

The Jewish Vegetarian

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The Great Synagogue of Florence, Italy
See article page 22-23

לא ירעו ולא-ישחיתו בכל הר-קדשי...

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

The Official Journal of the Jewish Vegetarian and Ecological Society Founded by Philip L. Pick. Registered Charity No. 258581 (Affiliated to the International Vegetarian Union)

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JVS MAGAZINE

Editor: Shirley Labelda

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WHY A JEWISH VEGETARIAN SOCIETY?

Because of 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 flesh foods 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 Subscription UK	£12	USA \$20
Family Membership UK	£15	USA \$25
Life Membership UK	£175	or 5 yearly payments of £40
Life Membership USA	\$275	or 5 yearly payments of \$60
Family Life Membership UK	£275	or 5 yearly payments of £60
Family Life Membership USA	\$385	or 5 yearly payments of \$80

To the Membership Secretary, 853/855 Finchley Road, London NW11 8LX, England.
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 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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TURNING WORDS INTO DEEDS

FREEHOLD PREMISES

THE JERUSALEM CENTRE

Donations gratefully received towards
repayment of the loan on the freehold premises.
£25 Dr & Mrs T.B. London NW4

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 expenses,
all are appreciated and put to good use.

£25 Dr & Mrs T.B. London NW4. £13 Mr R.R. Chigwell, Essex.
£10 Mrs D.R. London N3. £8 Mr W.W. Paignton, Devon.
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£30 Anonymous. £25 Dr & Mrs. T.B. London NW4.
£15 Mr R.J.F. London NW7 in memory of Mr J.H. Frank.
£11 Dhr. V.L.J. Netherlands. £10 Dr H.H Guildford, Surrey.
£5 Mrs L.M. Leeds.

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 Beit Nekofa. POB 80.

DN Safon Yehuda 90830 Tel: (972) 2 5337059 ext 112.
Visitors are always welcome.

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

DONATIONS RECEIVED:

£25 Dr & Mrs. T.B. London NW4. £12 Dhr. V.L.J. Netherlands.
£10 Ms L.J. Edgware, Middlesex. £5 Mrs. L.M. Leeds.

SOCIETY NEWS

WE WELCOME YOU ALL

to

THE PHILIP L. PICK MEMORIAL LECTURE

Sunday 18th March 2007 at 3.00pm

at 855 Finchley Road, Golders Green, NW11

Guest Speaker – Rosalind Berzon

BAHons). Cert Ed(FE).MRIPH.Cert Nutrition & Health. ITEC Dip Anatomy & Physiology

**“YOUR HEALTH IS YOUR WEALTH”
REFLECTING ON PAST TIMES
AND LOOKING TOWARDS THE FUTURE**

*Further information on Rosalind
– her present and past experiences in the March issue*

(A tea will follow the talk – Vegan of course)



WESSEX JEWISH VEGETARIAN GROUP (DORSET, HAMPSHIRE AND WILTSHIRE)

We will be having our 2nd Veggie Chanukah Social in a member's home. Veggies are invited to bring their own special veggie dish to share.

SUNDAY – 17th DECEMBER, 7-10 pm.

**For booking in and further details, please telephone:
Rosalind: (01202) 573633 or Annette: (01202) 511435**

Look forward to meeting friends we have yet to meet!

SOCIETY NEWS

IJVS – JERUSALEM

On Thursday 26th October 2006 the following lecture by Alan Wallis was held at IJVS HQ, 8 Balfour Street, Jerusalem. I am sure this was a most interesting evening.

Cranio-Sacral Therapy

Cranio-Sacral is a unique method of therapy. Its purpose is to create and maintain a healthy physical and mental balance. Cranio-Sacral therapy is a diagnostic and therapeutic method of therapy that targets the central nervous system and the connective-tissue of the body. The central nervous system is located in the spinal column, which extends from the cranium (head) to the sacrum (tailbone) by way of the vertebrae. The name Cranio-Sacral is derived from this physical location.

The cerebrospinal fluid (CSF) surrounds the cranium, the spinal cord, the sacrum and the body's connective tissues. Different sources refer to this fluid as "the fluid of life" or "the essence of life". The cerebrospinal fluid enables unrestricted movement throughout the central nervous system and the related connective tissue. The cerebrospinal fluid flows at a steady rhythm, referred to as the cranio rhythm.

Every impairment or restriction caused by physical trauma, which can be the result of an injury, accident, chronic fatigue or stress related emotional trauma, may disrupt the balance necessary for the body to function properly. In professional terms, the previously mentioned imbalance can cause changes in the cranial rhythm in different areas of the body

The Cranio-Sacral system, not unlike the cardiovascular and respiratory system, affects a great number of bodily functions. The cranial rhythm can be monitored along the central movement axis which extend from the skull (cranium) down to the sacrum, and can also be felt where connective tissue is present, i.e. everywhere in the body.

Cranio-Sacral therapy can be applied to people of all ages, ranging from new-born babies and children, to adults and the elderly. A routine examination of infants can recognize and often remove minor pressures and restrictions caused during pregnancy and birth. The examination is recommended for all new-born.

Cranio-Sacral therapy can also help dealing with problems affecting

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children, such as learning disabilities, attention and concentration disorders, hyperactively, etc. Cranio-Sacral therapy is especially effective for women suffering from menopausal symptoms. Stress and exhaustion can be resolved with Cranio-Sacral therapy.

Alan Wallis was among the first to specialize in Cranio-Sacral Therapy in Israel. He is a great believer in both the therapy and the theory upon which the therapy is based. Alan Wallis has witnessed immense successes during his many therapy sessions.

**For further information regarding any future functions at IJVS HQ.,
Tel: 02-561-1114. Fax: 050-896-5964. Email: ijvsjlem@017.net.il**



*We have a number of Badges and Rubber Stamps
with the 'V' sign – available at £1 for the pair,
which includes postage.
Contact the office regarding payment.*

Dear Shirley,

I would like to thank Inge Sadan for her heart-warming article 'The Matzo Cover' in the March 2006 issue of The Jewish Vegetarian. I was very touched by the moving account of how this precious possession came to symbolise her family's journey through the tragedies and triumphs of life, a tangible link, not only to her Jewish heritage, but to that of humanity itself.

The fact that the Matzo cover found itself finally in Jerusalem, 'after a long Exodus' was the best possible of all endings to this life-affirming tale. I hope that Inge Sadan will have inspired other readers to share their own stories with The Jewish Vegetarian.

Kind regards,

Lon Asmann, Berkshire, UK

HEALTH COLUMN

CAN EXERCISE MEND A HERNIA?

By **EDWIN FLATTO, M.D.**

A hernia is a bulge or protrusion of soft tissue that has forced its way through or between muscles. When your abdominal muscles are well toned and firm, they press on various organs within your body, helping to keep them in their correct anatomical position. When these muscles are allowed to become weak and lose their tone, however, they are no longer able to perform their function efficiently, and any undue strain or pressure inside your abdomen can force your muscles to part at that point.



As a result of this muscular weakness, part of your abdominal contents, generally a section of your intestine pushes its way through the unnatural opening created by your weak muscles and becomes a visible bulge or sack, a hernia.

Excluding injury, all forms of hernia are generally the result of muscular weakness. It should be obvious, therefore, that surgery accomplishes nothing, insofar as removal of causes that are concerned, hence the high rate of recurrence and "complications." For example, it is not uncommon for a hernia to be surgically corrected on one side of the body and shortly thereafter another hernia appears on the opposite side.

In my previous book, **Super Potency at Any Age** (Plymouth Press), I described the correction of hernia through exercise. I am including some of those exercises and giving you additional exercises to prevent hernia from occurring in the first place. Prevention is easier (and more sensible) than cure!

The common assumption that a hernia is the result of heavy lifting is false. Hernias seldom, if ever, develop in weight lifters. It is generally the man who sits in a chair all week and then tries to move a sofa on Sunday who acquires a hernia. If his internal muscles were firm and well toned, he could easily lift the sofa without acquiring a hernia or 'rupture.' A hernia is not necessarily a rupture. It is usually a forced stretching of a natural opening, an excessive separation of muscular tissues. The real cause, therefore, is a weakness of muscles in the abdominal wall permitting the hernia sac to descend, usually resulting from a lack of proper exercise.

Inguinal and femoral hernias account for about 90 percent of all hernias.

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In direct medical inguinal hernia, the hernial sac protrudes through the abdominal wall in the area of Hesselbach's triangle, a region bounded by the rectus abdominis muscle, inguinal ligament, and inferior epigastric vessels. A femoral hernia occurs in a similar but slightly lower position than an inguinal hernia. The same exercises benefit both conditions.

Before the exercises are **stated**, the hernia must be reduced. This is best accomplished by lying on your back and gently coaxing the extruded mass back in to the abdominal cavity through the unnatural opening. (**Caution:** Exercise should not be employed where a reduction is not obtainable.) When this is accomplished, it is best to perform all beginning exercises on a slant board with your head lower than your feet.

If you are accustomed to wearing a truss, remove it before the exercise begins and replace it after your exercise period. As your abdominal muscles become stronger, your original truss may be replaced with one that exerts less pressure and on which the cushion has a flat, instead of domed, surface. If your new truss fails to give adequate support, it may be necessary to go back to the old truss for part or most of the day. Nonetheless, it is advisable to begin using your new truss, even for short periods, as soon as possible.

Eventually, it should be possible for you to stand and walk around without pain or irritation to the hernia, and your truss can be left off for short periods each day, gradually extending the time as your body's natural support returns to normal.

Don't expect miracles overnight! Nature works slowly but does not make mistakes! Repairing and strengthening muscles is hard work and requires perseverance and concentrated, persistent effort. Nevertheless, doing difficult things is good for you! Difficult and impossible are not the same words! Doing things that are difficult strengthens your will power, self-discipline, and self-control. In other words, it also strengthens your mental muscles. And like any other muscles, the more you use them, the stronger they become!

But for those who will steadfastly adhere to the prescribed regimen, your reward may well be success! Good luck!

Here are a couple of exercises for you to try:

Lying on your back with your head lower than your feet on a slant board, slowly raise both legs about 14 inches from the board, now spread your legs apart. If someone is available to help, have him or her give resistance while you are trying to spread your legs. (**Variation:** Try to raise your legs

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while your assistant tries pushing them down.)

Using the slant board, lie on your back with your head lower than your feet. Hold your sides for support. Now raise your knees over your body, and do cycling movements.

Note: Before doing any program of exercise, consult your physician. Because individual metabolisms vary, not everyone can experience identical or optimal results.

(This article has been excerpted from Dr Flatto’s new book, *Miracle Exercises*, available for \$24.95 plus postage and handling, from Plymouth Press, P.O. Box No. 2044, Miami, Florida 33140 USA

This article is reprinted with the permission of Consumers Medical Journal.)



GOOD NEWS FOR BACK PAIN SUFFERERS

A five year study into the treatment of chronic back pain by St George’s Hospital London, finds that “class-based exercises designed to rehabilitate core muscles” – also known as Pilates – are the most effective way to treat back pain and provide on-going improvement.

The popularity of the exercise phenomenon Pilates has been growing steadily over the past few years to become one of the most popular forms of exercise in the UK. Gyms and studios around the country report a huge surge in numbers for the body-toning Pilates classes, while well-known figures including Hugh Grant, Rod Stewart, Uma Thurman, Madonna, John Cleese and Jennifer Aniston give Pilates the celebrity seal of approval.

Now the medical establishment have their say:

The results of a five year study into treatment of chronic back pain by a team at St George’s Hospital London have found that patients who underwent a 10 week physio-led rehabilitation programme of spinal stabilisation had the best outcomes overall. The stabilisation programme involved graded, class-based exercises designed to rehabilitate core muscles – also known as Pilates (full explanation of Pilates below).

The patients participating in the Pilates programme not only benefited from

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reduced pain but had improved function and quality of life, and continued to get better after six months.

Expert Comment:

Sam Farquharson (MSc, BSc Hons, MCSP, SRP, Pilates cert.), is a physiotherapist, Pilates lecturer and founder of Pilates-in-the-Sun holiday retreats (www.pilates-in-the-sun.co.uk)

Farquharson has been a frontrunner in the push to make 'core stability' (the objective of the Pilates approach) a mainstay of physiotherapy treatment for back pain. He says "In the recent past, much controversy has surrounded the provision of different therapies to sufferers of back pain, with national debate over what is and what is not effective. In my own experience of treating patients, I have found that Pilates not only significantly reduces back pain, but also improves the quality of life for back pain sufferers. Following the results of this ground breaking study by the team at St George's Hospital, it is likely that there will be a further ground surge in interest into spinal stabilisation exercises as typified by the Pilates approach.

The good news for back pain sufferers is that Pilates is now widely accessible throughout the UK, is an enjoyable and relaxing way to exercise and has an enormous range of benefits. Pilates not only reduces back pain but also makes the body less prone to injury, improves flexibility, strength and balance, tones the muscles, reduces stress, boosts energy and improves the way the body looks and feels."

WHAT IS PILATES?

Pilates is a series of warm ups, stretches and mat-based exercises which aim to strengthen the core muscles of the stomach, back, neck, shoulders and buttocks.

The Pilates instructor demonstrates engagement of these muscles and then incorporates them in the flowing low impact exercises which are Pilates.

All exercises in the Pilates system engage the 'powerhouse' of the core muscles and use them as a foundation for movement.

Beneficial for people of all ages, aptitudes and fitness levels, Pilates is more than a passing exercise trend. With time and practice, Pilates exercises can:

Improve strength, flexibility and balance.

Tone and build long, lean muscles without bulk.

Challenge 'core' deep abdominal muscles to support the back, creating a

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stronger more flexible spine.

Engage the mind and enhance body awareness.

Condition efficient patterns of movement, making the body less prone to injury and restoring postural alignment.

Reduce stress, relieve tension and boost energy through deep stretching.

Promote recovery from strain or injury.

Offer relief from back pain and joint stress.

Complement sports training and develop functional fitness for daily life activity.

Improve the way the body looks and feels.

For further information contact Marilouise Campbell – 0208 341 5070 or 078111 45037 E-mail: info@pilates-in-the-sun.co.uk



CAN A SPOONFUL OF SUGAR TREAT CANCER?

A leading Yorkshire scientist is trying to develop new drugs by synthesising different forms of the special sugars found in cancer cells. Now, with support from the Association for International Cancer Research (AICR), Dr Robert Falconer will be using his discovery to search for new molecules to stop disease spread.

Dr Falconer, a Lecturer in Medicinal Chemistry based in the Institute of Cancer Therapeutics at the University of Bradford explains: "On the surface of cancer cells there is a long molecule, called polysialic acid, which is made up of about 200 identical simple sugars linked together.

"Polysialic acid has been found on the surface of a number of different human cancers. When these cancer cells start to spread, they appear to get more polysialic acid on their surface. We believe that this helps these cells 'unstick' from their neighbouring cells, so they can start invading the surrounding tissues and move away from the original tumour.

"Our idea is quite simple. If we can stop these cancer cells making so much polysialic acid, they won't find it so easy to spread. Cancers that don't spread, or only spread slowly, are less dangerous and are easier to cure."

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Dr Mark Matfield, AICR's scientific adviser says the surface of cells carries a complex mixture of proteins and sugars. "In the past, most scientific attention has been directed at the differences in the proteins but Dr Falconer is particularly interested in the differences in the sugars found on cancer cells.

"The long molecules of polysialic acid are built up by adding one simple sugar, called sialic acid, at a time to the growing molecule. Dr Falconer will use altered versions of the sialic acid molecule to block the enzymes that build these long polysialic acid molecules."

Dr Falconer has already made several variations of the normal sialic acid molecule. He will chemically synthesise many other different varieties of these unnatural sugars and, with colleagues at the Institute, will test their ability to block the enzymes that build polysialic acid.

Initially, these tests will be carried out using purified versions of these enzymes. Those molecules that are found to block polysialic acid synthesis will then be tested directly on cancer cells growing in the laboratory, to make sure that they have the same effect on the cells. The final stage of the project will be to find out if these molecules, which stop cancer cells making polysialic acid, also stop the cells moving and spreading.

Derek Napier, AICR Chief Executive, says the charity has awarded a three-year research grant of £142,000 to Dr Falconer, which should enable him to identify a number of molecules that block cancer cell spreading. "This is an exciting project and is given in line with AICR's policy of funding the most novel approaches to research worldwide.

"However, there will need to be further analyses and testing – taking several more years – before it is known whether these molecules will make effective drugs to help treat cancer."

AICR

The Association for International Cancer Research (AICR) is a totally independent charity based in St Andrews in Scotland. It has no commercial ties, no links with any particular research institutions and no commitment to follow any particular line of research.

It funds what it considers to be the best researchers and the most valuable studies, wherever they are in the world. This innovative approach to funding research has enabled AICR to contribute significantly to furthering the understanding of cancer.

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Head office Madras House, St Andrews, Fife KY16 9EH, telephone 01334-477910; e-mail aicr@aicr.org.uk; Website: www.aicr.org.uk.

The Institute of Cancer Therapeutics (ICT)

The Institute of Cancer Therapeutics is part of the School of Life Sciences at the University of Bradford and incorporates the Tom Connors Cancer Research Centre. Research themes at the Institute encompass the development of new molecules and describe three broad stages of medicine development: discovery, pre-clinical evaluation and clinical application.

With the opening of new custom-built facilities in early 2007, the Institute will not only build on its extensive, high-calibre research programmes, but will also use these new facilities and it's formal drug development programme to expand its already considerable success in commercial activity.

For more information, visit www.cancer.brad.ac.uk



HELP STOP PUPPY IMPORTS

HELP STOP PUPPY IMPORTS

Puppy farms, which operate mainly in the Republic of Ireland, but also Northern Ireland, are essentially 'breeding centres', where there is little regard for the welfare of the animals involved. Hundreds of pedigree bitches can be kept on the same farm, producing a constant supply of puppies. They are often bred from a very young age and on a frequent basis. A bitch will produce two litters a year, around 16 puppies, which then go on to retail in the UK at a minimum of £300 each. Thus a single animal, confined in a farm shed, never seeing daylight or receiving veterinary care, can generate a lucrative £4,500 a year. And when she becomes too ill to hold or feed a litter, she will be destroyed.



HELP STOP PUPPY IMPORTS

To cut costs, dogs can be crammed into unsuitable kennelling and fed just enough to survive and breed. The appalling conditions in which these dogs are kept include blacked out sheds and scrap cars. In some cases the animals are forced to live in their own excrement and drink from filthy containers. Veterinary care and vaccinations can be inadequate. Some puppies die on the farms, others are removed from their mothers at too young an age. Many of the puppies, which are often ill, are then transported to Scotland in appalling conditions, frequently crammed into cages for the long journey. It is estimated that around 200-300 puppies are imported into Scotland each week.

The dealers who import the puppies then sell them, usually through newspaper/website adverts or to pet shops. Sometimes dealers even sell them in car parks or motorway service stations. People buying these puppies are often unaware that the animals has come from a puppy farm. They can end up with a young dog with physical defects, severe parasite infections, hereditary diseases and/or behavioural problems. In the worse cases, puppies can die within days from serious illnesses such as parvo virus, distemper or gastroenteritis, leaving the owner with nothing but an expensive vet's bill.

Advocates for Animals is working very hard to bring an end, once and for all, to this inhumane practice and are lobbying the Scottish Parliament and Scottish Executive to stop the import of puppies into Scotland. They are conducting undercover investigations to expose the trade and are commissioning a report. They are also campaigning in the media, raising awareness amongst the UK public about this horrendous practice and encouraging people not to buy puppies sold in this way and instead, urging them only to purchase puppies from reputable breeders, or better still, to re-home a dog from a rescue organisations where there are many wonderful dogs in need of a good home. The campaign is supported by the USPCA and ISPCA.

Advocates for Animals receive no government or statutory funding and rely almost entirely on the generosity of their members and supporters to carry out their work. All donations, no matter how large or small, will make a difference and should be sent direct to: Advocates for Animals. 10. Queensferry Street. Edinburgh EH2 4ZY



ISRAEL REPORTING

ISRAEL REPORTING...

The following was received from Orr Shalom in August last, but arrived too late for inclusion in our September issue. Nevertheless we thought we would print it in its entirety as it was very prevalent at that time.

Dear Friends of Orr Shalom in Israel and abroad,
A cruel cycle returns us again to a state of hostilities in which we are forced to fight for our existence, for our right to continue living, loving and creating, to go on...

And once again, only the human spirit will win. Only merit will prevail. Only merit will reveal whether we are capable of enduring the shelling and bombing or whether we will give up, retreat, compromise, fold due to the weakness of the home front.

And when we talk about "man" here, as in any country fighting for its life, we are not referring to some kind of affluent and successful upper percentile, but to a small and well established population segment.

A chain is only as strong as its weakest link. And Israel's weak links are those that we at Orr Shalom care for, work to strengthen so that they can get up and face life's difficulties, so that they can succeed in life and rejoin the family of man.

The war affects us all, some more, some less. Many thanks to Dr Haim Perry and our friends at Yemin Orde, who for many years have been hosting the children who cannot spend their vacations at the homes of their biological parents and are now hosting the children and staff of the family group home of Haifa.

Many of our staff have been called up for army duty and are on the way to the front line or are already there. We are keeping our fingers crossed and we pray for their safe return along with all the other soldiers.

Another work year at Orr Shalom is reaching its end. The concluding discussions conducted for the various programs indicate that the organization has enjoyed a most successful year. Children are growing stronger and improving, parents are becoming empowered. Our hard work has borne fruit, but I am not at all sure that we can enjoy the privilege of glorying in our achievements, or of resting on our laurels.

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The war, it is to be hoped, will end, but the old problems, as well as those caused by the war, will demand continued hard work on our part, a continued investment in our children and our staff. There can be no doubt that we will continue to meet this challenge.

What can be more useful during difficult times than to remember our successes, and the positive outcomes of our efforts.

I was invited by one of our graduates to a dance performance. Zvika, you may recall, grew up at Orr Shalom. He started out in Maon Reut as a problem child from Ashkelon who had no respect for boundaries or rules. He continued at a family residential facility in Mevasseret, and is now living in our facility for graduates who have no family to turn to.

I occasionally tell Zvika's story as an example of the need (and of our rather impressive ability) to tailor an appropriate therapeutic package to each individual child at Orr Shalom (Zvika never did become a good student but when he enrolled in a dance academy he turned into a success story). I also hold Zvika up as an example of a child who needed guidance and assistance even after he left us and was drafted into the army, so that he could continue to progress and become an independent and competent adult (it was because of him that we opened this facility that currently serves 7 Orr Shalom graduates with no familial support).

I was tired, exhausted, but somehow managed to get myself to the beautiful Susan Dellal Center in Tel Aviv, the home of the Batsheva Dance Company. Zvika dances with the Batsheva Ensemble, the Company's incubator for promising young dancers.

And then the magic took hold – I was treated to a wonderful, enchanted evening of modern dance, executed by an unbelievably talented group of dancers, performing a selection of the senior Company dances. A sea of talent – and Zvika was a part of it. There is no way I can describe the thrill and excitement that I felt (and I am not generally much of a dance enthusiast...)

Then the spell was broken, the audience dispersed, and out comes Zvika with a group of beautiful young dancers, laughing, chattering and embracing, and he is one of them. Magic. This is a giant symbol for all Orr Shalom staff and for everyone who deals with children in distress – there is hope, there is a reward.

Zvika is one of the many (hundreds) of graduates of Orr Shalom. Some of

ISRAEL REPORTING

them did very well and quite a few are still struggling. It is not easy to do well anywhere without a supportive family and for many of our graduates, Orr Shalom was and still is their supportive family. Zvika's success is further proof that Orr Shalom has to continue to support many more of its graduates, even though no government funds are available. The Avi Fund helps to support our soldiers and we hope to expand the support and help to any Orr Shalom graduate who still needs us.

1100 children and adolescents are being raised in Orr Shalom frameworks and we have a responsibility to them, to their parents, and to the State of Israel to see to it that they grow up to competent adulthood. Another 200 children and their parents are being cared for at our day programmes aimed at preventing removal from the parental home. Orr Shalom's hundreds of employees and many hundreds of friends in Israel and around the world are the best chance these children have for a better life. Thanks to all of you, and I look forward to seeing you in Israel when you come to visit.

Haim Feingold (Executive Director)

CHILDREN'S CORNER

THE UNLIKELY BURDEN and other stories:

'AFRICANS EDUCATING THE NEXT GENERATION ON ANIMAL WELFARE'

A children's book of short stories aims to transform perceptions of animals in Africa. "Education and awareness are more effective in protecting animals than legislation and enforcement alone," says Nigel Wilson, the World Society for the Protection of Animals (WSPA) Africa director. The book is launching at the Nairobi International Book Fair on 27th September.

A rising population, along with deepening poverty, is putting pressure on Africa's wildlife, working animals and food animals. In turn this impoverishes the humans dependent on them. "There's also lots of evidence that children who have learned to treat animals humanely grow up more empathetic towards other people,"* says Nigel.

Caine Prize winner for African writing, Yvonne Owuor says: "This little book is a small but important step in reclaiming the intrinsically African sense of inter-species tolerance and co-existence."

CHILDREN'S CORNER

The stories highlight the symbiotic relationship between humans and animals. For example, *The Batwatcher* explains how protecting animal habitats protects our own environment. In *The Unlikely Burden*, the village bully is forced to accept help from a donkey he has mistreated. *Pygmy Hunted* describes the pressures causing people to hunt wild animals for the bush meat trade.

11 year old reader Andrea Kenneth from Nairobi says: "The goats were funny and the book made me wonder how it is to be a goat. Some of the stories go from sad to happy and some leave you in suspense – I like that."

The anthology for children aged 9 – 14 looks set to become an approved school text book in many African countries, thanks to the activities and discussion plans included. WSPA has distributed the book to schools in ten countries with a grant from the World Animal Network. Yvonne Owuor says: "Read this book with your children!"

"Given the value of humane education for animal welfare, environmental awareness and respect for other people, WSPA is working with various ministries of education to get it included in school curricula and teacher training courses," says Nigel.

Some of Africa's most celebrated authors have contributed unpublished stories free of charge, including Jomo Kenyatta literature prize winners Ken Walibora and Ruth Wairimu and journalist Rupi Mangat. The illustrations are by a young Kenyan artist, Kevin Ameyia.

People in the UK can order copies from Cana Publishing (www.canapublishinguk.com). 5% of proceeds go to WSPA's education programme in Africa.



'THINK PINK' WITH EASY-GROW SPROUTING RED CABBAGE SEEDS

If you're looking for the health story of the year – and a great way of getting kids interested in growing and eating vegetables, even in winter – then think 'pink' cress.

These nutrient-packed shoots might look like pink cress, but they're actually sprouting red cabbage



CHILDREN'S CORNER

seeds. And, added to sandwiches and salads, one of the easiest, and delicious, ways of "noshing" all the vitamins and minerals associated with hard-to-disguise cabbage.

So even when there's not much going on in the vegetable plot, they're a great way of keeping the harvest going all year round.

Marshall's seed expert Pat Hubbard said: "There's a lot of research underway looking at the amazing properties of sprouting seeds. Trials have already shown that eating sprouts regularly can boost the immune system and have a great improvement in general health, helping to combat tiredness and stress and even help fight serious illness.

"Sprouting red cabbage seeds are also reputed to have the highest concentration of vitamins, minerals, enzymes and other nutrients per unit of calorie than any other food."

Red cabbage seeds are delicious in stir-fries, soups or omelettes and are especially good raw in salads and sandwiches. They can be used in the same way as shredded lettuce to add to all sorts of dishes. Sprouting seeds are especially useful in winter when there is less choice of fresh, home grown produce.

HOW TO SPROUT SEEDS

STEP 1

You don't need any special equipment, just a jar with a mesh covering so the seeds can drain freely. Or you can grow them in hessian or cotton bags.

STEP 2

Place some seeds inside the bag; soak for the required time, drain and leave. Rinse the bag once a day by swishing in a bowl of fresh water and allow to drain.

STEP 3

Repeat the rinsing and draining procedure each day until the seeds have sprouted. Once sprouted, store them in a plastic bag in the fridge rinsing every couple of days.

Sprouting Knowledge

Red Cabbage – Packed full of nutrition with a mild flavour. A colourful addition to sandwiches and salads.

Broccoli – Milder flavour than mature broccoli.

CHILDREN'S CORNER

Alfalfa – Lovely mild taste.

Fenugreek – Use for salads or in cooking, a stronger spicy flavour.



PARENTS ARE COOKING UP POOR DIETS FOR THEIR CHILDREN – TV Chef James Martin campaigns to get parents cooking for kids

Millions of busy parents are endangering the health of their children by resorting to serving junk food at home because they haven't got time to prepare proper meals, according to new research. Almost 40% of parents admit the family ends up eating "unhealthy food" because of time pressures. And although 85% agree that involving children in the cooking process will help them form healthy eating habits, less than half of UK parents actually put that into practice. The stark facts emerged from a survey of 1,500 parents by the canned food trade association Canned Food UK. The poll revealed that almost a third of parents spend only half an hour preparing the evening meal.

Mums and dads in Northern Ireland and Scotland are most likely to serve unhealthy grub because of time constraints (53% and 45% respectively). London parents are most likely to involve their youngsters in cooking, with over 20% saying they cook with them twice a week. The survey also revealed that there is widespread ignorance among parents about the Government's '5-a-Day' scheme to promote healthy eating.

A staggering 80% of people think only fresh fruit and vegetables contribute to the recommended '5-a-day' – but canned, frozen and dried fruits and vegetables all count and provide strong nutrient content to the diet. Now TV Chef James Martin has joined forces with Canned Food UK chiefs to launch the Off The Shelf campaign to help educate parents on how they can cook quick, healthy meals for their kids. He said: "There is no excuse for staying out of the kitchen, other than laziness. We need to get parents cooking again, or their bad habits will be those of the next generation as well. There is a lot of debate around poor nutrition within schools, but parents seem to be getting away with serving up junk food at home. More importantly, healthy meals can be created by parents for their children simply at home, using inexpensive and everyday food items, such as baked beans, tomatoes, vegetables, rice, pasta and vegetables."

Parents can get their free copy of a factfile from www.cannedfood.co.uk

THE GREAT SYNAGOGUE, FLORENCE

THE GREAT SYNAGOGUE OF FLORENCE, ITALY.

The magnificent Great Synagogue in Florence, one of the most beautiful in Europe, was established thanks to the money donated by David Levi, a member of the local Jewish community. His legacy culminated a long fundraising campaign started in 1840, following the opening and destruction of the Florentine ghetto. The synagogue was built according to the plans of architects Marco Treves, Mariano Falcini and Vincenzo Micheli, all winners of the competition published by the Community Council in 1874. The construction continued for eight years between 1874 and 1882 within a public park on Via Farini, in the Santa Croce district, not far from the historic center of the city. The inaugurating ceremony on October 24, 1882 was attended by many notable personalities, among them Rabbi Jacob Maroni, then the Chief Rabbi of Florence.

As it was intended to serve the local Sephardi community of Florence, the design selected for the Great synagogue of Florence includes many architectural motifs that have been borrowed from the Moorish traditional architecture of Spain. Marco Treves, the only Jew among the team architects, is thought to have been the main artistic force of the three, although some professors of the Florentine Academy were also consulted.

On top of the Great Synagogue of Florence is a massive central dome that rises to a great height inspired as many other elements in the building by the edifice of the Hagia Sophia church in Constantinople (Istanbul). The façade uses two distinct types of marble in order to harmonize with the surrounding architecture and has two octagonal turrets, between which are three horseshoe-arched entrances. The windows and arches of the interior and their ornamentation are also reminiscent of the Moorish style, while the motifs appearing throughout the structure are inspired by a variety of sources. However, the general impression is one of a mostly Moorish style structure.

The interior was painted by Giovanni Panti, a local artist. The decoration uses gold plating to enhance the Moorish style motifs. In addition the building boasts inlaid marble floors, rich mosaics and stained glass windows. The Bimah, on a raised structure, stands in front of the Holy Ark.

The wealthy community who built this synagogue, was first established in 1437, when Jewish financiers were invited to settle in Florence under the protection of its rulers. The Jews became moneylenders, merchants and dealers in foreign trade. Many worked in the learned professions,

THE GREAT SYNAGOGUE, FLORENCE

especially medicine, and Jewish doctors were registered in the physicians and pharmacists association. Jewish cultural life in the city was influenced by the achievements of Florentine culture; at the start of the modern era, Jewish literature and Jewish learning flourished. Upon the incorporation of Tuscany into the Kingdom of Sardinia in 1859, Jews received full rights as citizens. In 1899, the rabbinical college was transferred from Rome to Florence, under the leadership of Rabbi Samuel Hirsch Margulies, and the community became a center of Hebrew culture in Italy.

The synagogue was damaged in August 1944 when the retracting Germans and Italian Fascists tried to destroy it. Their plot failed mainly thanks to Italian partisans who managed to diffuse most of the explosives. After World War 2 it was renovated and restored and is open to worshippers, but even today bayonet marks are evident on the doors of the Holy Ark, dating from when the building was desecrated and used as a stable and warehouse. A stone monument outside the synagogue commemorates the names of 284 Jews deported from Florence during the Holocaust.

The furniture, frescoes, the library and all 90 Torah scrolls suffered greatly when the synagogue was again damaged during the catastrophic flooding of 1966. It was later restored thanks to contributions from many communities in Italy and abroad.

If and when you next visit Florence, why not pay a visit to the synagogue. The address is: Via L.C. Farina 4, 50121 Firenze. Italy. Phone: 39-055-2346654. Fax: 39-055-241811.



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HON ACCOUNTANTS TO THE INTERNATIONAL JEWISH VEGETARIAN SOCIETY

THE GOLF WIDOWS

THE GOLF WIDOWS

By DERRICK COHEN.

(A satirical glance on two women's search for identity)

They were members of this unique ladies only club know as "The Merrie Golf Widows Foundation". But unlike the other wives and girl friends of Surrey's illustrious Jewish Golf Club where the game was played with a "Hameshe" passion and the golf balls marked with the Star of David, Bluma and Bella hated the sight of golf, and refused to accompany their spouses on their jaunts. But the socials they didn't mind. So they were left to their own devices. Every weekend they took themselves Up West and engaged in their favourite pastime, eating out and buying clothes. But the more they indulged their bellies the bigger they got and larger became the sizes!

They had now become "Shopaholics" with unsatiated appetites and were known to the other "Streford Wives" as "The Two Fat Ladies". When their hubbies were participating in golf tournaments and were away a lengthy time, what would they do? Why – saunter down to Bourmansville on the South Coast and stay at "The Olde Ambrosia Hotel" along the East Cliff where they would fress and fress with countless other obese folk! Their main retail therapy, taking place at Evans, the Outsize Shop.

The two "B's" were unhappy with this situation and had booked into a health farm on America's Key West where they had heard wonders were performed for overweight "Red Hot Mommas" hoping a months treatment and loss of weight would bring their husbands back into their lives. So there they were being briefed by the manager of this luxurious health spa amid fantastic surroundings that boasted 365 days sunshine yearly. "Welcome from Blighty" to "Paradise Found" he said. "Here you will lose your waistlines, your monies and your unhealthy appetites. You will be under medical supervision and constantly monitored as to progress. As for your diet, for three weeks you will be getting three oranges per day with three cups of herbal tea, then on the fourth week you will be weaned on to foods which will hopefully become your regular diet for ever. You won't be disappointed by the results, but remember **no cheating!** They both gasped in horror. "Three oranges per day. Heaven help us". The next morning the two limey lassies were in the dining room staring at the quota of oranges whilst studying the day's schedule. Moaned Bluma "All that money for three oranges, these must be the most expensive oranges in the world". "Don't grumble" quipped Bella "The daily massage is first then the menu and then the sauna. We have beauty treatments and

THE GOLF WIDOWS

gentle exercises, there is so much going on. We will meet in the hot tub after the massage”.

An hour or so later the girls were leisurely soaking in the jacuzzi “Well how did the massage go?” said Bluma. “Heavenly” answered Bella. “The moment I set eyes on that lanky blonde Texan I went weak in the knees and his nimble fingers sent shivers down my body as he played piano concerto up and down my spine. It was rhapsody in blue. What was your guy like?” “Mmm, wow what a hunk. Six foot four and twice as broad with bristling muscles, a perfect specimen of the coloured race. My imagination was running wild! When he pounded my thighs with those massive fists, it was like the rhythmic thumping of those booming drums from Cole Porter’s Begin the Beguine! We will definitely enjoy it here. Mind you, I could murder a salt beef sandwich right now!” It didn’t take long for the weight to rapidly fall and with the daily massage exuding exotic fantasies, Bluma and Bella were in ecstasy.

By the end of the month’s treatment they resembled skeletons (would their husbands now notice them!) “Well” said Bluma as they giggled to each other on the plane going home admiring their slim figures. “Wasn’t it smashing. Fabulous fabulous, ooh that lanky blond Texan – rhapsody rhapsody.” “And that beautiful negro” said Bluma “Yummy Yummy.” “Oh well” said Bella “back to crummy Bourmansville but I won’t stay at The Ambrosia, it is so outdated, full of ceramic furniture falling to pieces. Even the renowned Ambrosia Rice Puddings are tasteless. I would sooner go veggie at a goishe place.” “Won’t be necessary” said Bluma “we can stay at this new hotel called “The Alicia Gardens. I hear it is the cat’s whiskers. Very posh Glatt Kosher, five star cuisine with Cordon Bleu chefs. They even offer discounts to practically everything. Just imagine 50% off at Dayco and guess what, we get to use the biggest health spa gym in town. My friend Beryl raved about those two hunky masseuses, one is a tall lanky blond Swede and the other a powerful muscle bound African from the Ivory Coast.” “Wow” said Bella dreaming of the lanky Swede. “This has to be Nirvana. Instead of going Up West we can come down every weekend. Think of all that cut price shopping, breath taking massages, loads of luscious food! I just can’t wait!”



CHICKEN RITUAL IS FOUL

The following article appeared in *The Jerusalem Post* – September 2006 and was sent to us by W. Sulzbacher – Jerusalem.

CHICKEN RITUAL IS FOUL, ANIMAL RIGHTS GROUPS SAY 'Kapparot' pre-Yom Kippur ceremonial slaughter divides halachic sources, too.

BY NATHAN THRALL

An ancient ritual that has survived the opprobrium of some of the most prominent halachic authorities is facing a modern activist movement, as animal rights groups challenge the pre-Yom Kippur practice of "kapparot." The practice was carried out across the country as it has been for years.

On a hot afternoon in a semi-shaded alley of Jerusalem's Mea She'arim open-air market, two jaundiced hens squawked in the clutch of a stooped haredi man as he scuttled after an escaped rooster with his free, outstretched hand. "He's getting away!" yelled the man's pregnant wife, just before he grasped the rooster.

Clasping the necks of the three fowl with both hands, the man swung them clockwise around his wife's head. His faint incantation reflected the hope of devotees who practice kapparot, which is to transfer their sins onto the swinging fowl: "This is my exchange, my substitute, my atonement. This rooster shall go to its death, but I shall go to a good long life and to peace."

On the alley's stone walls, high above the tall stacks of plastic cages, most brimming with live fowl and covered in excrement, posters advertised the chickens' price: NIS 50 to donate a chicken to charity; NIS 55 to take a chicken home. Beneath one of these signs was the room to which throngs of haredi men had brought their birds for slaughter. Its ceiling was covered in feathers, and blood leaked from the platinum table behind which the chicken-slayer stood. Children looked on unperturbed as their parents dispassionately delivered fluttering fowl to the slaughterer's short blade.

The haredi shohet, his smock slathered in feathers and blood, grabbed the birds in the same manner each time. He first clasped their wings behind their backs, then pulled them supine and yanked their heads further back. He plucked a tuft of hair from their necks, slit the newly bare patches, pinched their beaks shut, and dropped them headfirst into one of the table's 21 open receptacles. Most of the birds continued to jerk and struggle, sometimes for well over a minute, before being placed on a mechanized defeathering rack, declawed and gutted.

CHICKEN RITUAL IS FOUL

Scenes like these draw protests from critics such as the group Anonymous for Animal Rights, who protest not only the slaughter itself but the manner in which the chickens are raised and held prior to slaughter. "Sometimes the chickens are held for hours or even for days in crowded cages without food or water," said Reut Horn, a spokesman for Anonymous for Animal Rights.

Ashkenazi Chief Rabbi Yona Metzger responded to such criticisms in a press release. In his statement, Metzger called on local rabbinites to protect the poultry used in kapparot and underscored the Torah's requirement to treat animals with respect.

Yet animal rights groups like Anonymous and Hakol Chai believe scriptural evidence bolsters their arguments against the kapparot ceremony entirely. Hakol Chai points out that kapparot is not mentioned in either the Torah or the Talmud. Quoting the Encyclopedia Judaica, Hakol Chai's Web site states, "Several Jewish sages strongly opposed kapparot. Rabbi Solomon ben Abraham Aderet, one of the foremost Jewish scholars during the 13th century, considered it a heathen superstition. This opinion was shared by the Ramban (Nachmanides) and Rabbi Joseph Caro, who called it 'a foolish custom' that Jews should avoid."

Others contend kapparot has deep roots in Jewish scripture.

"Look, the idea of sacrificing an animal in place of yourself – the scapegoat – exists in the Torah," said Rabbi Professor Daniel Sperber of the Department of Talmud at Bar-Ilan University, "The original scapegoat was a national scapegoat. Kapparot is a personal scapegoat – scapegoat or scapechicken, whatever you wish to call it. But the practice of kapparot as we now know it dates from the Gaonic period roughly the 7th or 8th century CE."

For Yossi Cohen, visiting with his wife and children from Winnipeg, Canada, and participating in kapparot for the first time, the sacrificial aspects of the practice were less important than the traditional and the philanthropic. "It's something I've always seen in photographs but never in real life," Cohen said. "So how can you not participate in that? It's not as if they're taking the chicken and throwing them in the garbage can. Many people, like us, will give them to charity.

Joe Krauss, a young Orthodox man visiting Mea' She'arim from London, said he planned to practice kapparot in the early morning before Yom Kippur. When asked what he thought about Hakol Chai's claim that the Ramban opposed kapparot, Krauss said: "It's the first time I heard about this. I don't

CHICKEN RITUAL IS FOUL

think he thought that. I really doubt it. But there are other ways to do it. You don't have to do it with a chicken."

Hakol Chai spokesman Tali Lavie agreed with that statement. "We don't think you need to kill innocent animals to redeem yourself," he said. "The public can do other things that do not harm animals and still have their religious necessities fulfilled. You can give money, not chickens, to children."

Anonymous for Animal Rights led a protest against kapparot in Tel Aviv's Carmel market. "A lot of people that sell these chickens, they poured water on us," said Anonymous's Horn. "In the end, their violence against animals becomes violence against human beings."

Horn said few of the protesters were secular. "The objection to kapparot is coming from the religious people themselves," he noted. "At Yom Kippur we ask for mercy for ourselves. It's absurd that we behave so unmercifully to these creatures."



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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.

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.**

TRAVEL

TRAVEL

We have been advised by Debbie Green of the following restaurant the 'Village Green' situated at 33. Jaffa Road, on the edge of the historic Nahalat Shiv'a quarter in Israel.

It is a haven of delicious food and inviting friendliness in the centre of the city, and provides the ideal solution for breakfast, lunch, supper or an in-between snack. The Village Green has a well deserved reputation based on experience gained from running successful vegetarian restaurants since 1980. The cuisine is inspired by many sources – ranging from North American, Europe, Asia, the Mediterranean countries, the Middle East to North Africa.

As a result, dishes such as quiches, baked tofu, ratatouille, seaweed pie, lasagna, humus, Greek salad, broccoli soup and miso soup, all co-exist harmoniously in the menu and provide great satisfaction to hundreds of diners each day.

A delicious array of home-baked cakes and desserts, plus excellent coffee, chocolate and herbal teas, make the Village Green a great café option.

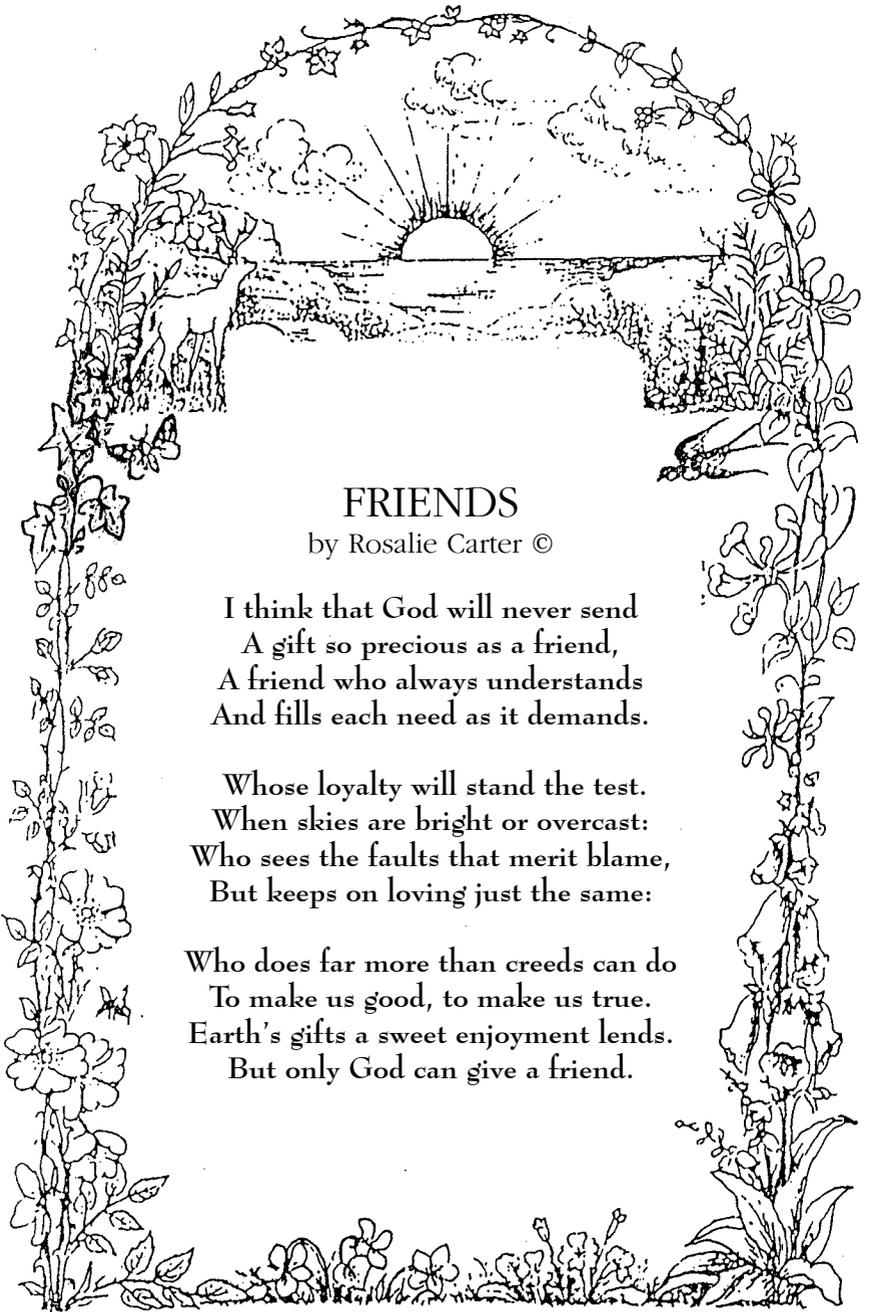
It has a Kashrut Licence, and is Kosher lemehadrin under supervision of Beit Din Zedek Betz in Jerusalem. A full-time mashgiah oversees every aspect of kashrut with great care and diligence.

The menu changes daily and even during the day the cooking and baking on the premises continue according to the seasons along with the enthusiastic inspiration of the professional staff. There is a wide variety of soups, quiches, pies, stuffed vegetables, burgers, blintzes, casseroles as well as the usual salad-bar and selection of mouth watering deserts.

So next time you are in Israel why not pay them a visit. They are open Sunday to Thursday 9.00am-11-00pm Friday 9.00am-2.30pm during the winter and 3.30pm during the summer. Telephone: 02-6253065. Fax: 02-6253062. Email: villagegreenyaf@hotmai.com

**New IJVS E-mail Address
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POEM



FRIENDS

by Rosalie Carter ©

I think that God will never send
A gift so precious as a friend,
A friend who always understands
And fills each need as it demands.

Whose loyalty will stand the test.
When skies are bright or overcast:
Who sees the faults that merit blame,
But keeps on loving just the same:

Who does far more than creeds can do
To make us good, to make us true.
Earth's gifts a sweet enjoyment lends.
But only God can give a friend.

COOKERY CORNER



Denise Phillips

DELICIOUS WINTER RECIPES FROM DENISE

It is now clear from the dark nights and cold mornings that winter has arrived and with it comes a tendency to stay at home and entertain rather than going out on a wet and windy night. I like to compensate for the cold with warming comfort food such as soups, stews, risotto, and nursery puddings.

LINGUINE WITH TOMATO, ROCKET AND OLIVE SAUCE

The secret of very good Italian food lies in its simplicity and in using only the best quality ingredients you can buy. This dish is an excellent example of exactly this. Organic tomatoes on the vine, authentic Italian – made pasta with the deli counter olives, as opposed to the tasteless tinned variety, will provide a truly tasty Italian pasta experience.



Make this as a starter and served twirled on a small plate or as a larger portion for a main course lunch or dinner. Complete with a drizzle of Italian extra Virgin olive oil. Deciding which olive oil is best is like choosing which bottle of wine you prefer as it is a question of personal preference. However olive oils that are made in Tuscany and Umbria have an excellent range. They may vary in flavour from strong and fruity to peppery and even slightly bitter. If you have the opportunity do some experimenting!

Preparation Time: 10 minutes **Cooking Time:** 10 minutes

Serves: 4 people

Ingredients

400g dried or fresh linguine – use spaghetti if unavailable; 6 vine-ripened

COOKERY CORNER

tomatoes – preferable organic or from the garden! – skinned and deseeded; 2 tablespoons extra virgin olive oil – plus extra for drizzling; 100g marinated black olives; 50g bag of wild rocket salad (buy unwashed it is a lot cheaper!); 4 tablespoons grated Parmesan cheese; salt and pepper – to taste

Method

- 1) Put a large saucepan of salted water on to boil.
- 2) Plunge the tomatoes into a separate pan of boil of boiling water for 2 minutes. Pierce with a knife, then drain the water and remove the skins. Cut in half and remove the seeds. Roughly chop and set aside.
- 3) Add 2 tablespoons of extra virgin olive oil to a bowl, add the rocket, olives and tomatoes. Season and set aside.
- 4) Cook the linguine in the boiling water according to the packet instructions or until al dente.
- 5) Drain and add the tomato mixture with the Parmesan cheese, tossing to coat.

To Serve the Stylish way: Add some finely chopped chilli and a drizzle of extra virgin olive oil and a dusting of black pepper.

GOLDEN VEGETABLE SOUP

The soup is semi-liquidised; this allows the vegetables to be seen within the soup –though if you are trying to camouflage the vegetables for children then you can fully liquidise it.



This soup is packed with the goodness of the winter root vegetables. I have given the soup a little modern touch by garnishing it with some toasted cashew nuts. The crushed cashew nuts can be roasted in salt and pepper, chilli spice, cumin or coriander for a little extra flavouring. Just heat the oven to 200°C/400°F/ Gas mark 6 and roast for 10 minutes in your favourite flavouring and then roughly chop before sprinkling on top of the soup.

Preparation Time: 20 minutes **Cooking Time:** 20 minutes

Serves: 6 people

Parev – Can be made in advance – Will freeze – Pesach friendly

COOKERY CORNER

Ingredients

2 onions – peeled and sliced; 2 tablespoons olive oil; 1 medium sized swede – peeled and roughly chopped; 2 potatoes – peeled and roughly chopped; 6 carrots – peeled and sliced into rounds; 1400ml vegetable stock; salt and freshly ground black pepper – to taste

For the Garnish

75g cashew nuts – roughly chopped

Method

- 1) Heat the olive oil in a large deep saucepan.
- 2) Sauté the onions for 2 minutes and then add the chopped swede, potatoes and carrots.
- 3) Pour in the vegetable stock and bring to the boil.
- 4) Simmer for approximately 20 minutes or until the vegetables are soft.
- 5) Liquidise 4 ladles of soup and then return to the saucepan. Season to taste.

To serve the stylish way: Heat the soup well and garnish with chopped cashew nuts.

BUTTERNUT SQUASH AND CAULIFLOWER BAKE

I am always looking for new ways of enticing my children to eat different vegetables so that they get a balanced diet.

This butternut squash and cauliflower bake is a great combination and makes a pleasant compliment to most

roast dinners, fish dishes or as part of a hot buffet meal. It freezes well so if time permits make double and freeze one to keep for another time. Other vegetables like carrots, pumpkin, broccoli and swede make delicious alternatives.

As well as being parev, it is also Passover friendly so keep this recipe for then!

Preparation Time: 15 minutes **Cooking Time:** 40 minutes **Serves:** 8 people

Ingredients



COOKERY CORNER

1 kg butternut squash – peeled and sliced; 1 kg or approximately 2 medium sized cauliflowers – core removed and split into florets; 2 teaspoons ground cinnamon; 1 teaspoon baking powder; 4 eggs; 2 egg whites; sea salt and freshly ground black pepper – to taste

Method

- 1) Cook the butternut squash and cauliflower in separate saucepans until soft. Drain and set aside.
- 2) Whisk the eggs until thickened; add the cinnamon and baking powder.
- 3) Pre-heat the oven to 180°C/350°F/Gas mark 4.
- 4) Place the cooked butternut squash and cauliflower into the magimix and whiz together until smooth. Season well.
- 5) Combine the butternut squash and egg mixture together. Pour into one large ovenware dish roughly 34cm /13 inches x 24cm/ 9½ inches or 2 smaller ovenware dishes. (Use one and freeze the other for another time!)
- 6) Cook the bake for approximately 40 minutes. It is cooked when the mixture is completely set and puffy.

To Serve the stylish way: Dust the top with ground cinnamon just before serving.

LEARN TO COOK – THE STYLISH WAY

My popular Cookery Demonstrations are the ideal, yet informal way of adding to your cookery skills. These comprehensive “hands-on” classes, presented in my trademark simple but stylish manner, will enhance your love of food and add to your cooking repertoire. Pick a theme and see the difference it will make. Choose from:

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Thursday	8 February 2007	Easy Chinese Cooking
Wednesday	7 March 2007	More Ways with 5-A-Day
Thursday	8 March 2007	More Ways with 5-A-Day
Thursday	15 March 2007	Pesach Family Cooking

Venue: Northwood, Middlesex
Time: 10.00 am – 1.30 pm
Cost: £50 per class. All materials provided
Booking: Call Denise Phillips on 01923 836 456

COOKERY CORNER

CINNAMON CHANUKAH DONUTS

When I think of Chanukah, the two favourite foods that come to mind are hot donuts and latkes. The story dates back to the times when the Syrian King Antiochus was beaten by the Maccabees and on reclaiming the Temple, the oil miraculously lasted for eight days instead of one. Fried foods are not necessarily the top of the list for healthy eating, but the use of olive oil in our daily diet has been researched with positive effects.



Dr Dimitrios Trichopoulos, chairman of the Department of Epidemiology, Harvard University School of Public Health

“Olive oil has a protective effect against some types of malignant tumors: prostate, breast, colon, squamous cell, and oesophageal.”

Frank Sacks

Harvard University School of Public Health

“An olive-oil-rich diet is more effective than a low-fat diet in controlling and treating obesity. Moreover, it leads to longer-lasting weight loss and it is easier to keep to because it tastes good.”

On the basis of these quotes and there are numerous more positive studies perhaps the frying for Chanukah does have to be perceived as the ‘unhealthy’ festival!

This year I have written this traditional recipe with a slight twist and have added a teaspoon of cinnamon. These should be made and eaten fresh.

Preparation Time: 15 minutes plus 2 hours 20 minutes for rising

Cooking Time: 10 minutes **Makes:** 25

Ingredients

1 sachet/1 tablespoon sachet dried yeast; 550g/4 cups strong white flour; 1 teaspoon ground cinnamon; 350ml/1½ cups warm water; 125g/½ cup sugar; 1 teaspoon salt; 4 tablespoons strawberry jam – optional; 1 litre/4 cups vegetable oil – for frying

Dusting: 125g/½ cup granulated sugar with 1 teaspoon cinnamon

COOKERY CORNER

Method

- 1) Dissolve the yeast in the warm water and leave for 5 minutes.
- 2) Using a mixer, add the salt, sugar, cinnamon and gradually add the flour until you have a non-sticky dough.
- 3) Put in a lightly oiled bowl, cover with cling film and leave to rise in a warm place until doubled in size – approximately 2 hours.
- 4) Turn dough out onto a floured work surface. Cut dough into 25 pieces. Shape with floured hands and place on a lightly floured plate.
- 5) Leave to rise for 20 minutes.
- 6) Heat the oil in a deep fat fryer to 190°C/375°F or a large deep saucepan.
- 7) Carefully drop several donuts at a time into the hot oil. Cook for 3 minutes per side. Turn and brown on the other side.
- 8) Remove with a slotted spoon, place on a paper towel. Cool slightly
- 9) If filling the donuts with jam, insert the point of a knife into one side of the donut. Put the jam in a piping bag and fill the donut.
- 10) To finish, roll in sugar.

To serve the stylish way: Stack them up high on a plate and dust with some cinnamon sugar.

WESSEX JEWISH VEGETARIAN GROUP

Dear Readers.

Is there any reader interested in belonging to a 'Wessex Jewish Vegetarian Group?' (We would be affiliated to The Jewish Vegetarian Society. Headquarters in Golders Green. London NW11. We meet, say, four times a year – Spring – Summer – Autumn and Winter for socials, picnics, walks, talks and exchange of recipes. We invite all ages to join us.

**If you are interested, telephone Rosalind Berzon - 07715 419 193 leaving your name and telephone number
Looking forward to meeting friends we have yet to meet!**

HALF PRICE BOOK SALE

Jewish Vegetarian Cooking by Rose Friedman

- First Edition -

£2.50 including P&P

NATUROPATHIC DOCTOR



We would like to welcome Graham Montague as a member of The International Jewish Vegetarian Society. Graham, who is a Registered Osteopath, studied at the College of Osteopathy at the time when the late Joe Goodman was Dean.

NATUROPATHIC DOCTOR ENJOYS ROLE AS PART OF WELLNESS TEAM

Graham Montague, a member of the Bloomingfoods East Wellness staff, has a long history as a naturopathic practitioner and co-founder and director of the London College of Naturopathic Medicine and Health Science in Bloomington, Indiana. USA., Graham spent last May and June teaching homeopathy and craniosacral therapy there before returning to his home country for an extended visit.

Graham qualified as a naturopath at the Institute of Alternative Medicine in London in 1984, going on to earn a Doctorate in Naturopathic Medicine from the International College of Natural Health Science (also in London) in 1988. He later completed a diploma in craniosacral therapy. An internship in paediatrics led to work as an osteopathic primary care practitioner. Along the way Graham also practised natural medicine at The Jewish Vegetarian Society Headquarters.

“All of these modalities – naturopathy, osteopathy and homeopathy – are based on a belief in the capacity of the body to heal itself” explains Graham. “Naturopaths use remedies and recommendations for creating habits of healing and self-care conducive to physical, mental and spiritual wellness.”

Graham moved to rural Indiana in 1998, living “a quiet and peaceful life” as a naturopathic physician among the Amish. He also tended a small biodynamic market garden in rural Paoli. He now works in Bloomington, practising at the Center for Wholism on North Walnut Street.

Besides working part-time in the Bloomingfoods East wellness department, Graham offers workshops through Community Education. “I am here at Bloomingfoods to give information and help educate customers (never to advise personal cases in the store) in the area of wellness. Since almost everyone I know comes in on a regular basis, it is a most pleasurable occupation. Please introduce yourself the next time you see me in the wellness aisles.”

For further information visit www.bloomingfoods.coop.

Email: montagueND@hotmail.com

THE GREAT VEGGIE QUESTION

THE GREAT VEGGIE QUESTION

Is a diet without meat really more healthy?

YES says retired GP Dr David Ryde.

Dr David Ryde has been a vegetarian and a vegan – someone who eschews all animal products for the best part of his life. At the age of 78 he still swims and cycles.

When I first became a vegetarian I kept a low profile because I felt people might think it was eccentric for a doctor. But then I kept discovering others and I noticed they were all slim. I began recommending vegetarian and vegan diets to my overweight patients and got startling good results, far better than from any slimming clinic.

In 1982 I had a patient whose angina was so bad he could not get from the car park to the surgery without having to stop and take a tablet. I suggested he started to eat the way I ate. Within a month he was walking to the surgery from his home a mile away. Shortly afterwards he and his wife moved away to be near their daughter, but she rang me a few months later to say her father was a new man. Since that incident I had many more patients like that.

I knew this could not be a fluke, so I started looking into the biochemistry of it all. If you take a blood sample from someone who has had a standard affluent society meal, the serum is foggy with fat particles and the red blood cells stick together in clumps.

In a vegan the serum is translucent and red cells remain separate, which means the blood can take up more oxygen and diffuse it to the tissues better. Vegans and vegetarians also have much lower cholesterol levels. You need much more stomach acid to digest animal protein rather than plant protein – carnivorous animals produce ten times what we do – which has implications for acid dyspepsia.

Patients with chronic indigestion have seen it clear up within a week or two of changing their diet. One woman with gall bladder problems found her pain disappeared completely after she switched. It has also been effective for patients with late onset diabetes.

People say “Where do you get your calcium from if you don’t drink milk? Where do you get your protein from if you don’t eat meat?” Well where does the cow get her calcium from, or the bull? They get it from vegetation. All the big powerful animals with massive bones – the horse, the elephant,

THE GREAT VEGGIE QUESTION

the gorilla, the rhino – are plant eaters.

They also worry about iron, but too much iron means the reserves can act as free radicals which damage the cells. Cancer is more common in meat eaters, as are liver and kidney disease. I am convinced our digestive system – from the shape and movement of our jaws to the length of our bowels – is designed for plant eaters.

Most of my four children and grandchildren are vegetarians or vegans. My son Simon, who is a vegetarian, is 6ft 1in, and as strong as an ox, went to Australia to compete in the Iron Man Triathlon. The record holder for the event, which involves swimming two miles, cycling 110 and then running a marathon, is in fact a vegan.

There are an increasing number of studies to back up our case. A study of a large group of peasants in rural China who eat an almost entirely plant-based diet, showed that they live longer than we do, even without a medical service.

A report from Germany showed vegans have a fifth of the bed occupancy rates in hospitals of meat eaters, and a study of a community of 35,000 Seventh Day Adventists in California found that the vegetarians among them lived six years longer on average than the meat-eaters and the vegans, ten years longer.

Your diet doesn't make you immortal. Vegetarians and vegans still have to die, and they die of the same things as everyone else. But the incidence of the disease is usually much less. Women in Eastern countries for example, have one-fifth to a tenth of the rate of breast cancer of Western women.

Vegan and vegetarian cooking is not boring – we eat wonderfully well – but I know not everyone can go the whole way. But anything is better than nothing. I suggest people try switching over a period of two months or try to eat only one-fifth of the meat or fish they average now, or better still, none at all!



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Please note that in future all correspondence, as well as subscriptions for annual renewals, new memberships, donation, etc., should be sent direct to Headquarters here in London, and not to Federalsburg, MD. as previously.

THE RETURN

BY LAURIE BINSTOCK



Rabbi Menasseh Ben Israel

We have had a very exciting year celebrating 350 years of the return of the Jews to England. In 1655 an Amsterdam Rabbi, Manasseh Ben Israel delivered a humble address to Oliver Cromwell, Lord Protector of England. Small groups of Jews had been living in England for some time, but what the Rabbi requested was that an official community be established. Cromwell granted the Rabbi's request, not only because Ben Israel persuaded him that if the Jews came back, this would hasten the return of the Messiah, but also because the English Republic was regarded as illegitimate among the monarchies of Europe. The Jews with their international connections and financial and diplomatic expertise could be useful in overcoming this difficulty.

The Jews allowed into Britain by Oliver Cromwell were Sephardim, from the Hebrew word for Spain, mainly of Spanish and Portuguese origin. They were descendants of the Jews expelled from Spain in 1492 and from Portugal in 1497. They were not, however, universally welcome. William Prynne, a maverick pamphleteer, attempted to keep the Jews out, turning the council of state, lawyers and others against their admittance. Cromwell, however, set more store by the judicial report stating there was no legal barrier to the Jews' return. The Sephardim, who began arriving early in 1656, appeared very strange and foreign to the natives of England. In 1662 John Greenhaigh explained in a letter just how curious and fascinating he found the Jews – "When I was in the Synagogue, I counted about or above a hundred Jews, they were all gentlemen (merchants). They were generally black, for the Jews have perfect raven black hair. They had quick piercing eyes and looked very strong and intelligent, several of them were comely, gallant and proper gentlemen.

Like most newcomers, the Jews gathered together, living in close communities, mainly in London, but later moving to Manchester, Leeds, Liverpool and other cities. Their greatest assets was their belief in a strong family life and devotion to their faith and its strict standards of behaviour. However, there was a long way for them to go, but this was no more than a halfway house – it officially recognised their presence in Britain but fell short of full citizenship.

THE RETURN

To obtain this, the Jews had to take the oath of loyalty as Christians and this, of course, they could not do.

Anti-Semitism and jealousy of the Jews' wealth and intelligence was less blatant in England than it had been in medieval times, but it was far from absent. This became clear in 1753, when the question of Jewish citizenship was proposed in Parliament. It met with a furore of protest and the idea had to be abandoned. Jews were not granted British citizenship until 1858. Nevertheless, like the Huguenots before them, the Jews fully realised the benefits offered by a country like Britain, where upward mobility was open to anyone willing to work for it.

The greatest benefit lay with its educational opportunities, which the Jews regarded as the key to civil respectability, and they taught their children that they must excel if they wanted to be accepted in Britain. These lessons took one or two generations to produce results, but in the early eighteenth century Solomon de Medina served as army contractor for the campaigns in Europe conducted by John Churchill – Duke of Marlborough. As a reward, de Medina became the first Jew to receive a knighthood.

In 1745 Sampson Gideon organised financial help for George II at the time of the Jacobite Rebellion. In a totally different field Michael Abulalfia became musical director to the Duke of Cambridge, a son of George III. By the nineteenth century Jews were moving into establishment circles. In 1835, the Sheriff of London was a Jew. A Jew became a baronet in 1841 and David Salomans became Lord Mayor of London in 1855.

There is a statue of Oliver Cromwell in Westminster Green erected by the Jewish people as a tribute of gratitude for allowing them to return.

To commemorate the 350th Anniversary of Menasseh Ben Israel's petition to Oliver Cromwell in 1656 a play is being performed at the Bevis Marks Synagogue called "The Petition" on Saturday 15th December at 8.00pm and Sunday 17th December at 7.30pm Tickets for this play can be obtained by telephoning: 0207 266 3682.



Oliver Cromwell

BOOK REVIEW

MAN AND BEAST

By **RABBI NATAN SLIFKIN**

Reviewed by **Richard H. Schwartz**



I am always pleased when I find a book written by a Jewish scholar on Jewish teachings on animals. I started reading "Man and Beast" with especially great interest and enthusiasm since it was written by Rabbi Natan Slifkin, who is commonly known as the "Zoo Rabbi," because of his great knowledge of Jewish perspectives on all aspects of the animal kingdom. Unlike most rabbis to whom Jewish perspectives on animals is not a primary interest, Rabbi Slifkin makes his living by giving tours at the Biblical Zoo in Jerusalem and other zoos and by teaching, lecturing and writing about "Zoo Torah" and other aspects of nature.

While I have some serious reservations about the book that I will discuss later, I hope that it will be widely read because it is very comprehensive and discusses such a wide variety of Jewish teachings about animals that it can be considered a sourcebook on the topic. Among its many positive features, especially for Jewish vegetarians and animal rights activists, are the following:

- * There is a chapter on Jewish teachings on appreciating the natural world, with a discussion of blessings to be recited when seeing unusual animals and beautiful animals, and a chapter on the Jewish mandate to preserve all of the species that God has created, something especially important at a time when plant and animal species are disappearing at perhaps the fastest rate in history.
- * There are several chapters that discuss Jewish teachings on the proper treatment of animals, with many supporting quotations and a consideration of Jewish laws. Rabbi Slifkin stresses that Judaism places great importance on dealing sensitively with animals, and he discusses numerous Scriptural passages relating to this theme, including assisting with loading and unloading an animal, not harnessing an ox and a donkey together, seeing that one's animals rest on Shabbat, feeding one's animals before eating, and not muzzling a working animal.
- * While the author is critical of animal rights groups such as PETA that he properly thinks go too far in their philosophies and some actions, he urges Jews not to let this prevent them from applying Jewish values in improving the lot of animals. For example, he states: "... it is the responsibility of Orthodox Jews to strengthen sensitivity in [the area of the proper treatment

BOOK REVIEW

of animals] rather than to simply mock people who take it too far. It is all too easy to put down others; we should primarily focus on rectifying our own problems." (Page 160) This is consistent with my argument that Jews should be actively involved in improving conditions for animals, not because of anything that animal rights groups claim, but because the Torah demands it.

- * There is a chapter on Jewish teachings related to hunting which stresses that hunting in the Torah is always associated with evil people and that Judaism forbids hunting for recreation
- * While Rabbi Slifkin is not a vegetarian (as he indicates in a footnote, page 162) and he does not promote vegetarianism, he has many statements that are positive from a Jewish vegetarian point of view, including the following: " ...those who opt to personally be vegetarian have strong grounds for their case. There is a certain lack of sensitivity in eating meat, and modern factory methods are not consistent with the Torah's ideals of how to treat animals." (Page 176) "... blanket opposition to vegetarianism [by Jews] is misplaced." (Page 175) "...a vegetarian society is the highest ideal." (Page 166)
- * The book discusses Jewish laws relating to visiting zoos and properly treating pets.
- * The author states that fur coats worn for purposes of vanity are inappropriate.
- * Rabbi Slifkin discusses many animal-related questions that are not often considered in the Jewish community, including: How much do animals suffer? Do animals have a soul? Why is there so much violence in the animal kingdom, especially when carnivorous animals eat their prey? Why do relatively few religious Jews have pets?

Once again, because of these and other positive features in a well-written, comprehensive book, I hope that "Man and Beast" will be widely read and discussed. However, I must admit that overall I am disappointed in the book. Because of his knowledge and position, Rabbi Slifkin could have made a major difference by addressing some of the concerns that we have been trying to get onto the Jewish agenda, with very limited success, for almost 30 years. As indicated, Rabbi Slifkin is not a vegetarian, and, like most non-vegetarian rabbis, he points out that Jews can be vegetarians, but they should not do so for wrong reasons, such as: feeling that people have no "right" to take

BOOK REVIEW

the life of an animal, or believing that it is basically wrong for an animal to suffer and die, no matter what the reason.

However, he generally gives very little attention to our arguments that animal-based diets and agriculture violate Jewish mandates to preserve human health, treat animals with compassion, protect the environment, conserve natural resources, help hungry people and pursue a more peaceful, non-violent world.

Our Relationships with Animals in Jewish Law and Thought

Rabbi Slifkin does indicate several times that modern, intensive animal-based agriculture is not consistent with Jewish teachings. He quotes Israeli Rabbi Aryeh Carmell: "It seems doubtful ... whether the Torah would sanction 'factory farming,' ... which treats animals as machines with apparent insensitivity to their natural needs and instincts." However, Rabbi Slifkin generally fails to indicate how truly horrible conditions are for the animals that he knows so well and teaches about. While he reminds us that "God is good to all, and His mercy is upon all His works," (Psalms 145:9) and "the righteous person knows the soul of his animal...," (Proverbs 12:10), he does not discuss the debeaking of egg-laying hens, that these hens are in cages so small they can't raise even one wing, that over 250 million male chicks born at egg-laying hatcheries are killed immediately after birth because they can't lay eggs and they have not been genetically programmed to produce much meat, that calves are taken from their mothers (who are artificially impregnated annually on "rape racks" so that they will constantly be able to produce milk) to be raised to produce veal in small confined spaces where they can't even turn around, or other severe mistreatments of farmed animals.

He does have a section on the force-feeding of ducks and geese to produce foie gras, and he concludes that "the reality today of foie gras production ... is not consistent with the Torah principles of how man should treat animals." (page 205)

Rabbi Slifkin does admit that "consideration of negative health effects and environmental problems ... are legitimate issues," but then states that "since they are not unique to meat as opposed to other foods, we will not discuss them here."

While indicating that Jews who wish to be vegetarians can find justifications for their diets in Jewish sources, Rabbi Slifkin states: "There are also some Jewish vegetarians who inflate the importance of vegetarianism out of all proportion, thereby distorting Judaism." Based on this statement, I assume that

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he is aware of Jewish vegetarian activities, although he does not adequately respond to the abundance of literature that we have assembled over the last 25 or more years. Evidently, the author has chosen to ignore the epidemic of diseases in the Jewish community and others that have been conclusively linked to animal-based diets and the fact that animal-based agriculture contributes significantly to global warming, rapid extinction of plants and animals, destruction of tropical rain forests and other valuable habitats and other environmental threats, and is very inefficient and wasteful of water, energy, land and other agricultural resources, at a time when they are becoming increasingly scarce. He fails to address the very negative impacts on the environment, on resources and on hunger of raising over 50 billion farmed animals worldwide annually (a number that is projected to double in the next 20 years).

I am truly sorry to be so critical of Rabbi Slifkin's book, since he is a very sincere, dedicated individual who is truly concerned about animals and nature. However, I believe, respectfully, that he has missed a great opportunity to do a Kiddush Hashem (sanctification of God's Name) by helping Jews shift toward a diet that would greatly improve their health and that of our precious, but imperilled, planet and that would be far more consistent with basic Jewish values. Certainly any author is entitled to decide on the scope of his or her book, but at a time when the production and consumption of animal products contributes so much to widespread disease, global warming and other environmental problems, resource scarcity and other societal threats, I believe that a golden opportunity to educate many has been lost, especially in the Orthodox Jewish community that takes the many Torah teachings in the book seriously.

Unfortunately, my criticism of the book is not limited to dietary concerns. Rabbi Slifkin furthers the conventional wisdom of supporting animal experiments for seeking cures as the main medical approach to diseases. Although he carefully discusses similarities and differences between human beings and animals, he, like the vast majority of people, fails to recognize that animal experimentation is poor science since the differences between people and animals often produce misleading results, especially since the diseases are artificially induced for animals. He fails to consider that there are ways to gain medical knowledge without experimenting on animals (medical schools are increasingly shifting away from the use of animals in the training of future doctors) and that a shift to plant-based diets and other positive lifestyle changes would improve human health far more than animal experiments. He also does not recognize that cosmetics can be tested without harming animals.

BOOK REVIEW

On another issue, while Rabbi Slifkin indicates that it is wrong to wear fur coats for reasons of vanity, he states that the methods by which fur-bearing animals are raised and killed is "done in an unnecessary cruel manner" is "something that requires investigation." (page 199) Because of the great respect that Rabbi Slifkin justifiably has in the religious Jewish community, an investigation and report by him on how animals are treated on fur farms, factory farms and other settings would be an extremely positive contribution.

For many years, Jewish Vegetarians have sought a respectful dialogue on vegetarianism and related issues. I hope that my reluctant criticism in this book review will result in Rabbi Slifkin, with his superb knowledge of Jewish teachings about animals, and other rabbis, taking our arguments seriously. If they investigate the realities behind the production and consumption of meat, experiments on animals and the production of fur, and then join us in a thoughtful dialogue, that would help revitalize Judaism and help produce healthier, more compassionate Jews and others and a sustainable world.

Publisher: Zoo Torah (www.zootorah.com) Price: \$24.95
Distributor Yashar Books (www.yasharbooks.com)

GARDENERS' CORNER

GARDENERS' CORNER WINTER 2006

Climate change seems to be becoming more of a reality as each year the summers get hotter and the winter gets warmer. 2006 has been characterised by severe drought in the summer aggravated by intensely hot days with a searing sun. Water usage has been controlled in many areas of the UK with bans on the use of hosepipes on domestic premises for watering gardens or washing



Digging the potato harvest

GARDENERS' CORNER

cars, although filling ponds or washing cars have been allowed. Also the use of watering cans was allowed which meant that the really ardent gardener could at least water this somewhat more laborious way and at the same time get even more exercise by having to heave a full can to one's precious plants. Thankfully, the rains came in September and very soon parched brown lawns went green again in a matter of two or three weeks, while some trees which were showing stress by the premature loss of leaves also recovered quickly.

Apples pears and plums all did very well and we were very surprised that our two peach trees produced a wonderful crop of peaches, ripening over a good few weeks rather than the two or three peaches that we would get in earlier years if we were lucky.



Philip's apple store

My brother Philip made us an apple store comprising five slatted slide-out shelves which we have filled with delicious Bramley cookers, each one wrapped in newspaper and placed on the tray so that air can circulate around them and if one goes off a bit it will not immediately affect its neighbour. We look forward to some nice compote and baked apples throughout the winter. We use any

blemished fruit first, as these will be the ones with the shortest shelf life, while the perfect specimens should last well into Spring next year. The Conference pear tree which we planted also turned in a lovely crop and these were picked when ripe and are sweet and flavoursome. The Turkey fig cropped well and, with the absence of frost so far at the middle of October, is offering up a few late fruits even now.

Trees put on growth in the autumn when the rains come and with this put their roots further down and so manage to survive the dry summer by keeping contact with the damper soil strata.

Although we would have welcomed some more rain, our vegetables did really well. The potato crop was very good and one of the nicest was a variety called Picasso, which produced really good sized tubers without any artificial watering. These are delicious baked in their jackets with a firm, flesh and nutty flavour.

Our Scarlet Runner beans were slow to crop as they really do need watering,

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so we were just able to keep them growing during July and August, but in September and October they yielded well, along with climbing French beans.



A peacock butterfly in the garden

We tried to grow some celery using the method we learned about at Chatsworth, planting the young plants in blocks so that they self blanch and we are now getting some very acceptable hearty celery plants which are good for salads and excellent for soups. The main contribution to their survival was the copious amount of well rotted garden compost dug into the bed before planting.

Beetroots too have done very well, and we have a good crop of leeks and parsnips to feed us through the winter.

We sowed some winter purple sprouting broccoli in the greenhouse in June and these seemed to be doing well when we noticed that an observant cabbage white butterfly had managed to lay her eggs on them. Before we knew it our plants were stripped to the stem.

Far from being a write-off they proceeded to recover, gradually at first until in September they were planted in the veg bed, and now are almost ready to crop, being flourishing happy plants, so never give up on brassicas since they like being transplanted and can recover well even when all seems lost.

In the flower garden the roses coped well and the geraniums revelled in the hot days. The sweet peas started well but could not cope with the heat and soon finished flowering, although not before giving us some beautiful blooms to be cut for indoors, filling our rooms with fragrant perfume.



Nasturtiums climbing the trellis

This Autumn our nasturtiums have come into their own, blooming profusely and climbing up with the roses on the trellis to six or seven feet, covered with flowers. These are perfectly edible and are good in salads and add an exciting ingredient and something

GARDENERS' CORNER

to talk about as well as eat. As the mild weather continues these are really spectacular.

Thinking about the year to come, we can plan to combat a further possible drought in many ways; one way is to compost as much material as possible. Weeds, leaves, vegetables that have gone to seed and lawn cuttings are all valuable and when placed in a container will heat up by microbial action and over a few months will turn into lush sweet humus to enrich the soil. This combines with the earth to let in air, retain moisture and add texture to the soil as well as many nutrients gathered by the plant material from the air and deep down in the earth by tree roots which carry these to their leaves. Plants growing in well composted soil will not only withstand dry weather longer but will resist pests and diseases by their improved constitution. If you are unable to make your own compost, this is available at garden centres, much of it produced by local councils as an important part in their essential recycling processes which utilise much of the material otherwise dumped in land fill sites or even worse incinerated, so helping to combat global warming.

In addition to composting is the practice of mulching. This can be done by placing lawn mowings around the base of plants to a depth of about six inches. This helps to keep the roots moist by preventing evaporation, and as the mulch rots down more can be added. This works with shrubs and roses as well as young fruit trees.



A robin after the rain

Many folk try to dispose of mowings rather than mulching or composting them and in so doing are removing some really good garden aids. In the springtime when planting beans, potatoes etc., filling a trench with grass cuttings and then covering them with soil will warm up a seed bed and assist good healthy growth.

Regular weeding of beds followed by hoeing will help conserve rain when it does fall and ensure that it enters the soil rather than run off the surface.

Make use of water butts as much as possible to capture rain. These can be sited to receive water from a drain pipe from your house roof, greenhouse or other outbuildings. Butts can be linked together top and bottom and with a little initial effort you will have rain water stored from wet days to use on

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dry ones and a self replenishing system. We have a disused water tank set into the floor of our greenhouse connected by a hose to a butt outside which provides many hundreds of gallons of good water every year. This winter make preparations for the summer to come.

Oh, here are the recipes for the celery soup and baked apples mentioned above – enjoy!

CELERY SOUP

Ingredients

Three medium onions (chopped); one clove garlic finely chopped; two ounces butter/margarine; one large head celery (including leaves and outside stalks); four medium sized potatoes, sliced; a small quantity of parsley; 1 ½ pints of water or veg stock

Method

1. Sweat the chopped onions and garlic in the butter/marge until soft (not brown)
2. Add the roughly cut up celery and the sliced potatoes.
3. Add the parsley and salt and pepper to taste
4. Stir and then put lid on saucepan and simmer on a low heat to release all the delicious juices (about ten minutes)
5. Add the water/stock and cook over a medium heat until all the vegetables are soft (about 15 mins)
6. Finally carefully liquidise the soup

When reheating to serve, do not allow to boil and for a finishing touch add some finely snipped chives to each bowl.



PERFECT BAKED APPLE

1. Choose fairly large Bramley apples (one per serving)
2. Wash and remove core
3. Place apples in baking dish and gently score around the circumference with a sharp knife.
4. Fill apple cavity with honey and raisins right to the top.

Put about 6 tablespoons of water in the bottom of the baking dishes and cook in oven at 150°C or 300°F, it will take about an hour to cook -midway through spoon some of the liquid over the apple. Delicious served with custard.

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Telephone: 01342 832150
Fax: 01342 836730



Email: welcome@ClaridgeHouse.quaker.eu.org

Website: www.ClaridgeHouse.quaker.eu.org

NOTICE

We are often being requested to send a Speaker to an outside organisation, sometimes for an evening meeting, as well as the afternoon.

We are desperately looking for someone who would be willing to give a talk on either vegetarianism or health, or any subject relative to our cause.

If anyone 'out there' is able to help, it would be much appreciated, so perhaps you could contact the office on 020 8455 0692, Monday to Friday, 10am – 4.00pm with your name, etc.

LIFE MEMBERS

Life Members are the pillars of the Society. Their support enables our work for vegetarianism to expand and plans for the future to be implemented.

UK Life Membership £175

Israel Life Membership \$275

American Life Membership \$275

or 5 annual payments of £40 (\$60)

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.

Tel: 020 8455 0692