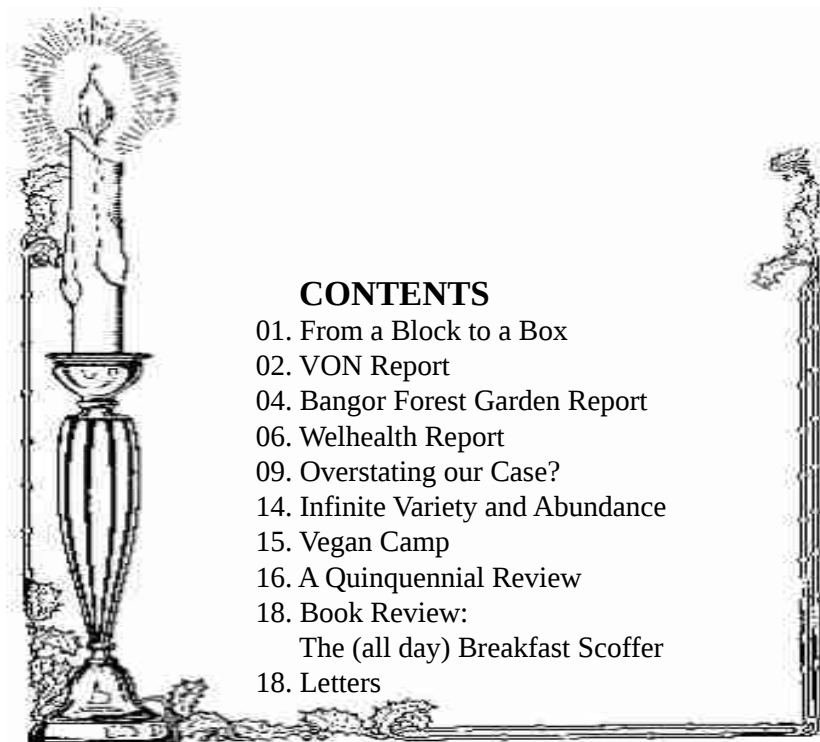


The Movement for Compassionate Living

~ THE VEGAN WAY ~

New Leaves

No. 98 October - November - December 2010



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The Movement for Compassionate Living - the Vegan Way founded in 1985 by Kathleen and Jack Jannaway

NEW LEAVES

is the quarterly journal of the Movement for Compassionate Living (MCL).

MCL promotes:

-  • a way of life that is free of the exploitation and slaughter of sentient beings, that is possible for all the world's people and that is sustainable within the resources of the planet.
-  • lifestyles that depend as much as possible on locally produced goods, thus avoiding the resource wastage and pollution of unnecessary transport and packaging.
-  • Vegan-organic methods of horticulture and agriculture that use no animals or animal by-products and are free from artificial fertilisers, pesticides and herbicides.
-  • the planting of trees, especially on the land freed from livestock farming.

Trees absorb CO₂ and store the carbon as wood, thus checking global warming; ruminant livestock (cattle, sheep, goats) emit methane, a far more powerful greenhouse gas than CO₂.

Mature trees of appropriate species produce maximum food per acre.

Wood from trees can be used for many constructive and productive purposes.

Woodland industries can provide livestock farmers with alternative sustainable incomes.

Global warming and nuclear war threaten the survival of all life. Politicians may have the sense to avoid nuclear war but they cannot stop global warming unless people change their lifestyles.

Our herbivorous ancestors turned predators aeons ago when the forests dried up and they lost their food supply. The forests grew again but humans remained victims of their killing habits. Now vegans have proved that we do not need to kill animals for food. Land should go back to the trees.

New Leaves is produced quarterly and distributed in January, April, July and October. The Editors do not necessarily agree with articles published.

FROM A BLOCK TO A BOX

I am suffering from a block of some kind. I hesitate to call it a writer's block as I am not really a writer, however much I like writing. There are so many pieces of information I am supposed to get down here that I find it difficult to make a coherent piece of writing out of it all - so I have decided to add some of it in boxes here and there, and urge you to read them all.

One issue needs to be addressed. It arose some months ago, and after consulting with Elaine and Alan Garrett we decided that I should mention it here. We would like to remind everyone that all the information, including any personal details like addresses and telephone numbers, is freely available to anyone getting hold of any issue of *New Leaves*. So when writing anything for *New Leaves*, whether an ad or an article, be aware of this and only include those details you want anyone out there to have. I am always ready to act as a go-between if anyone wants to get in touch with anyone else named in *New Leaves*. I never pass any personal information to anyone without the consent of the person in question.

Our new website is progressing and looking very good. It is not yet quite finished, but it has plenty of information and there is a link to the old site to see all that is missing from the new one. It is possible to download all the leaflets (free of charge) and print them at home. There are also some old copies of *New Leaves* for anyone to read or to download. If ordering anything from the website you have to send the payment using conventional mail. However, it is possible to order any MCL publications from the Veggies website (www.veggies.org.uk/campaigns/movement-for-compassionate-living/) using PayPal or credit card.

Pat from Veggies asked me to inform you that they have a directory of groups on their website. They call it *Networking for Humans, Animals and the Environment*. Like-minded groups can add their own details. There is a nice search facility to make it easy to find what you want.

With that information out of the way it remains for me to close with my very best wishes to you all. The next issue will be in January, after the holiday season has passed. So I thought that I would take this opportunity to wish you **Happy Holidays**, whether or not you celebrate anything at all in the coming months.

Ireene-Sointu

ON REMEMBRANCE DAY WEAR WHITE POPPIES FOR A CULTURE OF PEACE

The Peace Pledge Union has been distributing white poppies for peace since 1934.



The white poppy was born out of fear [that WWI would be followed by an even worse war] as a symbol of our inability to settle conflicts without resorting to killing but also of hope and commitment to work for a world where conflicts will be resolved without violence and with justice.

PEACE PLEDGE UNION

1 Peace Passage London N7 0BT, Britain.

phone +44 (0)20 7424 9444 fax: +44 (0)20 7482 639

<http://www.ppu.org.uk>

REPORTS FROM MCL FUNDED PROJECTS

VEGAN-ORGANIC NETWORK

THE CENTRES NETWORK

PROGRESS REPORT OCTOBER 2010

For anyone unfamiliar with our project, VON is creating a wide network of existing commercial growers who will be helped to educate and inform about vegan-organic (stockfreeorganic) methods.

An open day at Oakcroft Organic Gardens on 7th August produced a positive result, with representatives from two established stockfree organic growers, and one new project, agreeing to cooperate in sharing ideas, and a meeting was scheduled.

VON has met with and is awaiting detailed applications from:

- ▶ Clapham, North Yorks: Growing With Grace
- ▶ Arran: Avalanche Centre for Plant Study (Keith and Maureen Richardson)
- ▶ St. Helen's, Lancs: Climate Friendly Foods (Jenny Hall and Keith Griggs)
- ▶ Darlington: Bluebell Organics (Katrina and Mike)
- ▶ Chyan Field, Cornwall (Brett Jackson)
- ▶ Malpas, Cheshire: Oakcroft Organic Gardens (Tim Carey, Lloyd English and Mehr Fardoonji)

They will all be considered by VON, who will ensure that the grant requested falls within the framework of the required conditions.

The *Grow Your Own* film, featuring Graham Cole, head gardener at Holywell House, Hampshire, demonstrates how you can feed your family on a small plot and keep fit and healthy at the same time! This will be ready for Xmas - place your orders now!

We have added another section, Community Supported Agriculture (CSA), to the Directory. Regarding progress, we can only move as fast as growers are ready and able, with our support, to engage with the Network. In the November mailout to the 450 Soil Association organic growers we will advertise a provisional date for a meeting to discuss stockfree organic horticulture and what the Network aims to achieve.

Two more stockfree organic holdings have been added to VON's Directory:

1. Honey Brook Organic Farm, New Jersey, USA

(<http://www.honeybrookorganicfarm.com/index.html>).

2200 member CSA transitioning to veganic agriculture.

2. Sunizona Farms, Willcox, Arizona

(<http://www.sunizonafamilyfarms.com>). Family run, and proud to advertise their produce as veganic - tomatoes, herbs and salad greens on a large scale.

Veganic is the term used in North America for vegan-organic.

The consultant who was to have prepared grant bids for funding for a field worker/administrator to assist the implementation of the Network was unable to make progress, and the arrangement with him has now been cancelled. So through no fault of ours this has caused a delay. A VON member who has experience of making grant bids has volunteered to carry on with this.

More details, including a copy of the latest *Centres Network Directory*, can be obtained from:

David Graham 0161 860 4869 (email: david.graham330@googlemail.com)

Thanks as always to MCL members for their support.



July: We carried on tidying around the plants and trees, cleared growth from around them, and gave the New Zealand flax light and space to grow. We cut and stripped a lot of bamboo - the particular type we have is very fertile and spreads really well. And a lot of weeding was done on the long veg bed, down by the propagating area.

Tony, a forest gardener from Ystradgynlais in South Wales, came along to purchase some Monkey Puzzles, and did some watering while he was here.

Ali and Mark put the dividing wall in the compost toilet (well done to them) and now we can alternate the chambers when the one we're using gets full. Ali said it wasn't as messy as she thought it would be as the pile to the sides was mostly chippings and wood shavings. They've been looking after the garden too, watering plants and doing other jobs. Mended the fence on the pond. Harvested some of the blackcurrants before the birds got them - they have completely stripped the masses of cherries growing on the large cherry tree, and they weren't even ripe yet!

On one day Alison did an impromptu Forest Garden guided tour, showing visitors around the garden. We again did a lot of clearing the ground around the plants, and stopped plants, shrubs and trees from encroaching on to one another, giving them all space to thrive and grow. Mowed the paths. Picked and cut the St John's Wort from the herb beds, and bundled them for drying on the awning above the cob oven. St John's Wort is an anti-depressant, and can be taken as a cup of tea. Enjoyed tea, conversation, and food cooked on the wood fire. It's good now that the metals are cut for the fire - the fire is much easier to manage. Yurt moved from car to cabin and cabin to car! Sarah has volunteered to do office work, and has taken on the job of transferring details of the AFAW grant bid from the returned "old" form on to the new form. Alison mixed and worked a lot of bread dough and made

lovely brown buns in the cob oven, and we ended up having a feast of brown buns and cherry plum jam!

On the Wednesday work day we cleared around the propagating area and tidied and weeded all the pots. Overgrowth was cleared, and the area down at the bottom of the garden, by the wood craft area and fig tree, was completely cleared.

August: Mowed, cleared and tidied - and a garden tour. We finally put the BFG yurt up! There are lots and lots of brash wood building up behind the fire pit, so one of the jobs to be done is to break it all up and sort it - most can be used on the fire.

At the Wednesday work day we did strimming, mowing, clearing and cutting back branches. Cleared nettle and dock from the groundcover raspberries. Picked the Japanese wineberries and made wineberry and Bardsey apple jam.

September: Mowed, cleared and tidied area around the New Zealand flax, and cut back the bamboo. We picked apples, pears, plums and berries for jam. Reduced the large pile of sticks behind the fire pit, and stored them for the fire. Made wineberry and apple jam again, and also plum jam. They were a success, and we enjoyed sampling them.

There's no further news about Tyfi, the large eco project at Bangor, near to Treborth, and the incorporation of the new forest garden into it.

During this period the BFG yurt and display was taken to the Late Lammas Green Fair, at Glynllifon Estate and College, near Caernarfon. The AFAW bid grant that we finally sent in was returned, as it hadn't been written on the correct application form. After having spent several weeks on this grant I shall do no more, it is up to others! The time taken for the work on this money application has meant that no work has been done on the self-learning take-yourself-around-the-garden tour!

We've had donations of £80 for plants and £60 for hire of the BFG yurt. It seems very likely that by supplying plants to other projects we can make enough money to cover running costs.

The Bangor Forest Garden holds volunteer work days on the second Sunday of every month, and on a Wednesday in between. We usually have a fire, and sometimes cook and eat food from the garden, and bake on the cob oven. Tea, coffee, and drinks provided. It's an opportunity to learn new skills, and make new friends while contributing to maintain and develop the Garden! Sessions start at 11.30am till 4pm - garden tour on request.

Further details: 0845 3457716 or e-mail contact@thebfg.org.uk

Frank Bowman



CREATING WELHEALTH CO-OP PROGRESS REPORT OCTOBER 2010

The co-op is an MCL STAVV, a freeconomy, gift economy, freegan farm. Come and stay, have a holiday and help. Enquiries from potential full-time freegan freeconomy members are very welcome.

House Renovation – Budget £1000, spent so far £405.

We haven't done much work on the house yet, except for doing some repair work on the roof. We are hoping to put in the windows and door before winter.

Polytunnel and Shed – Budget £600, spent so far £244.

In July we started laying out and bolting the base wood for the 32' potting shed. Then Janie, who happened to be a chippy, and I designed and built the frame, and finished that off with the help of Katie and her son Calon (who was very keen on the sawing!). This has been left waiting in the wings, as getting on with the polytunnel is a priority, as if we aim to start growing in the polytunnel in the spring, it has to be dug out and moved, and the new cover put on it on a warm still day, and we haven't got many of those left before winter!

Today looks like the day we can put the new polytunnel cover on, it's sunny and calm. The only thing left to do is to smooth out the joints so they don't rub.

When we come back to working on the potting shed, in a week or so, we'll fit the fibre glass truck roof for the long front window. As there is

not much time left to fabricate the remaining fibre glass panels (from unwanted 2nd hand fibreglass), the roof and the remaining front part of the window will be fitted with temporary frames of visqueen that we have taken off the polytunnel. The potting shed also has to be finished before winter, so it can be used for storing and germinating new plants and trees in the spring.

Forest Garden Nursery – Budget £1000, spent so far £717.

We have purchased plants and garden tools, and a scythe to harvest hay for mulch.

By spring or summer 2011 we should hopefully have completed everything. We'll have accommodation in the house, our fruit production will have increased, we'll be growing many varieties of forest garden perennials, and we'll be growing more of the food that we are eating.

If anyone would like any of this year's sweet chestnuts to grow on, get in touch. Also available are hazels, and blackcurrants and redcurrants grown from cuttings from Robert Hart's forest garden. There are also a few monkey puzzles.

Rare Weevil at Tyn Y Nant.

Oriole from Anglesey has donated Tita Pati, a Nepali plant which is incredibly easy to propagate and takes away wasp, bee and nettle stings. It has to be shared free as she took the seeds out of the country and it cannot be sold legally. She also donated Moroccan mint, which she says is the best mint. She came with her partner Mark Russell, and while they were at our "glorious mountain paradise" (their words, not mine!) Mark, a scientist turned artist who is fascinated by weevils, went on a weevil collecting tour through the wild grasses with his collecting net. Weevils are a minute beetle, and have the largest number of sub species in the world. Mark reported later that he found seven species of Apionidae that he specialises in, and among them was a single specimen of *Cyanapion Afer*, a widespread but very rare species living on meadow vetchling. He says he has only ever collected one specimen, 22 years ago in Southern Italy. There is also a single old record from Anglesey. So, as well as us, it seems there is also a veggy vetchly VIP here!



Apionidae
Synapion epeninum
<http://www.thewcg.org.uk>

Vitamin B12, homemade Kimchi.

We are experimenting with making Kimchi, a Korean salted fermented cabbage, and the finished product is said to contain probiotics, and necessary vitamins including B12. Joshua, who is here from Sadhana Forest, a project at Auroville in India, said that they suffered from vitamin B12 deficiency there, and Kimchi was regularly made and eaten as part of the vegan diet there and it solved this problem. It is similar to sauerkraut, which I think is delish mixed with apple and eaten with veggy sausage. So far it has been airtight in a big pot for four days - just had a taste, it's good! Tastes like salty tangy coleslaw.

Kimchi recipe

1 head of cabbage

2 medium carrots

2-3 tablespoons salt, or to taste (sea salt is best)

Slice cabbage into thin strips (coleslaw size).

Put in a large pot and add salt.

Crush and knead the salt into the cabbage with your knuckles until it becomes translucent and cloudy.

Shred carrots, add into the pot and mix well.

Cover the pot with a towel or plastic bag, put on the lid thus excluding air.

Leave (without taking the lid off) for three days to a week.

It makes a quick and tasty coleslaw: take a spoonful out of a jar and add a bit of salad cream. Yum Yum.

Frank Bowman

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POOR PERSON'S CLOUDBERRY JAM

1.5 kg carrots

3 l gooseberries

100 ml water

1.5 kg sugar

Peel and grate the carrots, put in a saucepan with the gooseberries and boil until the mixture is easy to mash. Add the sugar and boil another 10 minutes. Put the mixture in clean, hot jars. Close and store in a cold place.

OVERSTATING OUR CASE ?

In September the Guardian newspaper featured an article by the writer and environmentalist George Monbiot with the provocative headline: ***I was wrong about veganism. Let them eat meat - but farm it properly.*** The sub-headline ran: ***The ethical case against eating animal produce once seemed clear. But a new book is an abattoir for dodgy arguments.***



Back in 2002 George Monbiot, after reviewing the connection between human malnutrition and the consumption of grains by the world's rising numbers of livestock, had concluded that "veganism is the only ethical response to what is arguably the world's most urgent social justice issue". Not that that actually persuaded George himself to go vegan for very long. In an article a few years ago he mentioned that he'd tried veganism for around 18 months, but found it hard going and gave up when it seemed to be affecting his health.

The new book that prompted George Monbiot's rethink is *Meat: A Benign Extravagance* by Simon Fairlie, another writer/environmentalist. I have not read this book but, according to George, "Simon Fairlie pays handsome tribute to vegans for opening up the debate" but he then subjects the case for veganism to "objective and forensic" analysis - "his book is an abattoir for misleading claims and dodgy figures, on both sides of the argument".

Yes, George says, the livestock system "has gone horribly wrong" but the many errors of strategy are shown by Simon Fairlie to be "not arguments against all meat eating, but arguments against the current farming model". George continues: "If pigs are fed on residues and waste, and cattle on straw, stovers and grass from fallows and rangelands – food for which humans don't compete – meat becomes a very efficient means of food production. Even though it is tilted by the profligate use of grain in rich countries, the global average conversion ratio of useful plant food to useful meat is not the 5:1 or 10:1 cited by almost everyone, but less than 2:1. If we stopped feeding edible grain to animals, we could still produce around half the current global meat supply with no loss to human nutrition: in fact it's a significant net gain. It's the second half – the stuffing of animals with grain

to boost meat and milk consumption, mostly in the rich world – which reduces the total food supply. Cut this portion out and you would create an increase in available food which could support 1.3 billion people."

The UN Food and Agriculture Organisation's famous claim that livestock are responsible for 18% of the world's greenhouse gas emissions, a higher proportion than transport, is disputed by Fairlie. He estimates that farmed animals produce only about 10% of the world's emissions ("still too much, but a good deal less than transport" - Monbiot).

George Monbiot's conclusion is that "The meat-producing system Fairlie advocates differs sharply from the one now practised in the rich world: low energy, low waste, just, diverse, small-scale. But if we were to adopt it, we could eat meat, milk and eggs (albeit much less) with a clean conscience."

The thing is, that in an article of around 1200 words, George Monbiot hardly touches on the moral aspect of killing and eating animals. It's as if the animals don't matter, and the argument is simply one of efficiency or inefficiency. I am quite ready to believe that vegans (and supporters of veganism) may overstate the case for veganism on environmental grounds. It is human nature to believe what we want to believe, and we will tend to seize on those arguments and statistics that support our case, while brushing aside those that don't. People who want to eat meat do the same, just the opposite way round. Where do you go for an informed and unbiased view? Well, possibly (only possibly) to writers like George Monbiot and Simon Fairlie who might be said to be neither pro nor anti vegan.

I suspect that very few readers of *New Leaves* will change their minds about veganism if they decide the environmental argument is a little less sound. Certainly, when I became vegan in 1972, environmental aspects (which of course had a much lower profile then) did not even enter my head. That was just an additional bonus which became clearer over time. It was the moral argument that convinced me, and it has never made sense to me that we should all go vegan just on environmental grounds - this was an additional argument for eating (much) less meat, rather than for giving it up altogether.



THE RESPONSE

A week after George Monbiot's article, Poorva Joshipura, director of People for the Ethical Treatment of Animals (PETA) Europe, responded with ***Adopting a vegan diet will improve our health – and the planet's. Meat-eating apologists fail to address the effects of intensive animal agriculture.***

She argued in her article that "Adopting a vegan diet is something anyone can do today, rather than holding out in hope that a radically revamped farming system will magically appear in the future. Even if the significant environmental problems caused by factory farms (including land degradation and water pollution) were somehow overcome, there are other considerations Monbiot fails to address: for example, the intense and prolonged suffering endured by animals who are raised and killed for food. Monbiot also fails to consider the disastrous effects that animal-centred diets have on human health."

Then, a few days later, in the Observer, Barbara Ellen headed her column with ***Veggies have a duty to say meat is still murder. We still need tough conversations about the ethics of food production.***

She accepted that "Fairlie is not some mischievous eco-iconoclast – his main thrust is for major downsizing in meat production". And continued: "It seems to me that vegetarians and vegans should be able to adjust to new information when it emerges, because it isn't always going to go our way. If some feel upset, perhaps they should take it as a sign that they shouldn't have jumped into bed with the environmental lobby so quickly and easily in the first place."

And she added: "Indeed, while understanding why people used the environmental line, I also felt that, pushed too hard, there was a real danger of it cheapening the core premise of animal rights: that it is fundamentally immoral to treat other living things inhumanely, whatever the circumstances."

COMMENTS FROM READERS

The online versions of these three articles included a vast plethora of comments from readers, some 526 for the Monbiot article and a few



hundred for the others. And, no, I didn't read them all (would anybody?). The democracy of the web is admirable, but I found myself wishing for somebody to edit them down to, say, the 20 most interesting ones.

Another thing is that the anonymity of the web seems to encourage some people (rather too many actually) to be plain rude, or very outspoken, or just silly. And that's not including the blank posts, the content of which was removed by a moderator - many of those were presumably even ruder or dafter. But in amongst much dross (which it takes much time to skim over) there were a good number of more thoughtful comments, and here are some of them, for and against...

“George, your conclusion is far too broad. You have argued that there is no longer an environment imperative to be vegan, but appear to have assumed that no other arguments in support of veganism are worth considering...”

“I think the issue here is not only about the efficient use of resources. Nor do I think it is about individual choice, as supermarkets and advertising constantly seem to insinuate. I think the real issue is this: how do we humans see and therefore treat other animals? Of course, animals are nutrition, but they are also living entities. It's true that, in the natural world, eating and being eaten takes up a lot of time and effort. We could, and often do, just see ourselves as occupying the top of an inevitable food chain, able to position our mouths wherever is most convenient. However, as a species, we are capable of thinking about our role in the world and capable of empathising with other species. We might decide not to eat meat (or not to eat it very often) not only because, rationally, we believe it is inefficient, but because, as ethical beings committed to civilised values, we want to minimise cruelty and suffering as far as possible, regardless of which species is on the receiving end.”

“Glad you saw the light, George. We need to eat less meat and be more thoughtful about how it's produced, but I always felt that the reasons of vegans came down to saying animals are people too. Nonsense. People are animals too, and animals often eat other animals. That is true of our own species, which evolved for hunting and gathering a million years before the agricultural revolution.”

"The vegan thing was just one of many ideological carts hitched to the global warming wagon. This is why so many people don't take global warming seriously, The debate should really be centering on finding energy alternatives to burning fossil fuels and reducing CO2 in atmosphere and deforestation. Not making everyone a vegan or overthrowing capitalism etc. I wish people could keep their pet causes where they belong."

"George, you should take your conclusions a bit further: yes, we can eat meat, but MUCH less, with a sustainable agriculture; sustainable agriculture is best fostered by encouraging smaller but efficient (middle-sized) farms rather than agribusiness monsters. Land reform is a major political priority across the globe."

"Hmm I'm surprised at you Monbiot, surely you are aware that most vegans become vegans for ethical reasons, rather than environmental ones? In fact I've always been wary of vegans who latch onto the environmental argument, because it ignores the real point that ought to be made, you know, the one made by Da Vinci, Einstein, and Gandhi, that meat-eating is a barbaric practice that ought to become a thing of the past."

"There are cases in which eating meat is appropriate for people. People with poor absorption, or who live in climates where vegetables don't grow either all year or seasonally are good examples. Also, a tiny amount of animal produce just isn't that big of a deal in general. However, Fairlie's book argues for a kind of meat eating that meat eaters don't want to do. For the most part, people consume meat daily in a quantity and quality that is downright appalling for their health, the animals, and the environment..."

"I look forward to seeing George's next article - 'I Was Wrong About Climate Change...'"

Malcolm Horne

The three articles mentioned above from the Guardian and Observer can all be found online at the Guardian's website www.guardian.co.uk - type 'George Monbiot' into the search box and look at articles from September 2010. George Monbiot's *I was wrong about veganism...* article contains a link to a short piece Simon Fairlie has written about his new book (on the *Permaculture Magazine* website).

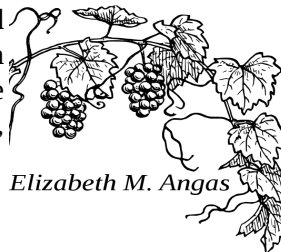
INFINITE VARIETY AND ABUNDANCE

Probably we all “do” our veganism differently? We may all have gradually gone through several stages in our eating habits to find the one which is best for ourselves. We will also have a variety of reasons for why we have chosen this nutrition and lifestyle. These reasons may be ethical ones, health-based, spiritual or religious, to do with sustainability or eco-friendliness, or about avoiding cruelty to animals. Or they may be a combination of all of these and others.

My own plant-based nutrition is now 75% raw so only about 25% cooked. This has evolved gradually over several years. So it is now something that suits me very well and which I can enjoy, fitting into my way of life and keeping me healthy. I tried for a while to be 100% raw but I became very thin and had no energy. Having just 25% cooked means that grains, pulses and root vegetables can be made into hot, nourishing soups and casseroles (comforting in winter time). Also I can have roasted and baked vegetable dishes suitable for being hospitable to others. Most food, however, I have “alive” - green leafy vegetables and saladings, including freshly sprouted seeds and beans, and of course I have plenty of fruit. What I do not grow myself (vegan-organically) I buy locally and fairly-traded.

I believe this way of eating to be naturopathic, so preventing debilitating disease. It provides me with all I need – vitamins, minerals and other essential nutrients. As a health professional, I have carefully studied books and articles and been on courses in order to be sure I am not deficient in anything. When I accompanied a friend who was dying to the Bristol Cancer Centre, I learnt about the Gerson nutrition. This often seems to prevent, and may sometimes help to cure, cancer and other diseases. So I adopted a modified form of it for myself.

When I talk to strangers or new acquaintances about my nutrition, they often first imagine it to be strict, dull and difficult. I am always pleased that I can then convince them of its infinite variety and how I actually eat joyfully and abundantly. In particular this is because I know that no creature was cruelly treated or killed in order to feed me, whilst I am also caring sustainably for the planet.



Elizabeth M. Angas

VEGAN CAMP

The annual Vegan Camp was held in August this year at Snettisham, Norfolk. A whole large field was given over to the 66 adults, 22 children and about half a dozen dogs who attended.

The atmosphere, as always friendly and caring, was quickly picked up on by the dogs, who all behaved impeccably towards the humans and to each other. There were only two small incidences of one dog, shortly after he arrived, growling at people who went too close to 'his' toddler, but he very soon realised that everyone there was kind and gentle and no threat, and he relaxed.

Relaxation was the key to the whole holiday. People sat and chatted for hours, renewing friendships and making new ones. Some went on all the outings, some stayed most of the time on the camp site, but everyone enjoyed themselves.

There was a slight hiccup during a dinner at a pub/restaurant in nearby Hunstanton, when it was discovered that the children's ice-cream was not vegan. The waiter, who had single-handedly served all of us, managed to keep his cool and sent someone to buy a substitute (Swedish Glace) from a local supermarket. Quite a wait between courses ensued, but there is now one restaurant that has learnt that *non-milk fat* does not mean 'vegan'!

Returning home from Camp is always something of a culture shock. For up to two weeks, life has been as it should be: with people, like an extended family, helping each other, looking out for each other's children and caring for anyone in need of care. An ideal that we should all like to attain in everyday life.

Christina Palfrey

I have a great desire to eat more "wild foods", eg nettles, fat hen, chickweed, etc, but am too old to bend down to forage now! Should I pay some young person to pluck such things for me? Should I pay someone to grow for me? Any thoughts? I live in Devon. Best wishes, *Julian*

Ireene-Sointu writes: If anyone living in Devon would like to help Julian in foraging, please let me know and I shall put you in touch.

A QUINQUENNIAL REVIEW

27th October 2010 is the five year anniversary for my photovoltaic (pv) system becoming operational. On that date five years ago it was connected to the grid and started producing electricity. Although the anniversary date will be a little after the *New Leaves* publication date I thought it is a good time to write a report on how the system has worked and what problems have come up.

Any problems I have encountered have had to do with the rules, regulations and laws of this relatively new way of producing electricity. People having pv installed now will not have to face these problems, as they are now more or less resolved by the government and the electricity companies involved.

After installation I had two electricity meters in the house: one was the old one which measured how much electricity I was using from the grid, and the other was the new meter measuring how much electricity my system produced. When my system produced more electricity than I used the extra went to the grid and my old meter started going backwards. That was a known and accepted fact but it did not take long for the electricity companies to realise that it meant that they paid the same amount for the exported and imported electricity. So the law was changed to make it illegal to use meters which went backwards. I finally agreed to a meter change when I was given the right information (though for some of it I had to search the internet myself). Earlier I had had hassle and threats from people in the electricity company who did not seem to know the reasons for the need to change the meter.

The second problem also stemmed from the original installation, and related to the changes in the rules and regulations. When my system was installed there was no list of approved generation meters. Initially I had some hassle with my electricity company regarding the non-existent serial number on my meter. That did not cause any major problem until the list of approved meters was published. Before that I had filled in the number of forms required by my electricity company and the government bodies. After the list was published I had to have my generation meter changed, and then fill in all the papers again before my system was accepted for the government's FIT (Feed in Tariff) scheme. I found it all tedious and worrisome, particularly as the terms did not always remain the same.

FIT is a very new government scheme by which people get paid for the electricity their pv installations produce. My installers have a website <http://csog.co.uk> with information, calculations and pictures, including a picture of my roof. It is well worth visiting if you are considering this kind of installation. People having the system fitted now will be paid 41.3 pence for each unit of electricity they produce and 3 pence more added to that for every unit going to the grid. The installation costs (materials) have also gone down so it is possible to get the same size system I have for about the same amount I actually paid after the deduction of the grant payment.

Throughout this time my system has worked well producing electricity, some of which I use here and the rest goes to the grid for others to use. My electricity company will pay me 15 pence a unit for the next year for all the electricity my system produces, whether I use it or it goes to the grid. The government offers only 9 pence a unit for those systems installed before July 2009. I have a 3kWp system which should produce about 2400kWhs a year when installed on the south facing roof. My roof faces south east. So far each year the system has produced just under 2400kWhs. This year it looks as if the production will reach the 2400kwhs, and will perhaps go over it. Maybe it is worth noting before ending this that I have not paid anything to my electricity company for the past four years and they at the moment owe me just over £200.

Ireene-Sointu

FAIRS AND FESTIVALS

Saturday 6 November 11 am – 4 pm Compassionate Christmas Fair
Victoria Hall Methodist Church, Norfolk Street, Sheffield S1 2JB
Free entry (donations welcome)

Saturday 6 November 10 am – 4 pm Lincoln Vegan Food Fair
Trinity United Reformed Church Hall, Garmston Street, Lincoln

Sunday 7 November 10 am – 4 pm Kensington Animal Charities Fair
Kensington Town Hall, Hornton Street, London W8 7NX
Adults £2, pensioners £1.50, under 10s free

Sunday 7 November midday – 6 pm Alternative Vegan Festival
Ratstar Autonomous Social Centre, 298 Camberwell Road, London
Free entry

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Cheap 'n' Easy Vegan Cooking by Ronny

£1.80 (incl. P&P) from www.veggies.org.uk or look out for it at a festival stall, or protest or event near you.

It's great that Ronny and her friends have put together such an easy to look at collection of breakfast ideas. Breakfast is the best meal of the day and, if like me you lack inspiration at that time, this is just what you need!

This little book has got How to do Eggy Bread that's vegan, Posh Wheat-Free Sausages, Derbyshire Oatcakes, delectable sounding Date and Rosemary Bread, DIY Mushroom Pate, ideas for the more sweet indulgent liquid breakfast, and a yoghurt that wants to be a cheesecake!!!

I love looking at vegan recipe books, and sometimes the ingredients elude me (or they're too expensive) but this darling little booklet stole my heart and makes me want to be a Breakfast SCOFFER again!

Vanida

LETTERS

Thank you for publishing the extract from my article *The Rise of Globalization* (2004), and for your review of my booklet *The Land Question*.

A small but vital correction. The review states (NL p15, third para): “An interim measure would be to use the present regulations of zoning and planning” - suggesting that zoning and planning might be used for a while **as a substitute** for the land rent reform. What I actually wrote was (emphasis added here): “Recourse may naturally be had **under this reform**, as now, to zoning, planning and other such regulations for a period” (p22 of booklet). The fact is that, **without** this reform, zoning and planning can, on the contrary, only play into the hands of the present destructive land monopoly (as was brought out in my 2009 article *The Wizard of Planning Law*, kindly referred to by you). Neither in this booklet, nor anywhere else in my writings on this matter over a long period, is it ever envisaged that there is any substitute for radical land rent reform, as there is no substitute for conforming ourselves to natural law.

A further small but vital point (arising from the review's reference, at the foot of NL p15, to the "common ownership of land" as a concept that I share). Where I quote Henry George (on my p5) on the treating of land as "the joint property of the whole people", I at once point out in the following paragraph that this refers strictly to "the sphere of man's productive activity" - the sphere, i.e., where rent arises. It was basic to Henry George – just as it has been to all truly Earth-reverencing societies throughout ages – that no one can "own" Gaia; that none (to take it deeper) can own the unfathomable gift to us of an unfathomable Creator. Thus society, under this reform, owns the rental values of the land – but never the land itself: a point of especial importance in our age of corrupt institutions all too ready to arise and speak "in the people's name".

Re "sexist" language, here I would claim to be in the **forefront (!)** - of a new movement of sanity, one that spares us many complexities, and the absurdity of calling people "chairs". The same question arose in the translating of the recent fascinating series of *Anastasia* books, published by the Ringing Cedars of Russia movement. There a way forward was sought by restoring the more **original** meaning of the Russian *chelovyek* (used as our word 'man' today), this original meaning being a generic one embracing both woman and man. Such originally was the case, I have read, with our own word *man* – and I placed a note to this effect in my 1999 book, *Birthright in Land – and the State of Scotland Today* (ISBN 0 535426 0 2). I will enclose a clip of its many very positive reviews, in case you might find room for extracts from some in future issues of NL – seeing that "the state of Scotland" is the state of society virtually world-wide, and in view of the struggle it is to bring this matter to the fore today, on account of the vested interests in its assiduous cover-up. Therefore, thank you again for giving space to it in *New Leaves*.

Yours sincerely,
Shirley-Anne Hardy

Note by Ireene-Sointu:

It was indeed the case that the word *man* originally meant 'human'. However, it was not at all sexist at the time as there were separate words for a female human and a male human: *wyf* or *wifman* referred to 'a female human' and *wer* or *wæpman* referred to 'a male human'. The Norman Conquest of 1066 brought a change in this as in other things. The Old

English slowly disappeared and with it this equality in the language. The status of married women was fixed by the Common Law; after this law the husband was a legal person whereas the wife was not. Over the years males with access to education, and in positions of influence, worked on the language publishing grammars and dictionaries. In 1553 Thomas Wilson wrote that it was “more natural” to place the man before the woman (male and female, husband and wife, brother and sister, son and daughter – still in general use today). In 1646 Joshua Poole took the idea further, stating that male should take the “pride of place” not only because it was natural but also because the male gender was the “worthier” gender. In 1746 John Kirby’s Twenty First Grammatical Rule stated that the male gender was more comprehensive than the female one, making male the universal category under which female disappeared. All this culminated in the Interpretation Act of 1850 where it was stated that masculine included the feminine, thus confirming the more important status of a male human in society.

This amount of work done over the years to make certain that females are not equal with males is very difficult to overcome. Even today when I write I make a conscious decision to write *female* before *male*, but it does not come automatically. Many women, including me, find the usage of *man* as meaning ‘human’ sexist and feel themselves not included in that word, and quite a number of men do not think it is right either. Therefore I always use the words *human* and *humankind*. I also try to find words in my writing which do not indicate gender. For example, whether I write about a male or a female I tend to use the word *person* rather than *man* or *woman*. I do this in order to emphasise our common humanity rather than our gender differences. In a society which is sexist it is very difficult to know what the real differences are anyway (apart from the physical ones); I think we have a long way to go before we get to the stage where we can do a study to find the real ones, if there are any. In order to hasten that time I also use the pronoun *per* for the third person singular in most of my writing (*per* = she/he; *pers* = her/his; *perself* = herself/himself). I think it extremely important that we see each other as human, sharing many if not all of the qualities that make us human, and learn to work together for the improvement of all our lives and the lives of all the animals who share this wonderful world with us.



I am a reader of *New Leaves* and have a dilemma I'd like to share with you, in full awareness that I must live with it. I am an elderly man, a vegetarian for over thirty years, and I'm very healthy (my diet playing a part I'm sure).

My wife is also vegetarian but, on being diagnosed a coeliac some years ago, she has taken the view that she needs to supplement her diet and has been eating small amounts of chicken. I prefer not to argue about that.

I have wanted for many years to have a vegan diet, on principle. However she is the cook and purchases all the food for us both – traditional roles for many couples of our age. My opting for a vegan diet would place great strains on our relationship. I'm sure this is not a unique situation, but I don't find it referred to in any vegan publications I've read, so I don't know how others cope with it.

I'd be very glad to hear your thoughts on the issue.

Yours sincerely,
David Turner



I just want to say – I am so glad of your words on the current companion animals debate (*Broken Fences New Leaves 97*).

It is very clear to me that the human race was not intended to live in isolation from the animal one, but in a living relationship with it. Each needs the other to accomplish its full evolution, and my own life has been immeasurably enriched, **and instructed**, by the four-footed race which has accompanied me on the way.

The fact that the human race has the capacity to evolve in dangerously wrong directions, as witness the various “Atlantises” in our past, does not alter that fundamental.

Yours truly,
Shirley-Anne Hardy



I would appreciate being in contact with someone in West London (Fulham, Putney, Chiswick) if at all possible.

Brian Alford

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For further information send a SAE to Ireene-Sointu at the above address.

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should be typed or clearly hand-written and marked 'for New Leaves'. Any press cuttings/references should be recent and identified with name and date of the source publication. Food items promoted in articles and recipes should be appropriate to MCL's policy of encouraging use of produce that can be grown in the writer's local region, rather than imported crops.

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Wales Vegan/Y Figan Cymreig, bilingual (Welsh-English) magazine, £3 for 3 copies a year. Bron Yr Ysgol, Montpellier Park, Llandrindod, Powys.

Veggies and Sumac Centre: Catering for animal and social justice campaigns. Vegan cafe (Fri, Sat, Sun); vegan-organic demonstration garden; distribution of MCL booklets & leaflets; compilers of the *Animal Contacts Directory* (£5.80 incl. p&p / £5 unwaged). 245 Gladstone Street, Nottingham NG7 6HX. Tel: 0845 458 9595. www.veggies.org.uk.

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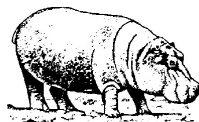
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