. Success! Hooray!

Exhausted financially, Newkirk moved PETA to Norfolk in 1996, from Rockville, MD. “We came here for the same reasons that attract others,” Newkirk said. “Its an inexpensive, liveable area.” Still, it seemed an odd choice of locale for an organisation that ultimately wishes to end fishing, crabbing, oystering. She shrugged. “No matter where we go, we antagonize somebody.”

Nevertheless, there is a grudging respect for Newkirk even in such unlikely places as *Fortune* magazine, which, in 1990, listed her as one of the 25 “most fascinating business people.” The magazine, almost a bible for Wall Street’s movers and shakers, noted that she possesses a wit masking her passion and determination. Newkirk told the magazine interviewer: “We are not the sort of people you can take home to mother.”

While often bogged down in litigation, PETA has also chalked up notable successes. PETA’s protests have been instrumental in stopping or suspending the use of animal testing by such companies as Avon, Revlon, Faberge, Mary Kay Cosmetics, Amway, Mattel Toys and Hasbro.

Newkirk also pointed out that PETA has stopped General Motors from using animals in their crash tests and designers such as Georgio Armani, Oleg Cassini and Calvin Klein from using fur in their creations. It was all done without violence, she noted.

When Newkirk is not fighting PETA’s battles, she does find ways to let off steam. She rents an apartment in Norfolk, Virginia, where she whips up hearty vegetarian breakfasts of soy sausage, grits and cereal with soy milk. “I eat like a horse,” she concedes.

One of her favourite pastimes is pencilling in the blanks on cryptic crosswords from *The Times* of London, something she has done, since the age of 17. Her real passion is for race car driving, an interest evolving from her marriage to Steve Newkirk, who is still a friend.

“I have taken courses at professional racing schools and try to attend one of the Formula One Grand Prix races every year,” she said. During the Grand Prix season she gets up early to watch live coverage of the races on ESPN. Still, she is something of a workaholic. On most days, she is in her office before 7:00 am, and stays until 8:00 at night.

Her devotion to animals goes beyond strategy sessions in a boardroom dominated by handsome oil paintings of a dog and a rabbit. During odd hours, she can be found prowling the streets, following a tip that a pregnant dog is eating from trash cans or that an animal has been chained outside without water.

Newkirk’s habitual expeditions to rescue animals in peril confound even her staff. “I have worked for PETA for 10 years, and as long as I have known Ingrid she has kept one foot on the street,” said Mary Beth Sweetland, PETA’s director of resources and investigations. “I’ve seen her approach and rescue dogs and cats, whom others have felt were unapproachable. She really is the quintessential friend of all animals.”

In conclusion, I leave you with a quotation of Ingrid’s, recalling the

words of a Texas politician: “Jim Hightower said, ‘There is nothing in the middle of the road but yellow lines and dead armadillos, so who wants to be there?’” Of all the things that Ingrid Newkirk has been called, the one that seems to fit the best in my opinion, is “zealot!” What do you think? Send your comments, please, to: tiptoptemp@aol.com



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JUDAISM, VEGETARIANISM, AND PEACE

by Richard H. Schwartz Ph.D.

Reasons for becoming vegetarian generally include improving one's health, showing compassion to animals, and reducing pollution and other environmental threats. An important reason that is often overlooked is that vegetarian diets can reduce the potential for violence and war.

While it is easy to see connections between the production and consumption of food and health, the treatment of animals, and the condition of the environment, how can animal-based diets make violence and war more likely? If you will excuse a terrible pun, we could say that the slogan of the vegetarian and peace movements are the same: All we are saying is give PEAS a chance. More seriously, the talmudic sages saw significance in the following; The Hebrew word for war, *milchama*, is directly derived from the word *locham*, which means both "to feed" as well as "to wage war." The Hebrew word for bread, *lechem*, comes from the same root. This led the sages to suggest that lack of bread and the search for sufficient food tempt people to make war. The seeds of war are often found in the inability of a nation to provide adequate food and other resources for its people.

Hence, feeding tremendous amounts of grains to animals destined for slaughter, instead of feeding starving people, could be a prime cause for war. About 70 percent of the grain produced in the United States is fed to animals destined for slaughter. Worldwide, the figure is over 33 percent. Two-thirds of U. S. grain exports end up being fed to animals. It takes up to 16 pounds of grain to raise one pound of edible beef in a feedlot. To make matters even worse, the U.S. is a major importer of beef, much of it raised for the fast-food hamburger markets on land that was formerly tropical forests, in countries where there is widespread hunger.

In his recent book, *Tough Choices – Facing the Challenge of Food Scarcity* (W. W. Norton, 1996), Lester Brown, Director of the Worldwatch Institute, argues that we have been moving from a period of food surplus to food scarcity due to sharp increases in population, affluence and environmental threats, such as soil erosion and depletion, global warming, and scarcities of clean water.

He points out that the increasing food scarcity in many countries can lead to political instability, social disintegration, and the exacerbation of ethnic conflicts.

Just as scarcity of food can lead to war, so can scarcity of sources of energy. The dependence of affluent countries on oil from the Middle East was a major factor behind the recent conflict in the Persian Gulf.

Animal-centred diets contribute to energy shortages, a prime factor in threats of war today. In the United States, an average of 10 calories of fuel energy are required for every calorie of food energy obtained (the main contributors to this are feedlot cattle raising and deep-sea fishing, which are very energy-intensive). In many other countries, they gain 20 or more calories of food-energy per calorie of fuel energy. To produce one pound of steak

(500 calories of food energy) requires 20,000 calories of fossil fuels, most of which is expended to produce feed-crops. It requires 78 calories of fossil fuel for each calorie of protein obtained from feedlot produced beef. Grains and beans require only two to five percent as much fossil fuel.

Feeding people rather than factory-bred animals requires far less irrigation, fertilizer, pesticides, mechanization, refrigeration, and processing, all of which consume much energy.

Another factor that can lead to future violence or war is growing scarcity of water in many areas of the world. One of the world's most explosive areas, the Middle East, has suffered from severe water shortages recently, and with increased population and affluence in the area, the situation threatens to become even more critical.

The standard diet of a person in the United States requires 4,200 gallons of water/day (for animals' drinking water, irrigation of crops, processing, washing, cooking, etc.) A person on a pure vegetarian diet requires as little as 300 gallons/day. The production of one pound of steak uses an average of 2,500 gallons of water, while only 25 gallons are required to produce a pound of potatoes. Livestock production consumes over half of the water used in the U.S., and this water is becoming increasingly scarce.

In summary, by adopting a diet that shows concern for the hungry people of the world, by eating in a way that will contribute to a more equitable sharing of food, energy, water and other resources, Jews and others can play a significant role in moving the world toward that day when "nations shall beat their swords into plowshares ... and not learn war any more."



JEWISH VALUES VS. THE WORLD'S VALUES

by Richard H. Schwartz, Ph. D.

Among the primary factors behind many of the world's problems today are the sharp discrepancies between Jewish values and those of the world. For example:

JEWISH VALUES	THE WORLD'S VALUES
1. Prophets.	1. Profits.
2. Love thy neighbour as thyself.	2. Suspect thy neighbour as thyself.
3. Just weights, just measures.	3. Let the buyer beware.
4. G-d.	4. Me.
5. People created in G-d's image.	5. People treated as consumers.
6. The earth is the L-rd's convenience	6. The earth ravaged for and profit.

- | | |
|---|--|
| 7. People are to be co-workers with G-d in efforts to improve the world. | 7. Do your own thing; seek personal advantage. |
| 8. Sanctity of every life. | 8. Lives endangered to increase gain. |
| 9. <i>Tzedek, tzedek tirdof</i> (justice, justice shalt thou pursue). | 9. Society filled with injustice. |
| 10. <i>Tza'ar ba'alei chayim</i> (kindness to animals). | 10. Animals brutally treated and killed to meet human desires. |
| 11. G-d provides food for all; share thy bread with the hungry. | 11. Millions die annually due to lack of food; "enough for the world's need, but not their greed." |
| 12. Leave corners of the field and gleanings of the harvest for the poor. | 12. Centralized help; let government handle social problems. |
| 13. I am my brother's keeper. | 13. Lower my taxes; cut services for others. |
| 14. To be. | 14. To have; to consume; to appear. |
| 15. Jubilee year; redistribution of wealth periodically. | 15. Growing gaps between the wealthy and the poor. |
| 16. Seek peace and pursue it. | 16. My country right or wrong; huge arms expenditures. |
| 17. Be kind to the stranger. | 17. Much discrimination and animosity between groups. |
| 18. Dignity of labour. | 18. Many people have little pride in work. |
| 19. Sabbatical year; let the ground lie fallow every 7 years. | 19. Fertility of soil destroyed by animal agriculture. |
| 20. Sumptuary laws that limit simchas. | 20. Lavish affairs; expenditures on wastefulness. |

In order to solve the many critical problems that the world now faces, it is essential that the values of the world be replaced by Jewish values!

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The Herb Society originally started as The Society of Herbalists in 1927, and Hilda Leyel, the founder, also created the chain of Culpepper shops.

If you would like to know more about The Herb Society, please contact Nicky Westwood, Administrator: ***Deddington Hill Farm, Warmington, Banbury, Oxon OX17 1XB, England. Tel: 01295 692000 Fax: 01295 692004 E-mail@herbsociety.co.uk, web page: www.herbsociety.co.uk.***



We are delighted to present some special Pesach recipes from *The Jewish Vegetarian Year Cookbook* by Roberta Kalechofsky and Rosa Rasiel. Enjoy!

STUFFED KISHKE

INGREDIENTS:

8 oz matzoh meal (about 1¾ cups); 1 medium onion, grated fine; 1 large carrot, grated fine; ¾ tsp salt, or to taste; ¼ tsp pepper, or to taste; 1 large celery stick, grated fine; 4 tbsp melted margarine.

METHOD:

Pre-heat oven to 350° F. Mix ingredients together and shape into two long rolls, each about 2" in diameter. Grease 2 pieces of foil; place rolls on foil and wrap tightly, but do not squeeze. Place rolls on baking sheet. Bake 1 hour. Open foil and bake another 15 minutes, to brown. Cool slightly before slicing.

May be made in advance and served cold. To re-heat, lightly cover rolls with foil and place in oven for about 10 minutes. Can be re-heated in microwave. Cut into 2" pieces. Serves 8. Recipe can be doubled.

FASTA-THAN-PASTA TOMATO FARFEL BAKE

You can put this together in five minutes, and it will be ready by the time you make a salad and set the table. It comes out of the oven tasting like pasta with a light tomato sauce, and has a similar nutritional value. Re-heated, it tastes like scalloped tomatoes. Fine either way.

INGREDIENTS:

2½ cups crushed, peeled, unsalted, canned tomatoes; ¼ cup chopped onion; ½ tsp salt; ¼ tsp pepper; 1 tbsp sugar; 1½ cups matzoh farfel; ¼ cup oil.

METHOD:

Pre-heat oven to 375° F. In a medium bowl, combine tomatoes, onion, salt, pepper and sugar. In another bowl, mix farfel and oil. Oil a 1 quart baking dish. Put a layer of the farfel mixture in the bottom of the dish, then a layer of tomatoes.

Repeat, ending with farfel. Bake 30 minutes or until lightly browned. Serves 6.

NO-BAKE CHOCOLATE MATZOH ROLL

This dessert glorifies matzoh. It is so rich you can serve small portions.

INGREDIENTS:

4 squares plain matzoh; water for moistening matzoh; ¼ cup sugar; 3tbsp strong coffee; 4oz semi-sweet chocolate; 1tbsp brandy, optional; 1 cup margarine at room temperature; ¾ cup chopped walnuts.

Glaze: 2oz semi-sweet chocolate; 3 tbsp water.

Garnish: 1 pint strawberries, washed but not hulled.

METHOD:

In a large bowl, soak matzoh in water briefly. Drain water and crumble matzoh. Melt chocolate with coffee and sugar in the top of a double boiler or in a small bowl in a microwave oven. Add brandy, if using. Cool. In a large mixing bowl, beat margarine until fluffy. Add chocolate mixture, beating well. Stir in matzoh and nuts. Place a piece of wax paper about 2 feet long on a work surface. Use a large spoon to shape a mass about 10" long and 2" in diameter. Wrap the wax paper around it and shape it into a cylinder. Tuck the ends under, place on a plate, and refrigerate at least 3 hours until firm. Melt glaze ingredients. Unwrap the roll, spoon glaze over it evenly, and chill again.

To serve, arrange on platter surrounded by berries. Or serve slices on individual plates with a berry or two on the side. Slice with serrated knife. Serves 10-12.

Copyright (c), 1998, Roberta Kalechofsky

The Jewish Vegetarian Year Cookbook by Roberta Kalechofsky and Rosa Rasiel is available from Micah Publications, 255 Humphrey St., Marblehead, MA 01945, USA. Fax: 781-639-0772. micah@micahbooks.com (<http://www.micahbooks.com>).

Here are some special Pesach favourites taken from *Jewish Vegetarian Cooking* by Rose Friedman.

GEBROTTENE NISSLACH EN KARTOFFELEN

INGREDIENTS:

2 large onions, chopped; 2 cloves garlic, crushed; vegetable oil for frying; 1tsp Hungarian paprika; sea salt and freshly ground black pepper; 3-4 large ripe tomatoes, skinned and chopped; 1tbsp fresh parsley, chopped; ½lb mixed ground nuts; 1/3 pint hot vegetable stock or water; 1lb cooked, mashed potatoes; polyunsaturated margarine.

METHOD:

Fry the chopped onions and garlic in a little oil until golden-brown. Stir in the seasonings. Add the chopped tomatoes and cook for about 5 to 10 minutes, stirring occasionally. Add the chopped parsley and nuts and mix well. Place in a greased ovenproof casserole. Pour the hot stock or water over the mixture. Spoon mashed potatoes over the nut mixture. Dab with margarine. Bake for about 45 minutes at 350

degrees F/180 degrees C/gas mark 4, until potatoes are browned and the mixture cooked. Delicious served with sweet and sour cabbage and beetroot.

BURRIKLACH MIT MERRALACH

INGREDIENTS:

3 medium beetroots, uncooked; 3 carrots; 2 eating apples; 2tbsps olive oil; 1 tbsp lemon juice; sea salt and freshly ground black pepper; 2tbsps chopped fresh parsley.

METHOD:

Peel and grate the beetroots (beets), carrots and apples. Mix the olive oil, lemon juice and seasonings together, and pour over the salad. Add more oil and lemon juice if liked. Sprinkle with chopped parsley.

MUSHROOM AND AUBERGINE CASSEROLE

INGREDIENTS:

1 medium aubergine (eggplant); sea salt and freshly ground black pepper; 2 medium onions, chopped; 2 cloves garlic, crushed/minced; vegetable oil for frying; 2tbsp tomato puree/paste; ½lb button mushrooms, chopped; 2 ripe tomatoes, skinned and chopped.

METHOD:

Peel and slice the aubergine/(eggplant). Sprinkle cut sides with salt. Layer the slices in a colander or large plate, salting each layer and leave for 30 minutes until the bitter juices have oozed out, then rinse them well and pat dry. Fry the onion and garlic in a little oil until they are transparent. Stir in the tomato puree. Add the aubergine (eggplant) slices and cook them until they are tender. Add the mushrooms and tomatoes. Season well with sea salt and freshly ground black pepper and cook gently for about 15 minutes. Transfer the mixture to an ovenproof casserole dish, add a little hot water to prevent the mixture drying out, then cover the dish and keep it warm until needed or re-heat it later if necessary.

SEDER GRAVY

INGREDIENTS:

Small piece of onion; 1 clove garlic; 2tbsp polyunsaturated margarine; 1 tbsp potato flour; sea salt, freshly ground black pepper and paprika; 10-14 fl oz hot vegetable stock (made with vegetable stock cube); 1 tbsp red wine (optional).

METHOD:

Lightly sauté the onion and garlic in margarine. Remove the onion and garlic and take the fat off the heat. Blend the potato flour and seasonings into the fat and return the pan to a low heat, browning

the flour lightly. Slowly add the hot stock, stirring all the time until all the stock has been incorporated and the gravy has thickened. Add the wine at this point, if using. NB The gravy may be varied by adding chopped, sautéed mushrooms.

APPLE AND PEAR CRUMBLE

INGREDIENTS:

5 apples, peeled and sliced; 3 pears, peeled and sliced; 6 tbsp orange juice; ¼tsp ground cinnamon; 1-2 tbsp strawberry jam/jelly.

For crumble topping: 4tbsp medium matzo meal; 4tbsp ground almonds; 3tbsp desiccated/shredded coconut; 2tbsp sugar; ¼ cup polyunsaturated margarine plus extra as required.

METHOD:

Poach the apple and pear slices in the orange juice, until they are tender. Sprinkle the cinnamon over them. Spoon the fruit and the cooking juices into a greased ovenproof dish. Mix in the strawberry jam. Pre-heat the oven to 375° F/190° C/gas mark 5. Now make the crumble topping. Mix the dry ingredients together and cut in the margarine, blending it until the mixture resembles fine breadcrumbs. Spread it over the fruit in the dish and dot the top with margarine. Bake in the pre-heated oven for about 30 minutes or until the topping has cooked and is golden brown.

NEW! NEW! NEW!

The official cookbook of the JVS

“Jewish Vegetarian Cooking”

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MILK – NATURE’S PERFECT FOOD?

by Paul Appleby

A recent consumer survey has revealed that dairy products may be going the way of red meat in the UK. The 1998 Granose Survey into Lactose Intolerance and non-dairy foods (Haldane Foods/Gallup) shows that although most UK consumers (73%) eat dairy products on a regular basis, nearly one-third (31%) are attempting to reduce their intake. Already, 13% of consumers (over 7 million people) say that they never, or rarely, eat dairy foods. In contrast, 22% of consumers now claim to be regular purchasers of non-dairy alternatives such as soya ‘milk’. Health concerns are the principal reason for reducing dairy food intake, with smaller numbers citing lactose intolerance, taste and concern for animals as their reason for cutting back. 38% of those surveyed were worried about the possibility of contracting nvCJD (the deadly human brain disease linked to the consumption of meat from BSE-infected cattle) from eating dairy products.

Consumers have every right to be worried if a new book from US biologist Robert Cohen is to be believed. *Milk – The Deadly Poison* pulls no punches in its indictment of nature’s ‘perfect food’. Much of the book is concerned with the widespread use of Monsanto’s genetically-engineered bovine growth hormone (rBGH) in the US dairy industry and the political machinations that got it there. As well as increasing milk yields (and the incidence of mastitis – ulceration of the udders) rBGH raises the level of insulin-like growth factor 1 (IGF-1) in the milk of treated cows. Bovine IGF-1 is chemically identical to that in humans and can pass into the bloodstream of milk drinkers. IGF-1 is a powerful growth hormone which has recently been linked to cancers of the breast and prostate. A study published in *The Lancet* showed a 7-fold increased risk of breast cancer among pre-menopausal women with the highest levels of IGF-1 in their blood, whilst a study of prostate cancer published in *Science* magazine found a 4-fold increased risk among men with the most IGF-1. Although a causal relationship has not been established the findings call into question the wisdom of using a product with no obvious benefits to consumers.

At least consumers in the EU, where a moratorium on the use of rBGH (or rBST – Bovine Somatotropin as it is called here) is currently in place, can rest assured that their milk won’t contain elevated levels of IGF-1. But what about the other problems associated with dairy products? These include:

- 1) the very low level of iron in cow’s milk, making it an unsuitable food for infants
- 2) a strong association between the consumption of dairy products and childhood diabetes
- 3) lactose intolerance (inability to digest the milk sugar lactose), especially among persons of Asian or African ancestry, resulting in diarrhoea and intestinal gas
- 4) food allergies, asthma and sinus infections

- 5) heart disease (dairy products are a major source of saturated fat)
- 6) contamination of cow's milk with antibiotics and pesticide residues.

Even the much-hyped high levels of calcium in cow's milk may be a mixed blessing. In fact, calcium is better absorbed from some plant foods such as kale, whilst dairy products appear to have little effect on the incidence of osteoporosis (thinning of the bones) and diets rich in protein, particularly animal protein, encourage calcium loss. Thus, cow's milk may indeed be nature's perfect food – but only for calves.

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



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THE VEGETARIAN TEACHINGS OF RAV KOOK

by Richard H. Schwartz, Ph. D.

The strongest support for vegetarianism as a positive ideal anywhere in Torah literature is in the writings of Rabbi Abraham Isaac Hakohen Kook (1865-1935). Rav Kook was the first Chief Rabbi of pre-state Israel and a highly respected and beloved Jewish spiritual leader in the early 20th century. He was a mystical thinker, a forceful writer, and a great Torah scholar.

Rav Kook was a very prolific writer who helped inspire many people to move toward spiritual paths. He urged religious people to become involved in social questions and efforts to improve the world. His powerful words on vegetarianism are found primarily in *A Vision of Vegetarianism and Peace* (edited by Rabbi David Cohen, "The Nazir").

Rav Kook believed that the permission to eat meat was only a temporary concession; he felt that a G-d who is merciful to his creatures would not institute an everlasting law permitting the killing of animals for food. [1] He stated:

It is inconceivable that the Creator who had planned a world of harmony and a perfect way for man to live should, many thousands of years later, find that this plan was wrong.[2]

According to Rav Kook, because people had sunk to an extremely low level of spirituality (in the time of Noah), it was necessary that they be given an elevated image of themselves as compared to animals, and that they concentrate their efforts into first improving relationships between people. He felt that were people denied permission to eat meat, they might eat the flesh of human beings due to their inability to control their lust for flesh. He regarded the permission to slaughter animals for food as a "transitional tax" or temporary dispensation until a "brighter era" is reached when people would return to vegetarian diets. [3] Perhaps to reinforce the idea that the ideal vegetarian time had not yet arrived, Rav Kook ate a symbolic small amount of chicken on the Sabbath day.

Rabbi Kook believed that the permission to eat meat "after all the desire of your soul" was a concealed reproach and a qualified command. [4] He stated that a day will come when people will detest the eating of the flesh of animals because of amoral loathing, and then it shall be said that "because your soul does not long to eat meat, you will not eat meat." [5]

Along with permission to eat meat, Judaism provides many laws and restrictions (the laws of kashrut). Rabbi Kook believed that the reprimand implied by these regulations is an elaborate apparatus designed to keep alive a sense of reverence for life, with the aim of eventually leading people away from their meat-eating habit. [6]

According to Rav Kook, all the laws and restrictions serve to raise the consciousness of Jews, to get them to think about what they are eating, and to decide if the fare meets religious requirements. The eating of meat is thus not taken for granted, and this mandated consideration of what is on the plate can be a first step toward rejecting meat consumption.

This idea is echoed by Torah commentator Solomon Efraim Lunschitz, author of *K'lee Yakar*:

“What was the necessity for the entire procedure of ritual slaughter? For the sake of self-discipline. It is far more appropriate for man not to eat meat; only if he has a strong desire for meat does the Torah permit it, and even this only after the trouble and inconvenience necessary to satisfy his desire. Perhaps because of the bother and annoyance of the whole procedure, he will be restrained from such a strong and uncontrollable desire for meat.” [7]

Rav Kook saw people's craving for meat as a manifestation of negative passions rather than an inherent need. He and Joseph Albo believed that in the days of the Messiah people will again be vegetarians. [8] Rav Kook stated that in the Messianic Epoch, “the effect of knowledge will spread even to animals...and sacrifices in the Temple will consist of vegetation, and it will be pleasing to G-d as in days of old...” [9] They based this on the prophecy of Isaiah:

“And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them
And the cow and the bear shall feed;
Their young ones shall lie down together,
And the lion shall eat straw like the ox....
They shall not hurt nor destroy in all My holy mountain.”
(Isa. 11:6-9)

Rabbi Kook believed that the high moral level involved in the vegetarianism of the generations before Noah, is a virtue of such great value that it cannot be lost forever. [10] In the future ideal state, just as at the initial period, people and animals will not eat flesh. [11] No one shall hurt or destroy another living creature. People's lives will no longer be supported at the expense of the lives of animals.

In his booklet which summarizes many of Rav Kook's teachings, Joe Green, a recent Jewish vegetarian writer, concluded that, in adopting the diet that will be used during the time of the Messiah, Jewish religious ethical vegetarians are pioneers of the Messianic era; they are leading lives that make the coming of the Messiah more likely. [12]

Today most Jews eat meat, but the high ideal of G-d, the initial vegetarian dietary law, still stands supreme in the Bible for Jews and the whole world to see, an ultimate goal toward which all people should strive.

Notes:

1. Nehama Leibowitz, *Studies in Deuteronomy* (Jerusalem: World Zionist Organization (3rd edition), 1980), pp. 135-142. Also see Rav Kook's “*Afikim BaNegev in HaPeles*” (Berlin), 1903-1904, and “*Tallelei Orot*” in *Tahkemoni* (Berne), 1910.
2. Quoted by Philip Pick, “*The Source of Our Inspiration*” (Jewish

- Vegetarian Society Paper, London), p. 2.
3. Nehama Leibowitz, *Studies in Bereshit (Genesis)* (Jerusalem: World Zionist Organization (3rd edition), 1976), p. 77.
 4. See the discussion in Joe Green, “*Chalutzim of the Messiah – The Religious Vegetarian Concept as Expounded by Rabbi Kook*”, p. 2.
 5. Ibid, pp. 2,3.
 6. “*Fragments of Light*” in Abraham Isaac Kook. Edited and translated by Ben Zion Bokser (New York: Paulist Press, 1978), pp.316-321.
 7. Quoted by Abraham Chill, *The Commandments and Their Rationale*, (New York, 1974), p. 400.
 8. “*Vegetarianism From a Jewish Perspective*”, Rabbi Alfred Cohen. Journal of Halacha and Contemporary Society, Vol. 1, No. 2, (Fall, 1981), p. 45; Arlene Groner, “*The Greening of Kashrut – Can Vegetarianism Become the Ultimate Dietary Law?*”, The National Jewish Monthly, 1976, p. 13.
 9. Olat Rayah, Vol. 1, p. 292. Cited by Cohen, “*Vegetarianism ...*”, p. 45.
 10. Rabbi Abraham Isaac Kook, *A Vision of Vegetarianism and Peace*.
 11. Rabbi J. H. Hertz, *The Pentateuch and Haftorahs* (London: Soncino Press, 1958), p. 5.
 12. Green, “*Chalutzim of the Messiah*”, p. 1.



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Here & There

CIRCUS TRAINER FOUND GUILTY

Regular readers of *The Jewish Vegetarian* will recall our report “*Oh What A Circus*” in last June’s issue of the magazine. In the article, we highlighted the work being done by the group Animal Defenders in secretly filming cruelty to animals in British circuses.

Their video evidence led to the trial of well-known circus trainer, Mary Chipperfield, in Andover, England in January this year at which she was found guilty on 12 counts of cruelty to the animals in her charge. Mary, along with her husband Roger – who was found guilty of cruelty to a sick elephant – will be sentenced in April when the fate of Trudy, a chimp whom she mistreated, will also be decided. To the dismay of many animal welfare supporters, although Mary was found guilty of cruelty to the chimp, she is now fighting for Trudy’s return. Legally she can try to do this as technically the chimp belongs to Mary’s own company and not to the Chipperfield circus. Trudy is currently being cared for at Monkey World in Dorset, a sanctuary for abused monkeys.

Speaking about the Chipperfield case, Dr Arthur Lindley, wild animal vet for the Royal Society for the Prevention of Cruelty to Animals said: “We found the level of brutality and aggression shocking and distressing. The Chipperfield incident could be indicative of practice in circuses as a whole. We have long suspected brutality may be used widely.” Following a recent 18-month investigation which revealed widespread cruelty at other circuses, British Members of Parliament will be shown disturbing evidence later this year and will be asked to bring in strict new laws to protect these ‘forgotten animals’ still performing in more than 20 circuses touring the UK.

For further information, please contact Animal Defenders (Campaigns), 261 Goldhawk Road, London W12 9PE, England. Tel: +44 (0) 181 846 9777, fax: +44 (0) 181 846 9712, E-mail: navs@cygnet.co.uk, web page <http://www.cygnet.co.uk/navs>.

CHAI SEEKS HELP

Concern for Helping Animals in Israel (CHAI) has asked that if anyone is flying from Baltimore or Washington Dulles, USA to Israel and is willing to take items with them for Chai’s animal shelters, please could they contact them. Ordinarily, if items are mailed to the shelters, Chai have to pay very high customs duties. Chai can arrange to deliver the items to the travellers and sort out the baggage costs.

For more information on this and to find out more about Chai’s good work, write to: CHAI, P.O.B. 3341, Alexandria, VA 22302, USA, tel: (703) 658-9650 E-mail: 74754.654@compuserve.com or visit their web page <http://www.enviroweb.org/chai>.

BILLIONAIRE’S PUPPY LOVE

US billionaire, David Duffield, recently honoured the promise he made to his schnauzer dog, Maddie, 12 years ago. During a time when he was having great problems at work, he and his wife “adopted” the dog. He found that the dog was such a comfort to him during difficult times that he vowed that “if we ever made any money, we’d give it back to her in kind.”

In 1987, he re-mortgaged his house and founded a Californian software company called PeopleSoft having no idea of how successful it would become. Today he is worth \$1.2 billion on paper but has not forgotten that earlier promise to his dog. He is now giving \$200m to a foundation named in Maddie’s memory which will help to fund humane societies and animal shelters.

Spokesman for PeopleSoft, Andrew McCarthy, said: “Maddie had such an impact on David and Cheryl’s life that they vowed that if they ever had any wealth they would return it in favour of Maddie’s kind. He felt such a strong attachment to Maddie that he wanted to give back what he felt he had been given. At that time he had no idea PeopleSoft would become a multi-billion-dollar company and that he would be worth more than \$1 billion.”

Although sadly Maddie is no longer alive, David still has a schnauzer dog called Abigail, as well as a German Shepherd puppy and a West Highland terrier.

WSPA SAVES BEARS AND ORANGUTANS

Animal welfare charity WSPA (World Society for the Protection of Animals) recently announced successes in saving animals. A team from WSPA recently rescued 21 bears that had been abandoned and left with their trainer in the town of Godollo in Hungary, following the demise of the Hungarian wildlife film industry. When they were found, they had been living in squalid conditions in tiny cages for years. They have now been moved to a specially-built sanctuary in the village of Verseygyhaz near Budapest where they will live out the rest of their days.

Peter Henderson, WSPA Project Manager, said: “These bears have been the tragic victims of circumstances. When we found them, these bears had given up on life. It was a wonderful feeling to see them released into the sanctuary and being given a new lease of life.”

In another initiative, an animal rescue team from WSPA recently took part in the successful re-introduction of a group of 60 orang-utans back into the wild. The orang-utans had been saved from forest fires, rehabilitated and prepared for their return to the wild by staff at the WSPA-funded Wanariset Orang-utan Rescue and Rehabilitation Centre in Balikpapan, Borneo. Victor Watkins, WSPA Director of Wildlife, said: “The release was a complete success. The orang-utans took to their new home extremely well, and we were amazed at how quickly they began to climb nearby trees and make nests.” For further information, please contact WSPA at 2 Langley Lane, London SW8 1TJ, UK, Tel: 0171 793 0540, E-mail: wspa@wspa.org.uk or visit their website at <http://www.way.net/wspa>.

NEW TESTS FOR BSE IN HUMANS

Following a breakthrough in testing for the human form of the brain

disease BSE, contracted through eating infected meat, three major studies will shortly commence in the UK.

Over the next few years, researchers will be screening tens of thousands of people, who currently show no symptoms of the disease, to discover if an epidemic is silently incubating. Trials in London, Edinburgh and Plymouth are to be based around the discovery that the infective agent causing the disease, a rogue prion protein, is present in the tonsils, appendices and spleens of human BSE sufferers. Scientists believe that the prion is in the tissues years before symptoms appear.

Professor John Collinge, of St Mary's Hospital, London, published the results of a test carried out on 20 patients who were thought to have human BSE, also known as new variant Creutzfeldt-Jakob disease. The test detected the prion protein in nine of the patients. Three have since died and an autopsy has subsequently confirmed the diagnosis.

Prof Collinge said: "If we were to screen several thousand tonsils and found that several were positive, that would be a real cause for concern. We have no idea whether it is a relatively small problem or whether there are many thousands facing this disease. So this may give some warning."

In Plymouth, Dr David Hilton, a neuropathologist at Derriford Hospital, plans to study 20,000 tissue samples removed during routine tonsillectomies and appendectomies.

DECLARATION FOR A COMPASSIONATE WORLD

On 4th January 1999 in Chiang Mai in Thailand, at the inauguration of the 33rd World Vegetarian Congress organised by the International Vegetarian Union, the following pledge was taken by those present :

"We hereby pledge to bring about a 21st century in which the human race will finally make peace with the animal kingdom. Human beings will no longer kill, maim, torture or exploit fellow beings for food or other purposes. Animals will have fundamental rights which will be internationally recognised.

It is clear beyond any doubt that the survival of the human race depends upon the survival of the forests and other natural resources and of the animals with whom we share this planet. We pledge to protect all of them. We oppose the introduction of animal genes into human beings and the genetic manipulation of animals and plants. The human race will reach the pinnacle of civilisation when it extends the hand of friendship and compassion to the animal kingdom and returns to the healthy plant-based diet best suited to the moral and physical needs of our species, thus avoiding the related evils of animal exploitation, human starvation and environmental destruction.

At the close of the 20th century and the beginning of the 21st, let us make a tryst with destiny to create a world free of violence towards all living beings who are dependent on our love and compassion. Together let us embark on that long journey which will bring about a world in which all animals are treated with compassion and mercy and accorded rights that human beings take for granted."

‘ONLY FOALS AND HORSES’

This is the name of an animal sanctuary in Lancashire, England, established five years ago to accommodate equines rescued from auctions nationwide. These ‘misfits’ or ‘rubbish section’ horses and ponies would otherwise have been bought cheaply for the meat market abroad.

This safe haven is housing over eighty animals, including goats, sheep and rabbits and is under threat of closure. The Animal Welfare Liaison Network and volunteers have been forced to try and raise £190,000 to buy the land (that they presently rent) in order to save the sanctuary.

For further information please contact Mrs Olive Lomas Tel: 01254 235559. (UK).



Dear Sir

Emmanuel Goldman’s absorbing article, “The Vegetarian Cinophile”, prompted me to write further about the use of animal-beings in films, and draw members’ attention to a piece of British legislation that is generally (in my experience) little known amongst animal welfarists.

“The Cinematograph Films (Animals) Act”, which was passed in Parliament in 1937, specifically makes illegal the public exhibition of any film in which any scene was organised or directed in such a way “as to involve the cruel infliction of pain or terror on any animal or the cruel goading of any animal to fury.” Thus, when the British film censors examine such films, they have no margin of discretion at their disposal in this area, but by law, have to cut such material.

It is quite remarkable that such a progressive piece of legislation was passed so many years ago, and my feeling is that it was probably initially prompted by the cruel use of trip wires on horses in western films etc., which was a means of making horses gallop at full speed and then collapse in front of strategically placed cameras when a wire around their hind leg was pulled taut. Many horses had to be slaughtered as a result of the injuries they sustained this way. In the 1920s, there were two particularly noxious films made in France in which animals were dressed in human costumes and subsequently slaughtered on camera for “entertainment”, but both of these were prohibited from public exhibition in Britain on the grounds of offensiveness.

Because the Act was drawn up and passed when film was the only means of delivering visual entertainment, it had always concerned me that films shown on television were perhaps not covered by its provisions, but an opportunity to test this arose when the film *The Abyss* was shown by Channel 4. This film contained a scene in which a white rat was held under water for an entirely unnecessary length of time, and was duly cut by the censors when shown in cinemas here. Channel 4, however, like to pride themselves on showing films in uncut versions wherever possible, and the scene was restored to the transmitted version.

As a result, I went on the TV programme “*Right To Reply*”, arguing that

reinstating this scene was morally wrong; that the scene could easily have been simulated; that American Humane will give free advice and help to any film-maker who wants to include scenes involving animals doing practically anything, but which can be constructed, with skill and imagination, so as not to cause the animal any distress or suffering; and the narrative could easily have been just as vividly conveyed without actual harm being occasioned.

To my great delight, the ITC (Independent Television Commission) ruled that the 1937 Act **did** apply to films shown on television, and Channel 4 were made to give a public, on-screen apology.

I mention all this in detail because it is encouraging to realise that sometimes one person can achieve something against what seem formidable odds, and not to be deterred because at first you will be patronisingly treated like some eccentric sentimentalist crank who cares more about animals than you care for humans. (The old con trick regularly employed to try and shut you up!) It might also perhaps encourage members in other countries to start canvassing for similar legislation to be passed in their legislatures.

Like most free-thinkers, I am against censorship in principle, but legislation such as this is **not** censorship, merely society exercising its right to spell out the limits of what it collectively will allow, balancing the interests of film-goers and film-makers against the suffering of animal-beings. Similar legislation exists to prohibit material which incites to racial hatred or involves under-age persons in any form of sexual activity. Censorship is corrosive precisely because its exercise is **not** framed within legislation, and can be invoked on a whim, a prejudice, a mere sense of distaste, or on political grounds.

Film can be a powerful instrument for teaching us about life, and thankfully, because of the way this particular piece of legislation is worded, it could never be invoked to prohibit the exhibition of any film that showed actual animal abuse and suffering since the key point of this Act is that it only outlaws deliberate and organised suffering. Which is as it should be.

Dave Godin



Gardener's Corner

SPRING 1999

Now as the shroud of Winter is pulled back by the burgeoning Spring we count the cost. The air, now still, raged to gale force towards the end of December and the stately and beautiful Silver Birch which had been a feature of the skyline for more than seven decades came crashing down. The incessant rain had loosened its roots, but still it needed a mighty gust

to topple this leviathan. Over the years, it was a landmark feature providing home and shelter to many in its graceful branches and deeply creased bark. It had survived the much more violent winds of the 1987 hurricane through which it stood stoutly, but now it is gone and our wood store is brimming over, so we will warmly remember our lost tree in the winter days to come. Soon we will plant a sapling which will mature in the 21st Century, but now our thoughts turn to the year ahead in the garden.

Recently, on a visit to another gardener, the subject of prize leeks was broached. In the South of England, these are grown from seed with varieties such as Musselburgh being sown in Spring. In the North East of England, known as Geordieland, leeks are grown from small bulbs the size of onion sets – locally these are called “pods”.

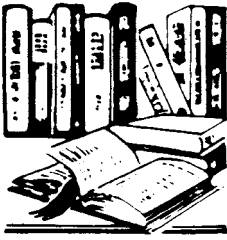
Instead of setting seeds these varieties throw up a head crowned with 30-40 of these pods – each one a prize leek in waiting. The pods are harvested in November and are ready to be planted in January/February. Each one has a small root at its base and if pressed into compost in a cool greenhouse will spring to life within about a week. As the root develops downwards, the leek shoot emerges from the bulb and amazingly a sturdy leek plant develops. Because this was not the result of the usual seed from pollination, the young leek will have all the characteristics of its single parent – itself descended from prize winning stock. After two to three weeks, the young plants can be planted – still under cover. By now, the bulb part will have done its job and can be discarded by simply removing it with your thumbnail and forefinger. This is done to prevent base discolouration as the bulb slowly rots away. The plants now grow vigorously in fresh compost until ready to plant out at the beginning of May. For best results, a trench should be dug and enriched with garden compost and/or manure. Plant about one foot apart in rows and cultivate through the Summer – watering through droughts. By early Autumn, huge plants can be harvested. In the North East these are jealously guarded as the culmination of the horticultural year is the leek show. To the winner the reward is substantial. A three piece lounge suite would be a typical first prize. Not surprisingly, caring for the leek bed sometimes becomes obsessive with a 24-hour watch mounted just before the shows.

Readers of the *JVS Magazine* who would like to try to grow these monsters can obtain a few “pods” by writing to the society head office with a suitable donation towards the “Building Restoration Fund”. The pods will be despatched towards the end of 1999 with growing instructions.

Once you have established your “pod” producing leeks you will be self-sufficient in future years for the bulbs. Giants can be produced by care and cultivation, but delicious cooking leeks will result with normal tending and providing a most useful and tasty meal from Summer through to Spring.

Emergency Building Fund

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.**



Book Reviews

Compassion for Humanity

by David Sears

One of the main reasons the world faces so many crises today is that the ways of society are generally contrary to fundamental Torah values. Even many people who are committed to Judaism often stress ritual observance but fail to place sufficient emphasis on Judaism's powerful universal concerns.

In his very well-researched, organized, and written book, *Compassion for Humanity in the Jewish Tradition*, David Sears takes a major step to correct this situation. The book is a compilation of translations from classic texts of Jewish thought, from Scripture through the Talmud and up to contemporary rabbinic leaders, on Judaism's teachings on how Jews should relate to other people. The book also includes a number of essays that serve as general overviews and prefaces to the translations, discussing and analysing the source material.

Among the themes that the quotations superbly amplify are: the Jewish mandates to be a "light unto the nations" and to work for *tikkun olam* (the healing, repair, and perfecting of the world); the mitzvot to pursue justice and righteousness and to emulate G-d in His attribute of compassion; the implications of such mitzvot as "love thy neighbour as thyself", "be kind to the stranger for you were strangers in the land of Egypt", and "seek peace and pursue it"; Jewish business ethics; treatment of converts; how the ultimate goal of Jewish particularism is to benefit all of humanity and all of creation; and the ramifications of the Jewish "Messianic Vision."

David's background in both secular and Jewish areas gives him unique qualifications to write this trend-setting book on Jewish obligations to humanity. His initial education was in the liberal arts and in the fine arts and music, and for a time he taught at the college level. Later, he studied at several Chassidic yeshivas. He has written several books on Chassidic leaders and teachings, including *The Path of the Baal Shem Tov: Early Chassidic Teachings and Customs* (Jason Aronson, 1997) as well as several books for Jewish young people, including *Tales From Reb Nachman* (Artscroll/Mesorah, 1987). He has illustrated a number of books, including *The Artscroll Youth Haggadah* (Artscroll/Mesorah, 1987), as well as over 20 "kosher comic books". He has also made substantial contributions to various phases of Jewish music, has had exhibits of his paintings and photography, and has contributed a wide variety of articles to Jewish publications.

I hope that this book will be widely read in the Jewish community (and in other communities), because it has the potential to have a major impact

on the future of both Judaism and our imperilled planet. Since this review is for a vegetarian publication, I will indicate one example of a quote from the book that can be tremendously helpful in efforts to put the treatment of animals on the Jewish agenda:

“Love of all creatures is also love of G-d, for whoever loves the One (G-d) loves all the works that He has made. When one loves G-d, it is impossible not to love His creatures. The opposite is also true. If one hates the creatures, it is impossible to love G-d Who created them.” (Maharal of Prague, Nesivos Olam, Ahavas haRe’i, 1.)

If aware of such a teaching, how could committed Jews square it with the cruel treatment of over 9 billion animals annually on factory farms prior to their slaughter for a diet that also has such negative health and environmental effects? Of course the fact that over 70% of the grain produced in the U. S. and 40% produced worldwide is fed to animals destined for slaughter while an estimated 20 million people worldwide die every year from hunger and its effects, is also sharply at variance with many of the quotations in the book.

What G-d must think of the widespread mistreatment of animals today is indicated in another of the book’s quotes:

“This may be likened to an expert goldsmith who fashions a vessel with great skill, but when he displays his work, one of the people begins to mock and scorn it. How angry that goldsmith would be; for by disparaging his handiwork, one disparages his wisdom. Similarly, it is evil in the sight of the Holy One, blessed be He, if any of His creatures is despised.” (Rabbi Moshe Cordovero, Tomer Devorah, Chapter 2.)

The very thorough and sensitive job that David Sears has done in this book makes it imperative that he obtain the financial means to complete another work in progress: a companion volume on *“Compassion for Animals in the Jewish Tradition.”* For David has the background, wisdom, sensitivity, compassion, and commitment to animal rights to effectively challenge Jews to apply Jewish teachings on animals. As a Breslav Chassid, his commitment to Jewish law and tradition cannot be challenged. No one could claim that he is just one more animal rights advocate who doesn’t care about Judaism and religion, in general, and is not concerned about human problems. Also, his knowledge of Hebrew and Kabbalistic, Chassidic, and other Jewish sources enables him to find teachings that are not commonly known. His authentic and powerful quotations would be a respectful but powerful challenge to the Jewish community that it would not be able to easily ignore.

Published by Northvale, New Jersey and Jerusalem: Jason Aronson, 1998.
Reviewed by Richard H. Schwartz Ph.D.



The Vegan Sourcebook

by Joanne Stepaniak

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

The above words are contained in the introduction to *The Vegan Sourcebook*, a wonderful new compendium of information for vegans and aspiring vegans everywhere. Written by popular vegan cookery writer, Joanne Stepaniak, this volume offers a clear, considered and well-researched account of all aspects of the vegan diet and lifestyle.

The book begins by examining the history, and introducing the pioneers, of the vegan movement in the UK and the USA. It then goes on to confront the truth about the horrific conditions in which animals are kept in the egg, dairy and meat industries and explains why vegans eschew these products. Other issues of animal cruelty are also considered in the areas of hunting, circuses and vivisection. Looking at the practicalities of a vegan lifestyle, the book also explains why vegans do not wear leather, fur or silk and why they do not eat honey.

The book is peppered throughout with invaluable quotes and poems as well as extracts from personal interviews with many leading exponents of the vegan lifestyle.

There is much useful dietary information herein on how to use alternatives to dairy products and eggs in cooking. A chapter on vegan nutrition by Virginia Messina offers an indispensable guide to ensuring that the vegan diet is well-balanced and not deficient in any way and addresses the often-asked questions on sources of calcium and B12 as well as presenting some useful nutrition charts.

Towards the end of the book, there is an explanation on how to use the vegan food pyramid and over 50 excellent vegan recipes by Joanne. These include such delights as Unruly Tabouli, Broccoli Bisque Amandine, Roasted Vegetable Pizza with Tomato-Tinged Tofu, Red Devil Cake and Keepsake Brownies.

The Vegan Sourcebook is an essential guide for anyone who is interested in veganism. The information it contains is phenomenal – covering every aspect of the vegan lifestyle with its wealth of information. It is highly recommended for vegans everywhere.

Published by Lowell House \$21.95.

Japanese Vegetarian Cookbook

by Patricia Richfield

This delightful cookbook includes over 100 clearly explained and simple to make vegetarian recipes using easily obtained ingredients. A vegetarian Japanese diet is one of the healthiest in the world. It is low in fat, calories and cholesterol-rich foods. Apart from eggs, a Japanese diet contains no

dairy products and over two-thirds of the recipes in this book can also be enjoyed by vegans. According to the author, “no special skills are required” to produce a delicious Japanese meal.

Published by Piatkus Books. Price £12.99 (Hardback) plus P&P £1.20. Available from JVS.

Sue Kreitzman's Low-fat Vegetarian Cookbook

Innovation is Sue Kreitzman's speciality. Despite maintaining a massive weight loss for 12 years, she still loves good food, lavish portions and deep flavours. She performs culinary magic with healthy, low-fat ingredients to produce gorgeous, slimming food that looks appetising and fattening but, in fact, contains very few calories. So if you 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, this is the book for you.

Published by Piatkus Books. Price £9.99 plus P&P at £1.00. Available from JVS.

The L-Plate Vegetarian & L-Plate Vegan

These are two updated 36-page Guides produced by VIVA! the vegetarian and animal charity, and are ideal for new vegetarians and vegans. These are not cookery booklets, but one of a set of 16 in all, on various aspects of vegetarianism and veganism. They are, to quote, “the ultimate green eaters' survival guides.”

Published and available direct from VIVA! at 12 Queen Square, Brighton BN1 3FD England. Price £1.00 plus 30 pence P&P each. They can be ordered by telephone on 01273 777688.

Vegan Dinner Parties

by Linda Majzlik

This new book by Linda Majzlik suggests a festive vegan menu for each month of the year, all consisting of starter, main course and dessert. The index at the end of the book will help you find the dishes you are looking for, and if you need a pretext for a party, each month has some suggestions! Most of the recipes are for four people. If they are not, this is mentioned. You should have no problems finding the ingredients in health food shops and supermarkets.

Vegan food is much in demand as more people are advised to avoid dairy products for health reasons. It is also a logical next choice after becoming a vegetarian, since meat is not the only animal product dependent on cruelty and abuse.

The foreword is by Juliet Gellatley, Founder and Director of VIVA! (Vegetarians International Voice for Animals). This alone makes interesting reading and to quote Juliet: “Enjoy these great recipes because they strike a blow for the oppressed of the world – humans and animals alike.”

Published by Jon Carpenter, 2 The Spendlove Centre, Charlbury, Oxfordshire OX7 3PQ, England. Price £5 inclusive of P&P. Available from JVS.

Vegetarian Visitor 1999

Edited by Annemarie Weitzel

This is the only annual guide to private homes, guesthouses and hotels in England, Wales and Scotland offering hospitality to the vegetarian or vegan traveller and holidaymaker. More than 120 entries this year!

All establishments have descriptive information, as well as codes indicating whether they are exclusively vegetarian/vegan or also serve traditional food. Plus well over 150 cafés, restaurants and pubs that serve vegetarian and/or vegan food. Published by and available from Jon Carpenter Publishing, 2 Home Farm Cottages, Sandy Lane, St Paul's Cray, Kent BR5 3HZ England. Tel/Fax: 01689 870437. Price £2.50 post free.

The Universal Jew: Letters To a Progressive Father From His Orthodox Son

by Yosef Ben Shlomo Hakohen

The Universal Jew tells of Yosef Ben Shlomo Hakohen's struggle to resolve the basic conflict between the universal world view that his progressive parents had given him, and the particularistic attitude of many Orthodox Jews which focused on the needs and concerns of the Jewish people. Yosef found that this tension seemed to exist within the tradition itself, since there are sources which stress involvement and love for all people and also sources which emphasize the uniqueness of the Jewish people.

Yosef's father, Seymour Oboler, was active in the labour movement, civil rights organizations, and other causes on behalf of the poor and the oppressed. His mother organized people to help meet the needs of the sick and elderly in their community, and Yosef and his sister often participated.

When Yosef started showing an interest in traditional Judaism at a young age, his father feared that he would abandon the struggle for social justice, that he would become intolerant of other people's beliefs and practices, including those of his parents, and that he would even become prejudiced against Gentiles. Although his father's fears were alleviated, Yosef struggled with these issues for most of his adult life. Fortunately, throughout his life, he found dedicated Orthodox teachers who guided him to classical sources which stressed Judaism's message for humanity. Yosef found a statement by Rabbi Samson Rafael Hirsch in *The Nineteen Letters* that inspired him to try to resolve this tension: "Judaism, if properly understood and properly presented, unites all living things with a bond of love and justice."

The author also explores with his father a number of ancient rabbinic stories (midrashim) which indicate that the people of Israel were destined to be a microcosm of the world's people. Using these traditional sources, he demonstrates that the "Jewish story" is in some way "the human story." He writes:

"For through Divine Providence humanity evolved into a "rainbow" of diverse peoples. Therefore, if the Torah is to tell a story of relevance to all humanity, it needs a "people" to act out this story. It's as if

the world is a “theatre,” and G-d, the “director” chose the Jews for a central role. But they were to be more than just another national group; they were to become a “rainbow” people - one which could represent all the groups in the “audience.””

According to a midrash (rabbinic parable), Avraham, the first Jew, “stood on one side of the river, while the rest of the world stood on the other side.” Therefore, the author reminds us that the foundation for our universal contribution is our ability to maintain our values and our separate identity so that we, as a people, can serve as an example to others. And Yosef points out that there were a number of Jewish radicals in both his generation and his father’s generation who, in their own way, sensed that the Jewish people have a unique mission. For example, he cites the following quote of Jewish radical activist Abbie Hoffman: “I see Judaism as a way of life. Sticking up for the underdog. Being an outsider. A critic of society. The kid on the corner who says the emperor has no clothes on. The Prophet.”

Yosef indicates that our universal concern must also include animals. He points out that Judaism teaches that “all of G-d’s creatures are entitled to our compassion and concern”. He re-tells the midrash stating that Moses was judged as one who was suitable to lead the Israelites out of Egypt because he showed compassion to a thirsty lamb, and also the midrash that tells us that Noah and his family were constantly involved in taking care of the needs of the animals on the ark. In this regard, it is noteworthy that the Torah applies the word *tzaddik* (righteous person) to only two individuals, Noah and Joseph, and both provided food for both people and animals in a time of crisis. Yosef also discusses Judaism’s message of responsibility to the environment, that we are to be stewards of the earth, “to till it and to guard it” (Genesis 2:15).

The Universal Jew helps both Orthodox and non-Orthodox Jews to go beyond the stereotyped views that each group has of the other. And it demonstrates through an explanation of classical Torah sources that there is a universal vision which can unite us. I hope that this book will be widely read and discussed, and that many more people will join Yosef in relating Judaism’s powerful universal message. The detailed study guide at the end gives many sources that will be very helpful in this effort.

Published by Feldheim Publishers, Jerusalem/New York, 1995

“The Universal Jew” *can be obtained from Feldheim Publishers; 200 Airport Executive Park, Suite 202; Nanuet, N.Y. 10954, USA. Tel. 800-237-7149*

Reviewed by Richard H. Schwartz Ph.D.



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