

THE

Jewish Vegetarian

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

No. 129

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Kinnarot valley, the Sea of Galilee and mountains of Golan

Unto the Edge of the Sea of Kineret

(Joshua 13, 27)





THE JEWISH VEGETARIAN

The Official Journal of the Jewish Vegetarian and Ecological Society

Founded by Philip L. Pick

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(Affiliated to the International Vegetarian Union)

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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.

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DATES FOR YOUR DIARY

13th – 18th June 1999

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 wastewater 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>.

Wednesday 30th June, Wednesday 28th July,

Wednesday 25th August 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 restaurant 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>.

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>.

28th July to 1st August 1999

39th ANNUAL CONVENTION OF THE AMERICAN VEGAN SOCIETY, BOULDER, COLORADO, USA

Under the theme “Simply a Better Life”, the 39th Annual Convention of the American Vegan Society will take place at the beautiful campus of the University of Colorado at Boulder.

The convention will include a distinguished list of speakers, educators and resource people who will speak on a multitude of topics including Vegetarianism in Religions, Sustainable Agriculture and Veganic Gardening, Beginning Vegetarianism and/or Veganism as well as a cruelty-free fashion show and a series of cooking classes. Confirmed speakers for the five-day event include Howard Lyman, authors Victoria Moran and Rynn Berry, Founders of the Institute for Plant-Based Nutrition, Jim and Dorothy Oswald and many more.

All catering for the convention will be 100% vegan prepared under the personal direction of Chef Ron Pickarski. There will also be the opportunity to relax and enjoy music and entertainment throughout the event.

For further information, please contact the American Vegan Society, 56 Dinshah Lane – PO Box H, Malaga, NJ 08328 USA.

Sunday 15th August 1999

SECOND NATIONAL VEGAN FESTIVAL, LONDON, ENGLAND The Camden Centre, Judd Street (entrance in Bidborough Street), London WC1, 10.00am – 7.00pm

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.freereserve.co.uk or call them on 0181 670 9585.

1st to 4th October 1999

MEDITERRANEAN VEGETARIAN FESTIVAL, MALTA

The Vegetarian Society of Malta, member of the International Vegetarian Union, in collaboration with PWSA(Malta), Body-Mind-Spirit, and Island Sanctuary, are holding the first Mediterranean Vegetarian Festival in Malta from 1st to 4th October, 1999.

Situated in the middle of the Mediterranean, the small island of sunshine and blue sea will dedicate the four-day festival to a nationwide effort to increase public awareness of a healthy, compassionate and cruelty-free lifestyle.

For more information, please write to The Vegetarian Society of Malta, 18/8 Bull Street, Cospicua CSP 02, Malta, email: johndarm@global.net.mt or vegetarian@lycosmail.com or visit their website at <http://www.members.tripod.com/vegmalta>.

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>.



INFORMAL JEWISH VEGETARIAN SURVEY

The informal survey below, prepared by Richard Schwartz, may be used for consciousness-raising purposes, because people who fill it out will be forced to think at least briefly about several important vegetarian issues. So, please consider running off some copies and distributing it at a Jewish class, meeting, or other event. If you get some interesting responses or overall results, or if some respondents indicate that the survey has convinced them to switch to vegetarianism, please send in a brief report to us for possible publication in *The Jewish Vegetarian*. Thanks to Devorah Friedman who contributed substantially to putting the survey together.

1. Your age: _____ 2. male? ____ female? _____
3. Are you a vegetarian? __ NO __ YES
4. Please check the types of animal-based foods that you do not eat.
red meat ____; poultry ____; fish ____; dairy products ____; eggs ____
5. Please list up to 3 reasons (in order of importance) that led to your decision to be a vegetarian or to not be a vegetarian.

6. If you were presented with strong evidence on the following, would that make you more likely to consider vegetarianism?
 - a. Animal-centred diets, replete with saturated fats, endanger your health _____
 - b. Animals are very badly mistreated on “Factory Farms” _____
 - c. Animal-based agriculture is connected to many ecological threats and wastes much water, land, and other natural resources _____
 - d. G-d’s first dietary law (Genesis 1:29) was strictly vegetarian _____
 - e. According to Rav Kook and others, the Messianic period will be a vegetarian period _____

7. If you decided to become a vegetarian, what do you think would be the response of your family, your friends, and the Jewish community?

8. What questions or concerns do you have about vegetarianism, either from a Jewish or a more general perspective?

9. Jewish vegetarians argue that realities of animal-based diets and agriculture violate basic Jewish mandates to take care of our health, treat animals compassionately, protect the environment, conserve natural resources, and share with hungry people. Please comment.

10. Further comments: _____

	<p>This is the Universal Symbol for Vegetarianism. It carries the message of peace and compassion wherever it is seen.</p> <p>Use it on your stationery, car, window or manufactured goods.</p> <p>Stickers and rubber stamps available – Stamp everything!</p>
<p>Send for circular (s.a.e. please) to Universal Symbol Committee 855 Finchley Road, London NW11 8LX, England. Tel: 0181-455 0692</p>	

JVS ANNUAL GENERAL MEETING, LONDON SUNDAY 14th MARCH 1999

The 34th Annual General Meeting of the International Jewish Vegetarian Society took place on Sunday 14th March at the JVS headquarters, 855 Finchley Road, Golders Green, London NW11 8LX, England.

The JVS Honorary Treasurer, Michael Freedman, welcomed members to the meeting and gave a very interesting and inspiring report.

He said that the work of the Society had continued throughout 1998, with some of the principles which the organisation has stood for during so many years now being realised.

He stated that the reasons for having a Jewish Vegetarian Society were based on the teachings of the Torah which speak of rights for animals and compassion, which would naturally extend to our fellow men. He said that the original instruction in Genesis for people to be herbivores had been adequate for many people for decades. He said that people who ate meat were also eating the blood of their fellow creatures: "How can people eat meat without consuming blood? Even if they salt it, you can't wash off the blood."

He said that eating meat was not recommended. "Today with BSE, we do not know how many people are going to suffer from new-variant CJD through eating creatures." He condemned the practice of feeding vegetarian animals with carcasses as an "economic piece of cleverness which went against nature." He said that even though only a few people had contracted new-variant CJD, there was a long incubation period.

He mentioned that it was important to know about genetically-modified foods which could pose serious problems in the future. "Once the box is open and the genies are out, we cannot put them back in the box again."

Speaking of the Jewish Vegetarian Society, Michael said that it had been started more than 30 years ago by the late Philip Pick and now reached out to the four corners of the earth, including the USA, Canada, Mexico, Australia, South Africa, Germany, Japan etc. The present JVS Centre in Jerusalem was the fulfilment of Mr Pick's dream to have a separate centre in Israel. The Centre was now firmly established with the work and inspiration being continued with regular meetings being held there. He thanked Rabbi David Rosen, Aden Bar-Tura, Dan Arbel and many others for the work going on there as well as those involved with the children's orphanage, Orr Shalom, which the Society had supported for many years.

Michael went on to express thanks to Shirley Labelda and Ruth Hyman for their hard work in the office and to Shirley Labelda, Julie Rosenfield and Professor Richard Schwartz for their outstanding contribution in ensuring that the high standards of the *Jewish Vegetarian* magazine had been maintained.

He spoke of the importance of encouraging people to become members of the Society to continue the good work of the JVS in the future.

The Annual General Meeting was followed by refreshments and a social with a welcome opportunity to meet with those present. Many thanks to all those who attended this important meeting.

We would like to extend a hearty welcome to Jeffrey Alexander of Worthington, Ohio, USA and Menachem Bahir of Phoenix, Arizona, USA on becoming Life Members of the Society. We are hoping they will send us more details about themselves for the next issue. We will always be happy to hear from any other members wishing to take this step and become a 'Pillar of the Society'. This not only encourages others, but it also secures the future of the Society.



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.

£17.50 Miss A.C. Italy. £15 Mr J.F. Ontario. £10 Mr P.C-B. Cornwall. £10 Mr R.W.C. Scotland. £10 Mrs L.A.F. Ramsgate, Kent. £10 R. & P.G. Poole, Dorset. £10 Mr R.H. Paignton, Devon. £10 T. & J.J. London SE22. £10 Ms J.L. London W9. £10 Ms A.N. London N12. £10 Mr I.R. Ilford, Essex. £8 H. & H.G. NSW, Australia. £8 Mr H.G. Ilford, Essex. £8 T.L. Herts. £5 Mrs R.D. Ilford, Essex. £5 Mr B.R.C. Birmingham. £5 Mr S. De Y. Malta. £5 Mr E.E. London W9. £5 Ms S.F. St Leonards on Sea, E. Sussex. £5 Mr M.S.M. London NW8. £5 Ms G.R. Ilford, Essex. £4.33 Mrs W.D. Berry, Deceased, Bequest to the Society. \$18 Mr A.S. OH, USA. \$10 Ms J.E. OH, USA. \$10 Ms M.G. NY, USA. \$10 Ms E.M. MD, USA. \$10 Rabbi S.S. PA, USA. \$10 Ms E.W. NY, USA. \$5 Dr J.M. Spain.



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: £10 Mr R.H. Paignton, Devon. £10 Dr & Mrs S. Redbridge, Essex. £5 Mrs J.L. London NW2. £5 The Family B. London SW4. \$15 Ms G.K. Switzerland.

PLEASE mention "THE JEWISH VEGETARIAN"
when replying to adverts

Turning words into deeds

THE JERUSALEM CENTRE

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

Mr B.R. Cornberg, 157 Green Road, Moseley, Birmingham B13 9XA.

Robert Howard, Flat 3, 3 Cliff Road, Paignton, Devon TQ4 6DG.

Ms R. Landau, 2415 San Ramon Blvd., Apt 4-229, San Ramon, California 94583, USA.

Prof. Richard Schwartz, 263 Warwick Avenue, Staten Island, New York 10314, USA.

Regarding the list of Donors, kindly write in, if full names, addresses or comments are to be added, or for the correction of any inaccuracy. Official receipts will be sent on request.

Donations of \$20 (£10.00) or over will be entered in the beautiful Florentine Book of the Golden Age to be housed at the Centre as a permanent record.

Donations of \$2,000 (£1,000) or over will be inscribed (with the donor's permission) on the Founders' Plaque to be erected at the entrance.

Interest-free loans will also be welcomed. These will be secured on the freehold premises and repayable on demand at any time.

Inscribe your name, and the name of your near and dear ones, as a permanent record in Jerusalem.

(Tax-deductible – USA or Israel)

To: **The Jewish Vegetarian and Ecological Society,
855 Finchley Road, London NW11 8LX, England
or Rehov, Balfour 8, Jerusalem 92102, Israel**

I encloseas a donation to reduce the loan on the Jerusalem Centre; the entry to be as follows:

Signed.....

All donations, large or small, will be more than welcome. Kindly help if you can.

The Jewish Vegetarians of North America invite you to subscribe to their quarterly newsletter. Packed with articles, recipes, reviews and contact details, this publication is a must for Jewish Vegetarians living both in the USA and overseas.

To subscribe, please send \$12.00 for one year (USA) or \$15.00 (outside USA) to Jewish Vegetarians, 6938 Reliance Road, Federalsburg, MD 21632, USA. Tel: 410 754 5550 E-mail: immossman@skipjack.bluecrab.org. For a sample newsletter, please \$1.80. Payment can be made by American cheque, Visa or master credit card.

You can also visit their web page at <http://www.orbyss.com>

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



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**NINTH INTERNATIONAL
VEGAN FESTIVAL (IVF9),
HEPBURN SPRINGS, VICTORIA, AUSTRALIA
25th DECEMBER 1998 TO 9th JANUARY 1999**

by Eric Karlsson and Zalan Glen

The Ninth International Vegan Festival (IVF9) took place in the Spa centre of Australia, 110km north west of Melbourne. The Hepburn Springs/Daylesford area has long been known as a place where people come for rest, relaxation, recreation, mineral water, spa baths, massage and for health and healing purposes.

The Festival was held at Continental House, a vegetarian guesthouse since 1989, in Hepburn Springs. It is a popular escape for Melbourne vegetarians and vegans, accommodates many Australian and overseas travellers, and is the site for an annual Permaculture course hosted by David Holmgren, co-founder of Permaculture. Two National Vegan Festivals have previously been hosted at Continental House.

The Festival was co-ordinated by Zalan Glen, with support during the Festival from Vegans International, Australian members and overseas participants. This was the first time an International Vegan Festival had been held in the Southern hemisphere. It was also the first time that an International Vegan Festival went on for two weeks, the first week being a full program with lectures and workshops and the second week having a more social and relaxation focus.

About 150 participants visited the Festival all together, 60 of them for the full first week, with eighteen visitors representing 10 different countries, Austria, Canada, Denmark, Germany, England, Malaysia, New Zealand, Northern Ireland, Sweden and USA. Several of the Australian visitors also came from a foreign background, making this Festival rich with the diversity of overseas participation. Twenty people also stayed throughout the second week.

Overseas letters expressing greetings and best wishes for the Festival were received from Jay Dinshah, American Vegan Society; John Robbins, Earth Save, USA; Michael Klaper M.D., USA and Cor Nouws, Vegans International, Holland. Best wishes were also received from Trevor and Susan Holton from the Vegan Society of Australia.

The meals were catered for by vegan chef, Alexis Pitsopoulos of Strange Fruit Café, with assistance from some of Melbourne's best vegan chefs. The local newspaper reviewed the gathering and allocated two full pages on consecutive days of both the Festival itself and of the wonderful effort put in by the kitchen team and the food they prepared.

First week speakers and topics included:

Festival History, Kirsten Jungsberg (Denmark)

Environment and Veganism, Brian Gunn-King (N. Ireland)

Nature Cure, Eric Karlsson (Sweden/QLD)

Traditional Australian Bushfoods, Wayne John (Adelaide, S.A.)

Vegan Victoria, Greg Dinien and Bruce Standish (Melbourne, VIC)

International Veganism and Vegan Campaigning, Alex Bourke
(England)

Fighting Factory Farming, Patty Mark (Melbourne)
 Predominantly Raw Food Diet, Rene Beresford
 (Fruitarian Network F.N.QLD.)
 Genetic Engineering, Bob Donovan (Friends of the Earth,
 Melbourne, VIC)
 Living Foods Lifestyle and Women's Health Problems, Dana
 Claire (Taree, NSW)
 Creative Thinking, Creative Communication, Bruce Poon
 (Melbourne, VIC)
 The Cow, David Horton (Sydney, NSW)
 Laughter and Meditation, Margaret Gunn-King (N Ireland)
 Vegaculture, Zalan Glen (Hepburn Springs, VIC)
 Vegan Communities and Families, Elizabeth Wolf
 (VIA, Lismore, NSW)
 The Perfectly Balanced Diet, Eric Karlsson
 Jabiluka, Forest Actions and Earth Care, David Stephens
 (Hepburn Springs, VIC)
 The Fruitarian Raw Food Way, Rene Beresford.
 Earth Save, a new Political Party, Brandon Raynor (Sydney, NSW)
 Fighting for the Protection of Wildlife, Laurie Levy
 (Coalition against duck shooting, Melbourne),
 Vegan Forum and Taking Veganism to the Community, Elizabeth
 Wolf and Katrina Holland (Vegan Planet, Melbourne)
 Loren Lembke and David Horton of Vegan Society, NSW spoke about
 the new vegetarian and natural health magazine and how best to
 reach people with information about veganism.

Several panels on diet, health and nutrition, animal rights and Vegaculture were held as well as daily walks and yoga classes, a vision improvement class and a singles workshop. VIA (Vegans International, Australia) held their AGM and three long Vegans International meetings were also held. A Fringe Programme was held in conjunction with the Main Programme and included a popular Writers' Forum hosted by David Horton and Alex Bourke. Several food preparation and cooking classes were held together with a site visit to the Nectar tempeh factory in nearby Daylesford. A separate childrens' programme was co-ordinated by Sam with assistance from parents for the 7 young children who attended. New Year's Eve was celebrated with talent time, plays, music and dancing in a great atmosphere and we think that everyone agreed that the absence of alcohol and tobacco did nothing to dampen high spirits!

The second week included daily practical gardening workshops with Emanuel Langerhorst from Austria, Food issues, Food demonstrations, Instinctive raw vegan diet, Mango, Rejuvenation, detoxification and rebuilding, Pam Werner, (Queenscliff, VIC); Reality wrenching, and Crunching reality, both by David Horton; Why join a vegan group, Zalan G; Qi gong, Chew Kae Jong (alias Darren, Malaysia); Yogic health practises, Microvita, Meditation, Kirtan, all by Anders and Einar Johansen (Norway via QLD); Stretching class, Massage workshop. Demonstration of Naprapathy, the fallacies of medical philosophy and vivisection, all by Eric Karlsson.

The 10th International Vegan Festival is planned tentatively for Bulgaria

2000. A walk through Europe to Bulgaria is also tentatively planned.

Festival Co-ordinator Zalan Glen can be contacted by e-mail at zalan@netconnect.com.au or by writing to P.O.Box 45, Hepburn Springs Vic, Australia 3461.

SAVE YOURSELF AND THE PLANET – GO RAW!

by **Gina Shaw BA (Hons) Health & Nutrition
Consultant and Health Educator**

Cooking is a universally accepted but, nevertheless, faulty practice because it destroys the organisation of nutrients needed to sustain life. All scientific data serves to demonstrate that man is being destroyed by many errors in diet and lifestyle, chief among which is the cooking of food. Every time we eat cooked food, our white blood cells multiply to get rid of the invader! Our bodies are not designed to eat cooked food and consider cooked food as being poisonous to the organism. This process is known as digestive leucocytosis. Raw food is the only thing our bodies recognise as food and the eating of raw food is the only way to achieve maximum nutrition and optimum health.

Cooked food is not natural. Its composition has been changed and corrupted by the destructive powers of artificially-applied heat. So what happens to our food when it is heated? Minerals become disorganised and become inorganic (and therefore largely unusable to the human body). When protein foods are heated, the molecular structure is changed and the proteins are coagulated by heat and deaminised. Enzyme-resistant linkages are formed which make the food very difficult to digest and potentially toxic to the human organism. The arrangement of atoms within simple sugar molecules become distorted. When fats are heated, they are fused and can form carcinogenic substances. Vitamins, minerals and enzymes are partially or wholly destroyed.

Cooking creates diseases on several counts. The most salient are as follows:

1. Cooking deranges and destroys nutrients. To the extent that this occurs, we are denied needed vitamins, minerals, proteins, essential fatty acids and other nutrient factors.
2. The deranged nutrients become, via cooking, unusable substances that are toxic to the system. This is readily evidenced by the doubling and tripling of the leukocyte count in the blood in half an hour to an hour, after eating a meal of cooked foods. Any poison or drug taken into the body occasions the same response.
3. The body must expend tremendously of its nerve and other energies to expel the offending substances of cooked foods and to clear itself of their contamination. Cooked food eaters have 'hangovers' and 'withdrawal symptoms' just as drinkers of coffee, tobacco smokers and other drug addicts who forego their regular round of stimulation.

The body cannot build healthy cells and tissues with poor quality materials. Living foods of our biological adaptation (which comprise a diet of chiefly

whole raw fruits and a few green leafy vegetables and nuts and seeds) build magnificent health. We share 98.4% of our genetic DNA with chimpanzees which makes us part of the primate family – we are the third ape! Anatomically and physiologically, we are most suited to a fruitarian diet.

Because of cooked foods' unnatural state, it is contrary to the digestive equipment we possess. It putrefies and ferments more readily as it is difficult to digest, which leads to toxemia and consequently ill-health. Adjustment by the body to the eating of cooked enzyme-poor food is done at the expense of the vitality, endurance and strength – indeed at the expense of the whole organism! Enzymes are the life principle of food and, when they are lacking, their absence will soon be felt. When our food is vital, our bodies respond and we also become more vital. The destruction of enzymes by the application of heat may result in toxicosis and digestion is thus delayed or incomplete.

Eating cooked foods results in over-eating, obesity and a host of diseased conditions. The best way to ensure the continuance of the healthy state is to provide adequately for the body's needs and to avoid excess. Cooking is destructive of foods and thus of life. Cooking our food not only shortens life, it restricts it. If we want to have superior health, we are required to recognise the existence of faults in our lifestyle and to correct them.

If we look at the healthiest tribes around the world, we see that the ones which survive mainly or solely on fruits and other raw plant foods are those who live longest; the Hunzakuts, the Vilcabambians, the Abkhasians, the Georgians and Caucasus peoples of Russia. They are also very physically active and live in harmonious and supportive societies.

Remember the following:

1. Whole foods are superior to fragmented and refined foods.
2. Raw foods are superior to cooked foods.
3. Plant foods are superior to animal foods.

Raw fooders need less food since they already have a good supply of nutrients in their body in contrast to cooked fooders who are, more often than not, malnourished. In this way, raw fooders are saving the planet – less food means less tree destruction, less soil erosion, less exploitation, less toxic waste, less animal deaths, in short – a cleaner, healthier more harmonious way of living.

Many, many people have achieved optimum health by reverting back to their natural diet and partaking in the other essentials of health. If you would like to take control of your own health and would like a health and nutrition consultation in person or by post, please write to Gina Shaw BA (Hons) at 8 Marston Road, Clayhall, Ilford, Essex IG5 0LZ, England. All information received will be dealt with in the strictest confidence.



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.



Last year, we reported on the launch of the ‘Noah Project’, the UK-based Jewish Environmentalist Group. In the first of a series of regular articles for The Jewish Vegetarian, John Schlackman updates us on the group’s activities, and outlines some of its future work.

The Noah Project’s by-line is ‘Jewish Education, Celebration and Action for the Earth’ and, over the past year, we have been active in all three of these areas.

In *May 1998*, we took 30 people down a hole in the ground. To be precise, it was the home of Rabbi Jonathan Black, who has converted the garden of this previous suburban home into an underground house. Using construction techniques not previously seen in the UK, the main advantage of his new home is its fuel efficiency. With a conventional house, much of the energy used for heating escapes through the walls and windows; but in a home surrounded by earth (nature’s own draft excluder), this loss is kept to a minimum.

Another key feature is that the grass and gravel flat roof acts as a sponge, collecting and filtering rain water for use in flushing toilets and other non-drinking water.

The biggest surprise of all was how light and airy the house was. A single

pyramid-shaped sky light provides more day-long natural light than a side-facing window ever can. It also makes more efficient use of the land available, providing a spacious living area which the Rabbi uses for choir rehearsals.

For *Shavuot 1998*, we held an 'Adamah (earth) Walk' on London's Hampstead Heath. What more appropriate way to celebrate our receiving of the Torah than to give thanks for the creation of glorious natural sights? Led by the Noah Project's Education co-ordinator *Vivienne Cato*, we paused to hear the sounds of nature. How many different sounds can you hear in a parkland in a metropolis... and how many of those are rather less 'natural' and more car-orientated?

In October, we held another walk, this time to mark *Hoshanah Rabba* (7th day of Succoth) in Oxleas Wood, South East London. This historic woodland was threatened by plans to build a major road through its heart. A campaign throughout the 1980s and early 90s was successful in saving it, and we were joined by the original protesters on our passage through this unique site. In a woodland clearing, we made the traditional beating of willow branches on the ground, and recited the 7 Hakafot, asking to be 'saved'.

As well as events, we also have a regular column in the *London Jewish News* newspaper. This gives us the opportunity to reach out to a larger number of Britain's Jews. Working with our existing supporters (now 150 households) is valuable, but the success of our group depends on educating the wider Jewish community. We are not trying to turn people into eco-warriors, but rather aim to show that Judaism and Environmental values are one and the same.

Future Plans

Amongst our future plans are the completion of a definitive '*greening the synagogue*' guide. Synagogues can play an important part in environmental education, but they need to take the lead and set an example by 'greening' the way they run themselves. For example, how many encourage alternatives to the onslaught of cars before and after Cheder each Sunday morning?

Educating the young is also the key to our 'Educational resources information pack' for schools, and our support for the 'seeds of time and place' campaign which encourages seeds to be planted now to help sustain all our futures.

Next year, we shall be launching '*Omer For The Earth*', (being trialed this year), an innovative linking of the counting of the Omer and practical action which we can all take to live a life which minimises the destruction of the planet, and this Shavuot, we will be staging a debate on Genetically-Modified Food and its implications for us as Jews.

If you would like to join our growing number of supporters, and receive our quarterly newsletter, please contact us. You can write to us at: *The Noah Project, PO Box 1828, London W10 5RT, England* or e-mail us at: environmentally.sound@virgin.net

SEEK MY FACE, SPEAK MY NAME

Rabbi Arthur Green

“To Work It and Guard It”: Preserving G-d’s World

... As we seek to articulate a Judaism appropriate to a new era of Jewish history, we cannot fail to note that this period begins in the same decades when the human race realises it has achieved the gruesome possibility of destroying the planet on which we all live. The rabbis tell us that shortly after Adam was created, G-d walked him around the Garden of Eden and told him to take care to guard the world that he was being given. “If you destroy this world,” he was told, “there is no one to come and set it right after you.” Such an *aggadah* has a level of intense meaning in our age and that the early rabbis could hardly have foretold.

Telling the tale of Creation is itself a statement of love of the natural world. It needs to be accompanied by actions that bear witness to that love – without these it is false testimony. The ethic that proceeds from this tale is one of strong commitment to *ahavat ha-bri-ot*, the love of all G-d’s creatures, and a sense of absolute responsibility for their survival. (For us Jews, after all, love and responsibility always go hand in hand!) This is a world view in which the love of G-d and love for the world, including both the natural and the human dimensions, are in no way separable from one another. A piety that proclaims the love of G-d, without showing it by a love for world, is theologically self-contradictory. It is the natural world that embodies the only G-d we know. The tale of Creation achieves its fulfilment in acts we undertake to make our appreciation of divinity real by the way we live. We do so both in our individual personal lives and in the commitments we make to greater causes. The needs of the world are so great and so urgent that they cannot be adequately addressed only by a life of personal purification that creates a “holy” elite, but does nothing more to help the world survive.

Here, too, the details are hard to specify, and each person and community has to find ways to fulfil these commandments. By way of example, it surely seems right that we achieve a high level of consciousness and action regarding the ways we live, the products we use, and the ways we dispose of them. We must stop being callous and excessive users of earth’s resources. We must become aware and share with others the realisation that a small minority of the human race consumes far more than its appropriate share of earth’s resources. We need to concern ourselves with the continued availability for generations to come of pure air, pure water, and good earth that will yield untainted produce. As good Jewish parents, concerned always with providing for our children, we must not allow ourselves to consume the legacy that belongs to future generations. The many areas in which to become active in ways helpful to the world’s survival hardly need enumerating here. Each of us must find significant means to become partners in giving attention to such concerns. The fact that we band together in such activities with persons of goodwill who relate to the divine through other traditions (or without the

language of traditional religion) is all for the good. There is an authentic *kiddush ha-Shem* in expressions of our Jewish faith that can be shared in such a way with others. The example of Abraham and Sarah, who fulfilled their love of G-d by making G-d beloved to others, is the starting point of our renewal of the Jewish moral life. The open tent of our first parents, into which all were welcomed and where all were fed and taught by example, must once again be open to others in our old-new home.

Another series of *mitzvot* that proceeds directly from a relationship with this Creation tale is that which is called in Hebrew by the general term *tsa'ar ba'aley hayyim* (“the suffering of living beings”) or sympathy with pain caused to animals. Our story of Creation tells us that we humans were created on the same day as were the land animals. Here again, even with the Genesis tale, we are being told that we are less separable from the animal kingdom than other aspects of that story may lead us to think. The Creation tale also makes us rulers over the animal kingdom, but only as G-d’s viceroy who bears responsibility to the ultimate Ruler. This role demands of us that we be sympathetic to the suffering of other creatures, and we not cause them needless pain. A commitment to preserving the earth also means a commitment to preserving the great and wondrous variety of life species in which the One is manifest.

Vegetarianism: A Kashrut For Our Age

In this spirit, I believe the time has come for us to reconsider the question of whether we should continue to consume animal flesh as food. Our tradition has always contained within it a certain pro-vegetarian bias, even though it has provided for the eating of meat. In the ideal state of Eden, according to the Bible, humans ate only plants; we and the animals together were given the plants as food. Only after the expulsion from Eden, when the urge overwhelmed humans and led them toward evil, did the consumption of flesh begin. The very first set of laws given to humanity sought to limit this evil by forbidding the flesh of a still-living creature, placing a limit on acts of cruelty or terror related to the eating of animal flesh. The Torah’s original insistence that domestic animals could be slaughtered only for purpose of sacrifice, an offering to G-d needed to atone for the killing, was compromised only when the Book of Deuteronomy wanted to insist that sacrifice be offered in Jerusalem alone. Realising that people living at a great distance could not bring all their animals to the Temple for slaughter, the “secular” slaughter and eating of domesticated animals was permitted. Even then, the taboo against consuming blood, and later, the requirement to salt meat until even traces of blood were removed, “for the blood is the self” of the creature, represent a clear discomfort with the eating of animal flesh. Most significantly, the forbidding of any mixing of milk and meat represents a proto-vegetarian sensibility. Milk is the fluid by which life is passed on from generation to generation; it may not be consumed with flesh, representing the taking of that life in an act of violence. The fluid of life may not be mixed with that of death. As the Torah says of the hewn-stone altar: “For you have waved your sword over it and have profaned it.”

The reasons for acting upon this vegetarian impulse in our day are multiple and compelling, *just as compelling, I believe, as the reasons for*

the selective taboos against certain animals must have been when the Community of Israel came to accept these as the word of G-d. This is what we mean, after all, when we talk about a *mitsvah* being “the word of G-d” or “G-d’s will.” It is a form of human expression or a way of acting that feels compellingly right. This rightness has both a moral and a spiritual dimension; it is an expression of values we choose, but it also makes a more profound statement about who we are. We then come to associate it with divinity, and it becomes a vehicle through which we express our spiritual selves. With the passage of time, origins are shrouded in mystery, and the form becomes the “will of G-d.” Israelites of ancient times felt that way about the taboos widely current in their society against the consumption of certain animals that they saw as repulsive, against the eating of blood, the mixing of milk and meat, and so forth. They associated this series of taboos with the G-d of Sinai. Over the centuries, *kashrut* as we know it became a *mitsvah*, a way in which Jews are joined to G-d.

Our situation has certain important parallels to this one. We are urgently concerned with finding a better way to share earth’s limited resources. We know that many more human lives can be sustained if land is used for planting rather than for grazing of animals for food. We are committed also to a healthier way of living and are coming to recognise that the human is, after all, a mostly vegetarian species. But for us as Jews, the impulse is largely a moral and religious one. We have a long tradition of abhorring violence. Cruelty to animals has long been forbidden by Jewish laws and sensibilities. Our tradition tells us that we must shoo a mother bird away from the nest before we take her eggs so that she does not suffer as we break the bond between them. We are told that a mother and her calf may not be slaughtered on the same day. The very next step beyond these prohibitions is a commitment to a vegetarian way of living.

We Jews in this century have been victims of destruction and mass slaughter on an unprecedented scale. We have seen every norm of humanity violated as we were treated like cattle rather than human beings. Our response to this memory is surely a complex and multi-textured one. But as we overcome the understandable first reactions to the events, some of us feel our abhorrence of violence and bloodshed growing so strong that it reaches even beyond the borders of the human and into the animal kingdom. We Jews, who always looked upon killing for sport or pleasure as something alien and repulsive, should now, out of our own experience, be reaching the point where we find even the slaughter of animals for food morally beyond the range of the acceptable. If Jews have to be associated with killing at all in our time, let it be only for the defence of human life. Life has become too precious in this era for us to be involved in the shedding of blood, even that of animals, when we can survive without it. This is not an ascetic choice, we should note, but rather a life-affirming one. A vegetarian Judaism would be more whole in its ability to embrace the presence of G-d in all of Creation.

*The above article is reproduced with the kind permission of Roberta Kalechofsky and is taken from her book **Rabbis and Vegetarianism: An Evolving Tradition**. The book, published by Micah Publications, is available by mail order at a cost of \$10.00 plus postage and packing from Micah*

VIDEO REVIEW: "McLIBEL: TWO WORLDS COLLIDE"
(ONE OFF PRODUCTIONS)

(Video: 53 minutes) Produced/Directed by Franny Armstrong

Regular readers of *The Jewish Vegetarian* will be familiar with McLibel. This new video tells the story of how two impoverished London Greenpeace activists, Helen Steel and Dave Morris, took on the McDonald's Corporation in the famous trial. They were defending a leaflet called "What's Wrong with McDonald's?" in the longest-ever libel trial in English legal history.

The video provides a useful background to the three-year trial and chronicles the events leading to the eventual verdict on 19th June 1997 where a number of the claims made in the leaflet were found by the judge, Mr Justice Bell, to be true. For example, the Judge found as a fact that McDonald's are 'culpably responsible' for cruelty to animals and mislead the public when they promote their food as nutritious.

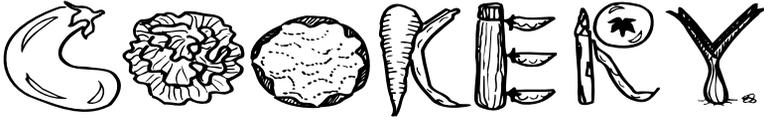
In the video, we follow Helen and Dave on the tube on their way to the court, watch key moments from the trial being re-enacted (directed by Ken Loach) and see interviews with leading witnesses. The video also presents other fascinating aspects of the case such as re-playing secret tape recordings of conversations with McDonald's top US executives, who met with Dave and Helen mid-way through the trial in an unsuccessful attempt by the Corporation to obtain an early settlement.

The video highlights the disparity of the resources available to both sides. Helen and Dave represented themselves without legal aid. In addition, they raised £30,000 to fly over important witnesses. McDonald's, on the other hand, had £10 million at their disposal and a fleet of highly-trained lawyers to trawl through the 40,000 documents and 20,000 pages of testimony. The defendants did very well in proving the veracity of many of their claims (on the Corporation's exploitation of children, misleading advertising, cruelty to animals, antipathy to unions and payment of low wages). With more money at their disposal, and less ludicrous laws stacked in favour of prosecutions, the video conjectures, they may have been able to convince the judge of the leaflet's other claims on the risks to the burger chain's customers of heart disease, cancer and food poisoning and McDonald's contribution to third world starvation and rainforest destruction.

The video ends two days after the verdict with the defendants and other campaigners continuing to hand out 'What's Wrong with McDonald's?' leaflets as part of a global Victory Day of Action.

All in all, the video will serve as an excellent keepsake for all those who followed the trial throughout its 314 days and will serve as an inspiration that the big guys don't always win!

The video is available for £12.99 (waged) or £9.99 (unwaged) from One-Off Productions, BCM Oops, London WC1N 3XX, England. Tel 0171 247 8881. It can also be viewed on the internet at: <www.spanner.org/mclibel>.



The following are a few delicious recipes that have been taken from the famous book 'Vegan Cooking' by Eva Batt, which is available from the Vegan Society, Donald Watson House, 7 Battle Road, St Leonards-on-Sea, East Sussex TN37 7AA, England. Price £6.99 plus P&P. It contains more than 300 simple, nourishing and economical recipes.

APRICOT SALAD

INGREDIENTS

4oz dried apricots, 1 small to medium cauliflower, 3 medium tomatoes, 4oz cooked peas, 1-2oz chopped walnuts, 2 tablespoons vegetable oil, 1 tablespoon lime juice (or lemon juice), 1 teaspoon raw cane sugar.

METHOD

Wash and blot dry the apricots and cut into slices. Break cauliflower into florettes. Cut tomatoes into wedges. Mix the oil, lime juice and sugar to make the dressing. Shake well. Toss the ingredients in dressing. Serve tossed ingredients on a bed of endive (or lettuce). Decorate with small sprigs of watercress.

PEAR, DATE AND NUT SALAD

INGREDIENTS

3 ripe dessert pears, 1 small crisp lettuce, 4oz chopped dates, 1oz chopped walnuts, chopped parsley, oil and lemon dressing.

METHOD

Peel and halve the pears, remove the cores and scoop out a little pulp to leave a hollow for filling. (The pulp can be mixed into the filling). Shred finely a few lettuce leaves and mix with the dates, nuts, parsley and pulp, then add oil and lemon to taste. Put the halved pears on a bed of lettuce leaves and pile the mixture onto each of them. Sprinkle the halved pears with lemon juice to prevent discoloration while they are waiting for filling.

ORANGE WALDORF SALAD

INGREDIENTS

1 large orange, ½ red dessert apple, celery heart, few seedless raisins, 1 teaspoon each of orange and lemon juice, 1 teaspoon vegetable oil, 1 teaspoon soft brown sugar, lettuce.

METHOD

Peel and dice the orange, dice the apple, and mix both with the

chopped celery and raisins. Make the dressing from the orange and lemon juice, oil and sugar. Arrange the fruit mixture on a bed of lettuce leaves and sprinkle with the dressing, or serve in the orange shell with a lettuce surround.

SALAD CREAM

INGREDIENTS

1 tablespoon undiluted Plamil Soya Milk, 1 tablespoon vegetable oil, ½ teaspoon raw cane sugar, good pinch of sea salt, 1 tablespoon lemon juice.

METHOD

Mix Plamil Soya Milk, oil, sugar and salt, then quickly beat in lemon juice and whisk well. This cream should be used within two to three days and stored in the refrigerator if possible. It may be flavoured with paprika, ginger, cardamom, curry powder or chopped fresh herbs, if desired, to add variety.

STUFFED BUTTER BEAN ROAST

INGREDIENTS

4oz butter beans, 1 medium onion (4oz), 2oz wholemeal breadcrumbs, 1 teaspoon soya flour, seasoning, ½ teaspoon sage, 1 large tomato.

METHOD

Soak butter beans overnight. Remove outer skin. Simmer until soft (allow 50 minutes). Drain and pass through sieve or mash. Chop onion and fry lightly. Mix beans, breadcrumbs, soya flour, seasoning and onion together, form into a roll. Cut through centre. Place thick slices of tomato on one half. Replace the other half of roll, cover with greased paper. Bake in fairly hot oven (400°F/200°C, Gas Mark 6) for about 20 minutes. Serve with gravy and green vegetables.

BEAN LAYER PIE

INGREDIENTS

6oz beans (black-eyed beans are good for this), 1 large onion (chopped), 2 tablespoons vegetable oil, 3 medium tomatoes (skinned), 2 sticks celery (sliced), 1 small green pepper (de-seeded and chopped). Seasoning, 1 tablespoon chopped fresh parsley or 1 teaspoon other dried herbs.

METHOD

Cook beans in double the quantity of water for about 30 minutes. Fry onion in the oil for a few minutes then add tomatoes, celery and pepper. Cook together for about 5 minutes. Place layers of beans and vegetables in an oiled oven-proof dish, adding seasoning and herbs to taste. Cover with mashed potato and bake in a moderate oven

(325°F/170°C, Gas Mark 3) for about 30 minutes. Serve with lightly-cooked juicy green vegetables such as cabbage or kale.

MUSHROOM PIE

INGREDIENTS

4oz onions, chopped, 2 tablespoons vegetable oil for frying, 2 medium tomatoes, 1 teaspoon basil or marjoram, 4oz cooked brown rice or wheat, a little finely chopped celery (optional), 1 teaspoon soya flour, seasoning, 4oz field mushrooms, sliced.

For topping: About 10oz potatoes, cooked and mashed with 1oz vegan margarine.

METHOD

Fry onions in oil until lightly browned, then add the tomatoes, herbs, mushrooms, rice and celery, if used. Mix the soya flour with 1 tablespoon of cold water and stir into the mixture. Add seasoning, then cover and cook gently for 5 minutes. Turn into a baking dish, cover with the mashed potato and brown under the grill. Serve with a brown gravy and green vegetables.

STUFFED AUBERGINES

INGREDIENTS

3oz wholemeal bread, 1 small teaspoon yeast extract dissolved in hot water, 1 small teaspoon sage, pinch of sea salt, 2oz. milled walnuts, 1 small onion chopped, 1 aubergine.

METHOD

Crumble bread and soak in the liquid, adding sage and salt. Fork well and add other ingredients. Remove centre of aubergine and retain this for soup. Stuff with the nut mixture and bake for about 45 minutes in a moderately hot oven 400°F/200°C (Gas Mark 6).

ORANGE FLAN

INGREDIENTS

Shortcrust pastry, 3 or 4 oranges, 1oz ground almonds, peel from 1 lemon, 2oz fruit sugar, 1oz cornflour.

Shortcrust pastry ingredients: ½lb wholemeal flour, 1 teaspoon baking powder, pinch of salt, 3fl oz oil, 2-3 fl oz water.

METHOD

Shortcrust pastry recipe: Mix flour, baking powder and salt. Stir in oil and water. Mix lightly but thoroughly. Wrap and place in refrigerator or other very cool place until required. The mixture of wholemeal flour and oil make it necessary to use greaseproof paper or cooking foil when rolling out, but the resulting nutty flavour makes this little extra trouble well worth while. Bake for 30 minutes at 400°F/200°C

(Gas Mark 6).

Make and cook flan case. Fill flan case with sections of oranges and almonds. Make a stock with the rinds of oranges and the lemon and ½ pint of water. Remove rinds, add sugar and mix cornflour with a little water. Stir together. Cook liquid until clear and when cool – but not set – pour over oranges in flan.

APPLE AND DATE MOUSSE

INGREDIENTS

1lb apples, ½lb dates, juice of an orange, 1 tablespoon coconut cream.

METHOD

Stew the apples until soft. Wash, stone and chop the dates into small pieces and mash well with the apple. Add the orange juice and beat in the nut cream while the mixture is still hot. Pour into dish and leave to cool.

BREAD AND BUTTER PUDDING

INGREDIENTS

2 large slices of wholemeal bread, spread with vegan margarine, 1 tablespoon raw cane sugar, 2oz. mixed dried fruit, grated rind of an orange, ½ pint diluted Plamil Soya Milk, teaspoon agar-agar, a few drops of vanilla essence, nutmeg.

METHOD

Slice the bread and margarine into neat pieces to fit the oven dish to be used. Place a layer in the bottom of the dish, margarine side down. Sprinkle bread with some of the sugar and fruit. Repeat, using the rest of the sugar, fruit and rind, leaving enough of the bread to cover the top. Warm the Plamil and dissolve the agar-agar in it. Add flavouring (if used) and pour over the bread in the dish. Sprinkle lightly with nutmeg and put aside for about 30 minutes. Cook in the oven for 25 minutes at 400°F/200°C (Gas Mark 6).

NEW! NEW! NEW!

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by Rose Friedman

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SHEHITA IN THE JEWISH TRADITION

by Cantor Zvi Slotki

My father, the Rev. E Slotki, who lives in Jerusalem, was a shohet for about thirty years, both in Israel and later in England.

When we moved to Canada, in the late '40s, I would accompany my father to the abattoir to observe the details of ritual slaughter.

Later, after intensive study of the laws of Shehita, as outlined in the Talmudic tractate of Hullin and of the code of Jewish Law known as the Shulchan Arukh in the section called Yoreh Deah, I was allowed to participate in the actual shehita.

It was only later – much later – that I learned of a passage in that same tractate which says as follows:

Man should not teach his son to eat meat *Hullin 84a*.

What actually is involved in the act of shehita?

At its simplest level, it involves the use of an extremely sharp knife to cut the throat of an animal. The knife is set to a surgical sharpness, with a perfect edge, free from the slightest notch or flaw. It is minutely examined for any unevenness, immediately prior to the slaughter of each animal.

It takes months of intensive training (as I can personally testify) before the Shohet can acquire the art of preparing the blade this way. Such preparation, however, is compulsory, and the result is that the knife has an infinitely fine *cutting* action but no tearing effect (which is forbidden).

As a result of the swift cut, there is immediate profuse bleeding, and the animal loses consciousness within seconds.

Question: Is it possible that an animal perceives pain in conjunction with the actual incision before the animal loses consciousness?

Investigators, using an electroencephalograph (an instrument for measuring brain functions) in order to determine the precise moment at which a slaughtered animal ceases to perceive pain, found that in sheep, a state of unconsciousness was reached within 4-6 seconds, and in cattle within 10 seconds.

In a bizarre incident, recorded at the University of Zurich in 1965, there is a description of a man who accidentally cut his throat, including the trachea (wind pipe) and esophagus (food pipe). This person survived to report that the pain had “not been severe”.

Jewish thinkers, throughout the ages were aware of the fact that animals being slaughtered experience pain, even though they took pride in the fact that Shehita was a relatively painless procedure.

Maimonides apparently maintains that the killing of an animal in and of itself constitutes a form of cruelty to animals. (Rambam, guide to the Perplexed, Book III, Chapter 17).

Rabbi Joseph Albo, in his book of principles states quite explicitly that it is wrong to kill animals. “In the killing of animals there is cruelty, rage and the accustoming oneself to the bad habit of shedding innocent blood. But the eating of some animals produces (in the human being) coarseness, ugliness and stupidity”. (Sefer Haikkarim Vol. 3 Chap 15).

Rabbi Yehuda Assad, a noted Sephardi scholar, agonizes over the fact that there is indeed an element of cruelty in Shehita and remarks that *“on the day of judgement (Rosh Hashannah) when all of us supplicate The L-rd for mercy... ‘He whose tender mercies are over all His works’ it is fitting for us to refrain from committing any act of cruelty, such as slaughtering living creatures”*.

Responsa, Yehuda Yaaleh, Part I Section 164:3

Latter day rabbinic authorities who maintain that putting an animal to death constitutes cruelty, include:

Rabbi Joel Sirkes (Bayit Hadash, Yoreh Deah 116 S V Mashkin)

Rabbi Jacob Emdent (She’elot Ya’avetz # 110)

Rabbi Jacob Reischer (Tshuvot Shvut Yaakov III Number 71)

Rabbi Eliyahu Klatzkin (Teshuvot Imrei Shefer Number 34)

Rabbi Moshe Yonam Zweig (Ohel Moshe I Number 32)

Latterly, Dr I M Levinger of the Department of Life Sciences at Bar-Ilan University, participated in a study of the question of compatibility of kosher slaughtering with present animal-protection laws. The study augmented by subsequent investigation in Israel resulted in the publication of “Medical Aspects of Shehita”. While concurring that *any* method of slaughter results in some cruelty to the animal, the researchers are convinced that: “in comparison with other methods of slaughter, Shehita is at least as humane as any other method of slaughter.”

In view of all the above, it is perhaps somewhat puzzling, that historically religious Jewry has not been very active in the animal rights cause or in the forefront of vegetarianism. This situation, however, is changing dramatically. Over the past thirty or forty years or so, we have seen the establishment of Jewish Vegetarian Societies in some of the major communities of the world.

Under the inspired leadership of the late Philip L Pick, founder of the International Jewish Vegetarian Society (established 33 years ago in London), the society has established its headquarters in Jerusalem – the city of peace and compassion.

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EATING FOR BODILY PURITY – IT'S SIMPLE AND LIBERATING!

by David Klein

Fresh as a daisy, inside and out. No more waking up groggy-headed with morning breath, crusty eyes and headaches. No more foul body odours, indigestion, intestinal wind, skin rashes, oily and falling hair. Doesn't that all sound appealing? By eating properly, you can achieve a clean, attractive and youthful body, and improve your mental alertness and self-esteem to boot! Your entire body can rejuvenate, you can slow down the ageing process to a crawl and feel great all of the time! Here's how:

There are two essentials for achieving and maintaining a pure body:

1. Exercise vigorously each day.
2. Eat your natural diet in a manner so that all of the food digests completely. If you have been eating the standard American diet (SAD), your body is harbouring deposits of waste matter, toxic chemical substances and unhealthy fat which needs to come out. By eating properly, you will naturally detoxify and may be able to solve all of your ills. Many people, including myself, have overcome serious health problems by applying these healthful eating guidelines:

Clean out with purified water. Your body is approximately 70 per cent water. That water can get stale and fetid just like a stagnant lake. It needs to be replaced with fresh water which will push out the wastes. I believe that distilled water is the best water. Multi-filtered water is good too. Drink plenty of water in the morning before you eat anything. And drink water in between meals, but not within one hour after.

Clean out with citrus and other juices. Organic citrus fruit juices are the best and most natural foods for helping your body clean out and stay pure. Their acids are naturally purifying (great for breaking up sticky deposits of mucoid matter), they help the body purge toxins, and they leave behind no toxic residue. Avoid commercially-grown citrus, and avoid strong acidic citrus.

Always exercise before eating a meal. Before taking in nourishment, you must create true hunger by exercising. Even if you wake up hungry, it is important to exercise before eating, so as to wake up your digestive organs and oxygenate your blood.

Have whole or juiced fruit for breakfast. In the early morning, your body does most of its detoxifying. By eating fruits, you will not be interfering with the detox process. By eating heavier foods, which require digestive energy, you automatically suspend the detox process and wastes will build up.

Eat one or two salads per day. Get your minerals and fibre!

Follow food combining to a 't'. Eating foods in combinations compatible with the limitations of your digestive juices is essential to digestion and inner purity. Haphazard eating leads to indigestion, whereby food rots in the gut, making you toxic and ill. Study Dr. Shelton's books on the subject. The best meal is a mono meal, i.e., one kind of food – simplicity is best! The basics of food combining are:

1. Eat fruit only on an empty stomach and with no other foods except

greens.

2. Do not eat fats/protein foods with starchy foods.

Eat only one heavy food per day. I consider nuts, seeds, coconut, avocado and cooked starches to be heavy foods. To achieve optimum purity, avoid eating them in any combination or at different times on the same day with the exception of these compatibles: nuts and seeds are ok together and on the same day, and avocado and cooked starches are similarly ok.

Eat a low-fat diet – no animal products. We can only digest protein foods in small amounts, and we only need small amounts unless you are a body builder. Nothing soils the bowels and poisons the body like poorly-digested protein foods. To avoid putrefaction, eat nuts, seeds and avocado only when you are energized and hungry.

Eat live, enzyme-rich organic food. Your live body was designed for live food. The bio-chemistry of digestion depends upon the enzymes. Cooking destroys the enzymes and most nutrient values, and makes food clogging and toxic (anywhere from mildly to grossly). Much of the cooked matter becomes soil for bacteria, polluting the bowels, blood and cellular environment.

Avoid eating all-cooked meals. If you are eating cooked food, always eat a bigger portion of raw food with the cooked.

Chew, chew, chew your food well. This greatly enhances digestion.

Breathe fully while eating. You need plentiful oxygen to digest food.

Space out your meals. Allow your body to digest the food and utilize the nutrients. Avoid recreational eating.

Avoid food within 2 hours of bedtime. Food cannot digest properly during sleep. Late night eating leads to toxemia, as evidenced by morning sickness.

Don't make food an infatuation. 'Eating can be dangerous', says my fruitarian health-writer friend, Morris Krok. He means that you can ruin your body by eating when there is no need for food and by over-eating. Too much food soils your body and leads to illness, even if it's raw food! Eat simply and eat less to create and keep a pure body!

Article reprinted from Living Nutrition magazine, with kind permission of David Klein.

David Klein is a Health Education Consultant and Publisher/Editor of Living Nutrition which teaches how to eat the raw food diet and create vibrant health the natural way.

For more information, please visit website: <http://www.living-foods.com/livingnutrition>, e-mail dklein@living-foods.com. or write to David Klein at PO Box 256, Sebastopol, CA 95473, USA.

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.**

JUDAISM'S MISSION TODAY

by Richard H. Schwartz Ph.D.

I am a Jew because the faith of Israel demands no abdication of my mind.

I am a Jew because the faith of Israel asks every possible sacrifice of my soul.

I am a Jew because in all places where there are tears and suffering the Jew weeps.

I am a Jew because in every age when the cry of despair is heard the Jew hopes.

I am a Jew because the message of Israel is the most ancient and the most modern.

I am a Jew because Israel's promise is a universal promise.

I am a Jew because for Israel the world is not finished; men will complete it.

I am a Jew because for Israel man is not yet fully created; men are creating him.

I am a Jew because Israel places man and his unity above nations and above Israel itself.

I am a Jew because above man, image of the divine unity, Israel places the unity which is divine.

Edmond Fleg,
“Why I Am a Jew”

What a wonderful path Judaism is!

Judaism worships a G-d who is the Father of all humanity, whose attributes of kindness, mercy, compassion, and justice are to serve as examples for all our actions.

Judaism teaches that every person is created in G-d's image and therefore is of supreme value.

Judaism asserts that people are to be co-workers with G-d in preserving and improving the earth. We are to be stewards of the world's resources and to see that G-d's bounties are used for the benefit of all. Nothing that has value can be wasted or destroyed unnecessarily.

Judaism stresses that we are to love other people as ourselves, to be kind to strangers, “for we were strangers in the land of Egypt,” and show compassion to the homeless, the poor, the orphan, the widow, even for enemies, and for all of G-d's creatures.

Judaism places great emphasis on reducing hunger. A Jew who helps to feed a hungry person is considered, in effect, to have fed G-d.

Judaism mandates that we seek and pursue peace. Great is peace, for it is one of G-d's names, all G-d's blessings are contained in it, it must be sought in times of war, and it will be the first blessing brought by the Messiah.

Judaism exhorts us to pursue justice, to work for a society where each person has the ability to obtain, through creative labour, the means to lead a dignified life for himself and his family.

Judaism stresses involvement, non-conformity, resistance to oppression and injustice, and a constant struggle against idolatry.

Why should Jews be more involved in society's issues today?

1. The world faces many tremendous problems today: extensive poverty, pollution, global warming, the destruction of tropical rainforests and other eco-systems, widespread hunger, shortages of resources such as water and energy, and rapid population growth.
2. Judaism has much to say about these issues. The application of Jewish values such as those related to pursuing justice, sharing resources, exhibiting kindness and compassion, loving our fellow human beings, working as partners with G-d in protecting the earth, seeking and pursuing peace, and, in general, imitating G-d, are necessary to finding solutions to these problems.
3. Unfortunately, there has been a shift away from these basic Jewish values at a time when the world needs them more than ever before. There has been a political shift to the right in the Jewish community – a shift from prophetic values to chauvinistic values. There has been little effort to apply the Jewish tradition to the many critical problems that face the world today.
4. In the face of today's urgent problems, Jews must return to progressive Jewish values. We must remember our mission to be a light unto the nations, a holy people, a kingdom of priests, descendants of prophets, champions of social justice, eternal protesters against a corrupt, unredeemed world, dissenters against unethical systems. We must work for radical changes that will lead to a society where there is an end to oppression, hunger, poverty, and alienation. Jews must become actively involved in the missions of Jewish renewal and global survival.

The afternoon service for Yom Kippur includes the story of Jonah, who was sent by G-d to Nineveh to urge the people to repent and change their unjust ways in order to avoid their destruction. Today the whole world is Nineveh in danger of annihilation and in need of repentance and redemption, and each one of us must be like Jonah, with a mission to warn the world that it must turn from greed, injustice, and idolatry to avoid global oblivion.

Travel Topics

We have heard from one of our members, Sarah Prais, of two restaurants she visited recently in Budapest, Hungary, and thought we would print her comments as written by her. "The Falafel Salad Bar at 35 Paulay Ede Street is completely vegetarian and offers a wide selection of freshly made salads. The restaurant attracts a young crowd because of the very reasonable prices. Pitta bread stuffed with as much as you can eat costs £1 and all the staff speak English.

The Manna Restaurant at 35 Dob Street serves traditional Jewish-Hungarian dishes. It is not exclusively vegetarian but offers a daily vegetarian menu. Creations such as home-made noodles with baked pumpkin or cholent with paprika cabbage are heavy, but tasty. Again prices are low with three-course meals starting at £6.

I hope you will find these recommendations useful."

(We are always pleased to hear and record any recommendations, good or bad, however far afield.)

Why I am a Vegetarian

by Richard H. Schwartz, Ph.D.

Until about 1977, I was a “meat and potatoes” person. My mother was sure to prepare my favourite dish, pot roast, whenever I came to visit with my wife and children. It was a family tradition that I would be served a turkey drumstick every Thanksgiving. Yet, I have not only become a vegetarian, but I now devote a major part of my time to writing, speaking, and teaching about the benefits of vegetarianism. What caused this drastic change?

In 1975, I began teaching a course, “Mathematics and the Environment” at the College of Staten Island. The course uses basic mathematical concepts and problems to explore current critical issues, such as pollution, resource scarcities, hunger, energy, and the arms race. While reviewing material related to world hunger, I became aware of the tremendous waste of grain associated with the production of beef. (Over 70% of the grain produced in the United States is fed to animals destined for slaughter, while an estimated 20 million of the world’s people die annually due to hunger and its effects.) In spite of my own eating habits, I often led class discussions on the possibility of reducing meat consumption as a way of helping hungry people. After several semesters of this, I took my own advice and gave up eating red meat, while continuing to eat chicken and fish.

I then began to read about the many health benefits of vegetarianism and about the horrible conditions for animals raised on factory farms. I was increasingly attracted to vegetarianism, and on January 1, 1978, I decided to join the International Jewish Vegetarian Society. I had two choices for membership:

- 1) Practising vegetarian (one who refrains from eating any flesh);
- 2) non-vegetarian (one who is in sympathy with the movement, while not yet a vegetarian).

I decided to become a full practising vegetarian, and since then have avoided eating any meat, fowl, or fish.

Since that decision, I have learned much about vegetarianism’s connections to health, nutrition, ecology, resource usage, hunger, and the treatment of animals. I also started investigating connections between vegetarianism and Judaism. I learned that the first Biblical dietary law (Genesis 1:29) was strictly vegetarian, and I became convinced that important Jewish mandates to preserve our health, be kind to animals, protect the environment, conserve resources, share with hungry people, and seek and pursue peace all pointed to vegetarianism as the best diet for Jews (and everyone else today. To get this message to wider audience, I wrote a book, *Judaism and Vegetarianism*, which was published in 1982. (A second expanded edition was published in 1988.)

Increasingly, I have come to see vegetarianism as not only a personal choice, but a societal imperative, an essential component in the solution of many national and global problems. The US Surgeon General has indicated that 68% of diseases in the United States are related to poor diets, and this is

a major factor behind soaring medical expenditures, which are projected to reach 20% of the US GNP shortly after the end of the century, a key reason for the tremendous debt the US faces. Also, livestock agriculture is a major contributor to many current environmental and public health threats, such as the destruction of tropical rain forests and other habitats, global warming, soil erosion and depletion, water shortages, air and water pollution, and the proliferation of antibiotic-resistant, disease-causing bacteria.

I have recently been spending more and more time trying to make others aware of the importance of switching toward vegetarian diets, for them and for the world. I have appeared on over 60 radio and cable television programmes; had many letters and several op-ed articles in the *Staten Island Advance* and other publications; spoken frequently at the College of Staten Island and to community groups; given many talks and met with three chief rabbis and other religious and political leaders in Israel, while visiting my two daughters and their families in the last few years. I recently started a "Campaign for a Vegetarian-Conscious Israel by 2000". In 1987, I was selected as "Jewish Vegetarian of the Year" by the Jewish Vegetarians of North America.

I have always felt good about my decision to become a vegetarian. Putting principles and values into practice is far more valuable and rewarding than hours of preaching. When people ask me why I gave up meat, I welcome the opportunity to explain the many benefits of vegetarianism.

While my family was initially sceptical about my change of diet, they have become increasingly understanding and supportive. In 1993, my younger daughter was married in Jerusalem at a completely vegetarian wedding.

Recently, I have noted some signs of increased interest in vegetarianism, and many people are concerned about dietary connections to health, nutrition, animal rights and ecology. One person who became a vegetarian after reading my book in Israel is now in the United States studying nutrition and exercise, hoping "to become the Richard Simmons of Israel."

Yet, McDonald's is rapidly expanding in many countries, including Israel, China and Russia. So there is much that still needs to be done. My hope is to be able to keep learning, writing and speaking about vegetarianism, to help bring closer that day when, in the words of the motto of the International Jewish Vegetarian Society, "...no one shall hurt nor destroy in all of G-d's holy mountain." (Isaiah 11.9).

A BEQUEST TO THE SOCIETY

ENSURES ITS FUTURE ACTIVITIES

Forms are available on request from the Society's Honorary Solicitors

Communications to Headquarters

"Bet Teva", 855 Finchley Road, London NW11 8LX. 018-455 0692

Here & There

SCOFF! COMPETITION

In April of this year, 50 talented and caring young people under the age of 18 were awarded prizes by vegetarian actress Pam Ferris and children's TV presenter Emmil Watson for their winning entries in the Schools' Campaign Opposed to Factory Farming (SCOFF!) competition.

SCOFF! is run by the vegetarian charity Viva! and the competition invited young people all over the UK to show how they felt about intensive farming through writing essays and poetry or by creating pieces of art. Thousands of children from the age of 5 to 18 entered, and the winners read out their touching and thought-provoking essays and poetry at the prize-giving, with art-work being displayed in a special show-case.

Viva!'s youth campaigner, Kate Fowler, was astounded at the knowledge and compassion displayed by the young entrants and by the talented works the competition produced. "The young people who entered researched the subject thoroughly and were clearly horrified by what they found," she says. "When they discovered how millions of hens are caged in battery units and how pigs are crammed into barren pens, they became determined to speak out for all animals who are unfortunate enough to be born on factory farms."

The competition is part of the Schools' Campaign Opposed to Factory Farming, launched last year, and has drawn massive support from young people. It encourages them to educate friends and family as to how farm animals are treated and to lobby their Members of Parliament with letters, postcards and petitions.

Actress Pam Ferris said: "SCOFF! has given a voice to voters of the future and it has allowed them to express what is important to them. For many, environmental and animal issues are top of the list. They do not want to inherit a system where animals are routinely abused and they are determined to create a more compassionate future. With such a strong awareness of the pain and suffering intensive farming inflicts on animals and the damage it causes to the environment, these youngsters are in a strong position to change the system. I feel that with such courage and compassion, there is a very real hope for the future."

For further information on the Scoff! Campaign, please contact: Viva!, Vegetarians International Voice for Animals, 12 Queen Square, Brighton BN1 3FD, UK. Tel: 01273 777688 Fax: 01273 776755, e-mail: info@viva.org.uk or visit their web-site at <http://www.viva.org.uk>

IN PRAISE OF PHYTONUTRIENTS

The British Dietetic Association recently launched another "awareness" campaign – urging people to double their average daily consumption of fruits and vegetables from two and a half servings a day to five.

One of the reasons why fruit and vegetables are so important is because they contain phytonutrients. These active compounds have been shown to play an important part in disease prevention.

The American Dietetic Association reports that interest in the health benefits to be gained from fruits and vegetables has never been stronger.

The French, despite consuming a high-fat diet, seem to have a lower rate of heart disease. It is thought that this may be because of the phytonutrients contained in the fruit, vegetables and red wine which they consume. In China, workers involved in the processing and packaging of shiitake mushrooms are living longer, with fewer respiratory disorders than their fellow countrymen.

Scientists already know that hundreds of thousands of phytonutrients have evolved to help plants fight fungi, bacteria and the strains imposed by local environments. Bright green and red colourings in the fruit and vegetables absorb otherwise harmful ultra-violet radiation from the sun; tannins protect against insect invasion and enzyme blockers fight toxic pollutants.

The theory is that by eating quantities of fruits and vegetables, we are receiving these protective properties second-hand. And if the scientists are right, the effects of these “supernutrients” are so diverse – and so powerful – that they could be helping us to fend off anything from lung cancer to deep wrinkles.

More proof than that a vegetarian diet with its high fruit and vegetable content is an excellent choice for good health!

VEGETARIAN CENTRE OPENS IN NEW YORK CITY

In March of this year, New York City’s premier vegetarian outreach organization, the VivaVeggie Society, Inc., signed a lease on an office in Midtown Manhattan. Within the month, the space began functioning as a vegetarian centre, open to the public. The centrally-located Fifth Avenue office will serve as an interim place until street-level space is obtained.

The Vegetarian Centre will serve as a drop-in space for casual passers-by to pick up a vegetarian cookbook, restaurant guide, or other pro-vegetarian literature. It will also serve as a news bureau, issuing regular press releases in answer to government policy and world events, as well as housing an archive of literature and catalogued news reports of interest to vegetarians. Visitors are free to use the archives on site, which will serve as a referral centre for restaurants, stores and food products and vegetarian organizations. It can also function on a limited scale as a meeting place for groups. (The larger, street-level space that is anticipated will more easily allow for meetings.) There will also be an opportunity to purchase a limited line of pro-vegetarian T-shirts and vegan products, such as non-leather belts and purses and will be a venue where visitors can speak one-on-one with a real, live vegetarian!

Donations to this new venture are most welcome! For further information, please contact: VivaVeggie Society, P.O. Box 294, Prince Street Station, New York, NY 10012, e-mail vivavegie@triroc.com or visit their website at <http://www.earthbase.org/vivavegie/>.

CALL FOR BETTER NUTRITION TRAINING

The Dunn Clinical Nutrition Centre at Cambridge University in the UK recently published research in the British Medical Journal confirming

the link between meat-eating and cancer. The research claims that up to 80 per cent of all breast and bowel cancers could be prevented if people improved their eating habits. It also says that the emphasis on meat and processed foods like sausages and a lack of fresh fruit and vegetables by many people is causing major health problems. "This study simply confirms many others by the British Medical Association, the American Dietetic Association and the World Health Organisation," said Juliet Gellatley, Director of Viva! (Vegetarians' International Voice for Animals): "We've been telling the world for years that vegetarians are healthier, are hospitalised less and live longer – vegans even more so." She expressed disappointment in the lack of training in nutrition given to doctors. "One of our big concerns is the negative role played by doctors, most of whom receive no nutritional training whatsoever and the report acknowledges this. One optional half-day during their entire training is really a joke when so many people rely on them for advice. We are asking the British Medical Association to call for comprehensive nutrition training to be made compulsory in medical degrees." For further information please contact, Viva! at 12 Queen Square, Brighton, East Sussex BN1 3FD, England, Tel: 01273 777688, Fax 01273 776755, E-mail: info@viva.org.uk or visit their website at <http://www.viva.org.uk>.

ANIMAL RIGHTS DAY AT THE KNESSET

by Richard Schwartz

Under the leadership of NOAH, the Federation of Animal Welfare Groups in Israel, over 100 representatives of the Israeli groups met on January 26,

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1999 for the 5th annual day at the Knesset, devoted to a discussion of the treatment of animals in Israel. In his opening statement, Dan Almagor, a popular Israeli TV personality and Chairman of Noah, stated that all animals should have the right to live free of suffering in their natural habitats. He also stated that the Israeli law to protect the welfare of animals was not always implemented and enforced. This sentiment was echoed by Dr. Andre Menache, an Israeli veterinarian and animal rights activist, who is the Director of Noah. He stated that it was Noah's goal that 1999 should be the year that effective enforcement of the animal protection law would begin.

Representatives of several Israeli animal welfare groups spoke about the mistreatment of animals and the need for more and better shelters. Tamar Ron, a representative of Israel's Nature Reserves Authority, spoke about conditions for wild animals in Israel and the need for legislation to prohibit the sale of wild animals.

Noah presented a "Declaration of Animal Rights" which contains the following statement: "All animals have the right to live peacefully in a loving environment, free from pain, without hunger and suffering and in conditions which meet their natural needs in accordance with their breed and habitat."

Israel has several Knesset members who have been very supportive of animal rights. Avraham Poraz was a leader in the struggle to get Israel's animal protection law passed several years ago. Poraz told of his recent filing of a petition to Israel's Supreme Court against Israel's Agriculture and Environmental Minister, because in the 5 years since the anti-cruelty law was passed, the minister has not drawn up the necessary regulations for its full enforcement. Poraz also discussed parliamentary questions that he has raised with regard to the mistreatment of animals, including the force-feeding of geese to produce foie gras and the ways that some chickens are killed by being buried alive. Poraz told the animal rights supporters, "It is terribly cruel to force-feed geese for the benefit of a few gluttons who aren't prepared to forgo having foie gras on their plates." Yossi Sarid, another Knesset member, also spoke about the importance of properly enforcing Israel's anti-cruelty legislation and indicated that he will work with other Knesset members to see that this occurs.

In summary, while Israel has many major problems related to the mistreatment of animals, my attendance at the Knesset animal rights day left me confident that there are great possibilities for improvement because of Israel's many animal welfare and rights groups, the existence of an animal rights law, the attempts of members of the Knesset and the animal rights groups and activists to see that the law is properly enforced, and the use of the Israeli courts to promote better treatment of animals.

(Thanks go to Israeli animal rights activist Ziva Eliezer for providing English summaries of some of the talks.)



Gardener's Corner

SUMMER 1999

Part of the joy of Summer is the many sounds that it brings which remind us of the part nature plays to enrich our lives.

Consider the breeze rustling the leaves of some stately trees such as an oak or poplar, a familiar sound, but one we all too often take for granted. The birds – thrushes, blackbirds, robins and many others fill the air with song and the whirring of wings.

The gentle hum of the bumble bee and the honey bee as they go about their business gathering pollen and nectar from the flowers, all are part of the rich tapestry of summer, each thread of which goes to create our unique environment.

Sometimes these things are threatened by man's exploitation by way of pollution or destruction of hedgerows, forests and grasslands. However, a new threat to our honey bees has come in the form of a dreaded mite – *Varoa Jacobsoni*, which is having a devastating effect on the honey bee population.

The mite was originally endemic in the region of the breed of bee – *Apis Cerana*, which exists in Eastern Asia. There the bee and the mite developed together over millions of years. The mite lived off the bee colony by preying on the bee larvae, while the bee developed a defence of grooming and removing the mite from the hive, so that its numbers did not build up sufficiently to overpower the bee colony.

Gradually this mite escaped from its natural prey when the European bee, *Apis Melefera*, was introduced to these regions for improved honey production. This gave the mite the springboard to move from hive to hive, carried on bees or swarms and so gradually they spread east and across Asia, into Europe and about 5 years ago somehow they managed to cross the channel and get a toe-hold in Devon. From here, they spread rapidly throughout England.

The result of this has been catastrophic on bees and beekeepers. The presence of the mite goes undetected at first but as the mite population builds up gradually, the health of the colony is affected and weakened by depredation. The colony collapses, usually from the side effects, such as introduction of a virus which can be fatal to a weakened entity.

Our bees have carried out their well-ordered lives in our country for millions of years, long before man.

This ancient species has been fertilising and propagating flowers and fruit.

Because of the way the honey bee works in a flower-faithful way, it is the most efficient pollinator of our flowers and crops. Without bees, the yields of orchards would drop significantly as would many other food crops.

Fortunately, there are treatments which can be applied to an infected colony which will selectively kill the mites but be harmless to bees. Beekeepers are either resigned to give up their craft or take on board these counter measures to temporarily eliminate the problem. Unfortunately, there is no way of totally eradicating the mite, so we shall have to adapt and learn to live with it if we are to preserve our bees and enjoy their blessings of honey, wax, increased crops and not the least, the gentle hum of Summer.

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Book Reviews

Calcium

by David & Rachelle Bronfman

Everyone's talking about calcium these days. And with good reason. Whether you're pregnant or nursing, lactose-intolerant, allergic to dairy, concerned about preventing osteoporosis as you get older, or just want to eat healthier, the fact is that you need to ensure an adequate level of calcium to maintain strong, healthy bones. Now anyone can get the calcium they need from healthful, plant-based foods. There are over 120 calcium-rich recipes for a wide range of vegetarian dishes, from appetizers to main courses to desserts.

This excellent vegan cookery book concentrates mainly on the essential mineral calcium and is for those with a general interest in health and fitness.

Available from either the Vegan Society direct or from the JVS Price £9.95 plus £1.50 P&P.

Superjuice

by Michael van Straten

Superjuice is an authoritative guide to the wonders of juicing – taking the freshest fruits and vegetables and positively squeezing the life out of them, to bring vitality and energy into our lives. As well as being good for you, juicing is also irresistibly good fun, from Power Juices and Vitality Juices to aphrodisiac Juices! Superjuice is in two sections, Superjuices and Healing Juices. Beautifully set out, with easy to make, mouth-watering juices, all you need is a Juicer!

Published by Mitchell Beazley, an imprint of the Octopus Publishing Group Ltd. Price £10.99. plus £1.50 P&P.

The Yoga Cookbook

by The Sivananda Yoga Vendanta Centres

The teachings of Yoga advocate a vegetarian diet with special emphasis on foods that bring peace to body, mind and spirit. This book makes this health-giving diet available to everyone. It is full of mouth-watering recipes from around the world, and provides the right type of fuel to provide the energy it needs to work, grow and maintain itself.

There are 25 yoga centres with many other affiliated teachers, and the recipes have been supplied by the chefs working in kitchens of the centres

and ashrams around the world.

Published by Gaia Books Ltd. Price £12.99 plus £1.50 P&P. Available from JVS.

Vegetarian Cooking for Beginners

by Usborne Cookery School

This new little book shows that it's very easy to make tasty dishes, simply and quickly. Even if you haven't cooked before, the step-by-step instructions inside will help you to make delicious, well-balanced vegetarian meals. To accompany each recipe, there is a photograph of the finished dish. Beautifully set out and easy to follow.

Published by Usborne Publishing. Paperback £4.99. (Hardback £6.99) plus 50 pence P&P for the paperback. Available from JVS.

Another Chance 11

by Claire McClennan

A book of interest to everyone who cares about animals! Twenty-nine true stories of wild and domestic Animal Rescues – UK and international, all helped by animal lovers and offered another chance of a happy life.

This beautiful and moving book has contributions from many animal charities who have contributed their favourite stories and photos of their special rescued animals and birds.

Published by Holrocks Books. Price £6.99 plus £1.00 P&P. Available from JVS.

GM Free – A Shopper's Guide to Genetically Modified Food

by Sue Dibb and Dr Tim Lobstein

Labelling won't stop GM Food. Food companies are rushing to rid their products of GM ingredients, says a major new brand-name survey by the consumer watchdog, the Food Commission. "With shoppers anxious about GM foods, companies are desperate to avoid having to declare GM ingredients on food labels," says co-author Sue Dibb. "But loopholes in new labelling laws mean that GM additives and other ingredients, such as sugars oils and starches from GM sources will still be used in thousands of processed foods – with no requirement to tell shoppers."

The above survey, published by Virgin Publishing, details the position on GM foods taken by scores of leading food companies, and shows that many still have a long way to go to remove all ingredients from GM sources.

This book will allow shoppers to know exactly what they are eating and help everyone to make an informed choice on GM foods. Price £4.99 plus P&P £1.00. Available from JVS.

Vegetarian Entertaining

by Matthew Drennan & Annie Nichols

Whether you are cooking for family and friends, or are planning a more formal meal, this book offers a fabulous range of inspirational vegetarian entertaining ideas.

An information-packed introduction provides valuable advice on ingredients and nutrition, on stocking your store cupboard and on essential basic equipment necessary for fuss-free entertaining. Easy-to-follow step-by-step instructions ensure success, while cook's tips and hints suggest quick-cooking techniques and offer serving suggestions and variations to specific menu planning.

There is a wide range of recipes from soups and starters, innovative main dishes using pulses, grains and cereals, to pasta, noodles, bakes and gratins. Each page is beautifully illustrated with the finished dish, and also an illustration of all the ingredients needed for each menu.

Published by Lorenz Books, an imprint of Anness Publishing. Hardback price £14.95 plus P&P £3.00. Available from JVS.

Vegetarian Barbecues & Grills

by Rose Elliot

We are often being asked *what do vegetarians eat at barbecues?* Why not choose from grilled aubergine Bruschette with coriander salsa, mixed vegetables and halloumi skewers, red peppers stuffed with feta cheese and black olives or walnut and rosemary burgers, followed by grilled chocolate bananas or grilled peaches?

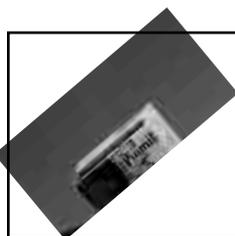
With over 150 recipes including those listed above, this new book from Britain's foremost vegetarian cookery writer again demonstrates the variety and versatility of vegetarian ingredients.

As well as the quick and easy recipes, this new book explains all you need to know about cooking outside, from how to set up and safely extinguish your barbecues to the types of fuel, lighters, tools and equipment you will need.

There are sections on marinades, sauces and relishes with suggestions for the best foods with which to use them, and recipes for breads, salads, dressings and drinks to accompany your meal are also included.

With Rose Elliot's *Vegetarian Barbecues and Grills*, you can enjoy trouble-free cooking outdoors and then sit back and enjoy the compliments!

Published by HarperCollins. Price £14.99 plus P&P £3.00. Available from JVS.



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CONSUMER CORNER



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Dear Sir

Dear Sir

I occasionally come across your excellent magazine *The Jewish Vegetarian* which I read with great interest and which I find stimulating and compassionate in its aims.

The December 1998 issue contains an item 'Animal Advocates' letter to Dalai Lama', mentioning (a) requests to the Dalai Lama to become vegetarian, and b) stating that he had "recently expressed approval of some experiments on animals."

May I be respectfully permitted to put the writer of that article/letter right on the subject?

His Holiness the Dalai Lama eats meat for medical reasons *only*. There are a few people who have become vegetarian through conviction and have had to revert to a certain amount of meat-eating to maintain their good health. I have to sympathise with this fact as I have had the same experience, having been for 14 years strictly vegetarian. The attitude of a devout Buddhist is as follows: The human body is a precious creation, and indeed the incarnation into a human form is the only medium in which a "consciousness" can become enlightened. In areas which are very mountainous and cold, as in Tibet, meat-eating is the only way to stay alive, but the killing of an animal and the preparation of its flesh for consumption is, in a Buddhist context, accompanied by devout prayers, incantations and mantras of thanks to that animal for the "donation" or "relinquishing" of its life in order to feed and sustain a human being.

We have to be careful that we do not become too radical in any direction. The practice of vegetarianism is wholly admirable and more so if it is for the right motives. Some people are perhaps of a squeamish or even somewhat sentimental nature and find the destruction of animal life wholly intolerable. Do these people not wear leather footwear? Do they wear no silk? Are they aware that sheep are sheared in the autumn in order to maximize a "crop" of wool and as a result, some die from exposure to early winter weather because they then have no protection from frost, snow and freezing winds? (This information I have from a farming friend who has first-hand experience of such practices.)

Where are we to draw the line? If meat *has* to be eaten for medical reasons, is it not better to focus our attention on methods of improving animal husbandry, thus ensuring that e.g. hens and calves are no longer subjected to the abomination of the battery system? If we are vegetarians from the conviction that all life is sacred, then we must no longer wear any leather goods, nor wear silk, and must ensure that our woollen clothes come from an organic and compassionate farm-background, and these practices are difficult to uphold.

The second point is regarding the Dalai Lama's attitude towards experiments on animals. He has not "approved" such experiments, but has said that *if* such experiments can be conducted without causing suffering to the animal then "it should not be so bad but it is unlikely that in such a case, no

suffering would take place.” Personally, I would not regard this statement as approval, but rather as conditional acceptance.

As a “lapsed” Jew and a Buddhist for 20 years’ standing, I always, as you can imagine, read your excellent magazine with great interest. May I add to the feelings and thoughts so very well expressed in *The Jewish Vegetarian* movement already, that compassion to one’s fellow human beings is the first principle in all the great religious traditions – Judaism, I think, included. Therefore it *has* to be the priority, with animal (animate) life coming a close second and simultaneously providing us with opportunities to work towards the betterment of both in our environment, and thus developing and fostering a truly humane society.

Yours faithfully

Sundari (Tanya) Heller LRAM

We welcome readers’ comments!

Dear Sir

As a Jewish vegetarian of long-standing, I am sometimes asked by my gentile friends as to my opinion concerning ritual slaughter. The basis of their question, is of course, to ascertain whether I feel the same repulsion as they do concerning this method of killing animals for food.

Having considered this question for some time I feel that while, as a vegetarian, I am naturally opposed to this and any other method of killing, nevertheless, as a Jew I am compelled to refute the implication that ritual slaughter was instituted as some kind of barbaric ritual. Too many people fail to realise that, in fact, such a system was an advance on previous methods. In ancient (and not so ancient) times, the human race simply ignored (or chose to ignore) animal suffering. By insisting that killing should be done in a manner that obtained the speediest unconsciousness, we moved from the sheer brutality of cutting animals to pieces whilst still breathing to a higher moral plane. Clearly, our forebears viewed with repugnance the evil then practised against animals.

However, many of us Jews are also prone to ignorance. If we accept that the origin of ritual slaughter was essentially to replace barbaric practices then we must also go on to accept that we are now far less ready to condone past activities than previously. It seems likely to me that the abhorrence our forefathers had for the consumption of animal blood was one further indication of the growing unease felt in the entire business of eating flesh. We must applaud the reasoning of these ancient peoples. But we can, and must do more. Vegetarianism for me is the modern extension of Kashrut. Of that we vegetarians can be proud. It is yet a further step by mankind to move to a higher moral plane. Indeed, one can argue that all vegetarians, Jewish and non-Jewish are following ancient man’s attempts to do just that, but we Jews started mankind along this path. Jewish vegetarians therefore have good reason to be proud.

Yours faithfully

Leonard Waxman

Can Compassion to a Bird Help Bring Moshiach?

by Richard H. Schwartz

“If you come across a bird’s nest on any tree or on the ground, and it contains baby birds or eggs, then, if the mother is sitting on the chicks or eggs, you must not take the mother along with her young. You must first chase away the mother, and only then may take the young.” (Deuteronomy 22:6-7)

What is the reason for this unusual mitzvah? Maimonides argues that we send away the mother bird to teach us compassion. He insists that animal mothers, just as human mothers, suffer when their offspring are harmed. In Part 3, Chapter 48 of the *Guide of the Perplexed*, Maimonides writes:

“As far as pain is concerned, there is no real distinction between the pain of humans and the pain of animals, because the love and compassion of the mother for her young is not reasoned intellectually, but has only to do with emotions and instincts, which are found among animals no less than among human beings.”

Others have different explanations for the mitzvah. A Mishna (Torah commentary) in Tractate B’rachot, Chapter 5, Mishna 3, supports a view that aspects of compassion are beside the point. The Mishna lists three occasions when a person praying must be silenced, and one case is when the worshipper prays to G-d to show him compassion, because G-d’s compassion extends even to a mother bird. In the ensuing Talmudic discussion, Rabbi Yossi bar Zvida explains that in calling attention to the mother bird, the worshipper presents the laws of G-d as “springing from compassion, whereas they are only decrees.” (B’rachot 33b) The foremost Torah commentator, Rashi, in clarifying Rav Yossi’s comment, writes that “G-d did not give us His commandments because of compassion, but rather to place upon the Jews a set of decrees to make them aware that they are His servants.”

A modern Torah commentator, Rabbi Shlomo Riskin, Chief Rabbi of Efrat, has another perspective on the Mishna in B’rachot. He indicates that compassion is indeed the issue and indicates that Maimonides would argue that Rav Yossi reflects a minority opinion. He stresses that G-d is known as Harachaman, the compassionate one, that in the attributes of G-d indicated in the Torah (Exodus 34:6), the first attribute of G-d, after omnipotence, is mercy, and that many examples of G-d’s mercy are indicated in the Torah.

Why, then is the worshipper to be silenced? Rabbi Riskin argues that the Mishna’s ruling is meant to teach us that sending away the mother bird is not a complete act of compassion; the true act of compassion would be if we were forbidden to disturb the nest at all. Rabbi Riskin believes that the permission to take the nestlings after sending away the mother bird is a concession, like the concession that G-d gave for people to eat meat. He asserts that the Torah’s ultimate goal is for us to be so sensitive that we won’t want to disturb the nest at all, but the Torah deals with reality, with the human instinct to take it all, mother and child. Hence, while the commandment to send away the mother bird aims to sensitize us to the moral ambiguities of eating

foul, it can't be invoked as an ideal of compassion based on which we can ask for G-d's compassion.

In spite of Rabbi Riskin's consideration of the limited compassion involved in the mitzvah, the Torah promises a great reward, a long life, to the person who fulfils it. (Deuteronomy 22:7) The only other mitzvah for which long life is promised is for honouring one's parents, the fifth of the Ten Commandments. Many have puzzled over why the same reward is promised for the extremely difficult mitzvah of honouring parents and the relatively simple mitzvah of sending away a mother bird. Perhaps the connection is that when a child sees his parents showing compassion to a mother bird, he or she will be reminded of his obligations to his or her own parents.

But there is an even more incredible reward associated with the mitzvah that we are considering. For the Midrash, commentating on the Torah mitzvah states that, "If you fulfil the law of kindness to birds (by sending away the mother bird), you will also fulfil the law of freeing Hebrew slaves, . . . , and you will thereby hasten the advent of Moshiach." (Deuteronomy Rabbah 6.3)

How can the simple act of sending away a mother bird before taking the nestlings be connected with the Moshiach's time of arrival? Perhaps we can deduce a possible answer by considering Jewish teachings on compassion for animals.

While the Torah places humanity above the animal kingdom and indicates that people are to have dominion (generally interpreted as stewardship) over animals, animals are part of G-d's creation and people have special responsibilities to them. In the Garden of Eden, there was a harmony between people and animals. The important Hebrew term *nefesh chaya* ("living soul") was applied to animals as well as people (Genesis 1:21 and 1:24). G-d even made treaties with animals as well as with people (Genesis 9:9, 10; Hosea 2:20).

Judaism has beautiful and powerful teachings with regard to showing compassion to animals. The following are a few examples:

Moses and King David were considered worthy to be leaders of the Jewish people because of their compassionate treatment of animals, when they were shepherds. Rebecca was judged suitable to be a wife of the patriarch Isaac because of her kindness in watering the ten camels of Eleazer, Abraham's servant.

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

The psalmist indicates G-d's concern for animals, for "His compassion is over all of His creatures" (Psalm 145:9). And there is a mitzvah-precept in the Torah to emulate the Divine compassion, as it is written: "And you shall walk in His ways" (Deuteronomy 28:9). Perhaps the Jewish attitude toward animals is best summarized by Proverbs 12:10: "The righteous person considers the soul (life) of his or her animal."

In summary, the Torah prohibits Jews from causing *tsa'ar ba'alei chayim*,

any unnecessary pain, including psychological pain, to living creatures. Rabbi Samson Raphael Hirsch, an outstanding 19th century philosopher, author, and Torah commentator, eloquently summarizes the Jewish view on the treatment of animals:

“Here you are faced with G-d’s teaching, which obliges you not only to refrain from inflicting unnecessary pain on any animal, but to help and, when you can, to lessen the pain whenever you see an animal suffering, even through no fault of yours.” (Horeb, Chapter 60, #416)

In spite of these beautiful and powerful teachings, the harmony between people and animals in the Garden of Eden no longer exists. The Torah relates that after the flood in the time of Noah, people were given permission to eat meat (Genesis 9:3), directly after G-d indicated that non-human animals would fear and dread human beings (Genesis 9:2). Commenting on these verses, Rabbi Samson Raphael Hirsch stated that the attachment between people and animals was broken, which initiated a change in the relationship of people to the world.

Animals today are treated cruelly in many ways. Rather than being treated as “living souls”, they are often treated as machines, as useful tools from which profits can be made. As a result, modern intensive livestock agriculture is often called “factory farming.” In the United States alone, 9 billion farm animals are slaughtered annually, after being raised in cramped conditions where many are denied fresh air, sunlight, and the fulfillment of their natural instincts. An indication of just how far we have moved from compassion to birds, annually in the United States, over a quarter-billion male chicks are killed via suffocation immediately after birth, because they cannot produce eggs, and they have not been bred to have sufficient meat to justify raising them to maturity.

Judaism teaches that in the Messianic times, the harmony between people and non-human animals that existed in the Garden of Eden will be re-established. As Isaiah stated, it will be a time when “... the wolf shall dwell with the lamb, ... the lion shall eat straw like the ox, ... and no one shall hurt nor destroy in all of My (G-d’s) holy mountain.” (Isaiah 11: 6-9). Based on these verses, Rabbi Abraham Isaac Hakohen Kook, first Chief Rabbi of pre-state Israel and one of the great philosophers of the 20th century, argued that people will be vegetarians during the time of Moshiach, as they were in the garden of Eden.

Judaism teaches that a way to hasten the coming of Moshiach is to start acting out the conditions that will prevail during the Messianic times. For example, there is a teaching that states that if every Jew properly observes two consecutive Shabbats, with proper devotion to G-d and concern about all of G-d’s creatures, this would bring Moshiach.

This may provide insight into the connection that we are seeking: when one applies compassion to a mother bird it will lead to greater concern also for people, and one aspect of this will be freeing of slaves. For, as Maimonides indicates, as the Torah mandates that we should not cause grief to cattle or birds, how much more careful must we be that we do not cause grief to fellow human beings. Finally, this increased compassion for all of G-d’s

creatures will lead to a greater appreciation of the Creator, and hence a greater commitment to performing all of G-d's mitzvot, and finally to that ideal time of justice, compassion, and harmony that represents the Messianic vision.



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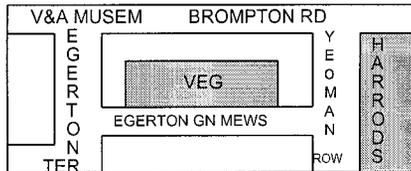
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