

The Flying Carrot



DECEMBER 2019

Health and nutrition, lifestyle issues, recipes, animal rights, compassionate living, Earth stewardship, and more!

Newsletter for
VEGAN EARTH

VeganEarth teaches and supports ways to eat and live that are healthful, sustainable, and compassionate toward animals, people and the Earth.

Editor: Susan Huesken

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Send us your news and articles!

**VEGAN EARTH THANKSGIVING/
HOLIDAY POTLUCK/
PLANNING MEETING
DECEMBER 1ST AT 2PM**
See flyer on the next page!
EVERYONE WELCOME

VEGAN DELI HARMONY PLANT FARE TAKES OVER DEFUNCT BUTCHER SHOP IN CINCINNATI

Findlay Market—the oldest continuously operating public market in Ohio—is now home to Harmony Plant Fare, a NYC-style vegan deli serving plant-based meats, cheeses, sandwiches, and more in a space occupied for 45 years by Bender Meats.

*By Anna Starostinetskaya From VegNews
November 11, 2019*

This weekend, vegan deli Harmony Plant Fare opened inside of Cincinnati, OH's historic Findlay Market, an indoor and outdoor public market that has been in operation since 1852. The new deli took over the space left vacant by 45-year-old butcher shop Bender Meats. Harmony initially operated as a pop-up in the region before owners Bridget Gunsiorowski and Alex Nager moved into the brick-and-mortar space inside the market. Inspired by Gunsiorowski's childhood memories in New York City, Harmony sells housemade vegan meats and cheeses by the pound, knishes, and a selection of hot and cold sandwiches such as the Italian (stuffed with pepperoni, ham, and provolone cheese); Chickpea Tu-No (made on local 16 Bricks Sourdough bread); and Buffalo Chicken Ranch (made with soy curls). The shop offers party platters, charcuterie boards, and Thanksgiving Holiday meals (which are now available for pre-order). The deli also offers vegan products made by other businesses, including vegan sweets from Chubby Bunny Bakery, along with plant-based staples such as non-dairy milk, soy curls, bouillon cubes, soups, and candy bars. Harmony is currently in a soft-opening stage and the owners expect to become a fully operational, NYC-inspired deli in 2020.

Review of Harmony Plant Fare by Carrot reader: *Harmony Plant Fare opened a stall in Findlay Market a couple of days ago. I had lunch there today and thought it was good. They have seitan, vegan cheeses, egg salad, chicken salad, tuna salad and other items, all of which you can get to go in sandwiches or bulk.*

VEGAN EARTH

THANKSGIVING / HOLIDAY POTLUCK

AND PLANNING MEETING

DECEMBER 1ST - POTLUCK 2PM – 3:00PM

PLANNING MEETING 3PM – 4:30PM

AT CLIFTON UNITED METHODIST CHURCH 3416 CLIFTON AVE., CIN., OHIO 45220



Come and enjoy a delicious variety of vegan food
Optional: Stay for the meeting and help us decide what
activism VeganEarth will accomplish in the next year

Bring a vegan dish that serves 8-10 people
Plates and utensils provided

Contact info: swimchessveg@gmail.com 513-929-2500 <http://veganeartus.org/>

**CINCY VEGAN SOUL SPECIAL EVENT
AT THE DUNLAP CAFÉ**

Fri, December 6, 2019 6:00 PM – 9:00 PM
Dunlap Café
1926 Dunlap Street, Cincinnati, OH 45214

Cost \$20

For tickets: <https://www.brite.com/e/cin.eventcyn-vegan-soul-tickets-80965133895>

If you're wondering where you can have a great vegan three course meal in Cincinnati... well wonder no more. Cincy Vegan Soul is back serving up your favorite vegan foods at the historic Over the Rhine Dunlap Café. It's going to be more than just a dinner--it's going to be an experience. A fully stocked cash bar will be serving our signature Bourbon "Winter Cheer" cocktail as well as spirits, craft beers, wine and soft drinks. Alcoholic and other beverages are not included in the ticket price; however, they will be available for purchase.

We'll be serving:

Cincy Vegan Soul award winning Black Bean Chili with all the toppings

Burgers with all the toppings (back by popular demand):

The Spicy Works Burger
Cheez Burger
"Baycon" Cheeze Burger
Plan ole Buge

Fries:

"Baycon" Cheez
The Works
Plain ole fries

Dessert will be a sweet vegan treat

A fully stocked cash bar will be serving a signature Bourbon "Winter Cheer" cocktail as well as spirits, wine, local craft beers, and soft drinks.

*Please be advised that this meal contains gluten and soy and may contain traces of nuts.

**MACY'S ANNOUNCES
IT WILL STOP SELLING FUR
BY END OF 2020 FISCAL YEAR**

By Danielle Garrand

OCTOBER 22, 2019 / 6:51 PM / CBS NEWS

Less than two weeks after California became the first state to ban the sale of new fur products, retail giant Macy's, Inc. announced in a Monday press release it will stop selling fur by the end of the 2020 fiscal year. The company said its customer base is "migrating away from natural fur" and Macy's is following the trend.

Macy's and Bloomingdale's will stop selling the animal product by the end of the 2020 fiscal year, including its "off-price" stores — Macy's Backstage and Bloomingdale's The Outlet. The decision also includes all Macy's and Bloomingdale's private brands, including products sold from its brand partners.

The company will shutter its Fur Vaults and salons — which offered storage, repairs and restyling of furs, among other services.

The new fur-free policy does have exceptions, however. Ethically sourced sheep fur — known as shearling or sheepskin — as well as cattle fur — referred to as calf hair and cowhide — are permitted. The exceptions are in alignment with the Fur Free Alliance's guidelines, which permit the "use of fur that is a by-product of domestic farming to feed our society," according to Macy's website.

"Over the past two years, we have been closely following consumer and brand trends, listening to our customers and researching alternatives to fur," said Jeff Gennette, chairman and chief executive officer of Macy's, Inc. "Macy's private brands are already fur free so expanding this practice across all Macy's, Inc. is the natural next step."

Gennette added that the company has partnered with the Humane Society of the United States in its "commitment to ending the sale of fur." Macy's and Bloomingdale's will continue to sell faux fur clothing and accessories.

Kitty Block, the president and CEO of the Humane Society of the United States, said the nonprofit applauds the company's "forward-thinking and principled decision."

"This announcement is consistent with the views of countless consumers in the marketplace, and other retailers should follow," Block said. "With so many designers, major cities and now a state taking a stand against the sale of fur, we're that much closer to ending this unnecessary and inhumane practice."

The fur industry contributes to the suffering and death of more than 100 million animals worldwide every year, according to the Humane Society of the United States.

California's Governor Gavin Newsom signed a bill prohibiting the sale and manufacture of new fur products earlier this month. The law won't take effect until January 2023. Hawaii and New York have introduced similar legislation, and may soon follow Newsom's lead.

Brands including Versace, Gucci, Michael Kors and Burberry have also adopted or plan to adopt fur-free policies of their own in recent years, signifying an industry shift away from the material.

**WORLD VEGAN DAY:
THOU SHALT NOT REMAIN INDIFFERENT
PART 2 OF LAST MONTH'S ARTICLE**

What does the Torah say about the treatment of animals and how does it align with industry practices and our food habits?

By Uri Bollag November 1st, From Jerusalem Post
Article printed on World Vegan Day

THE ANIMAL FOODS industry runs through three inter-connected channels – meat, dairy and chicken, which include poultry and egg production. Each of these production lines contains its own horrendous practices – some of which have reached public awareness, some of which the common citizen can't even fathom to think about – and begin the day these animals open their eyes for the first time.

"After a calf is born, a few hours in, it is separated from its mother and never sees her again,"

Shira Hertzanu explains. "They get a few hours. They are then held separately, even though they're social animals."

These calves will be designated to enter either the dairy or the meat production line. Neither is pleasant, and, eventually, all roads lead to the slaughterhouse. The best these animals can hope for is to enter a fattening period, which is a somewhat "merciful" time for them, yet certainly not what Mother Nature intended for them.

"They're not taken outside [of their confines]," she says. "They are never grass-fed. They never go outside. They need their space, but they don't get it."

Dairy cows are artificially impregnated, give birth after nine months, are separated from their calves and then go through an intense milking period before the cycle starts again.

"These are very manipulated animals," she continues. "The sizes of their udders are unbelievable."

The misconception that cows give milk regardless of pregnancy is widespread. But even awareness of this does not lead someone's imagination to ask oneself how these cows are impregnated in the first place. The graphic details of this procedure, which the reader shall be spared, are a prime example of how far-reaching this industry has become and how its branches reach further than is really conceivable.

Likewise, chickens and other poultry fare badly. "An industrial coop today holds about 100,000 to 200,000 chickens," Roey Spornik explains. "On eight floors, or 16, one on top of the other." Spornik's descriptions are gruesome.

"When you walk into a coop... the first thing you do is put your shirt over your nose," he says. "The stench, the ammonia emanates from the many chickens that poop all day, pee all day, with all the drugs they are given, and they're all on the same platform."

"They are kept in battery cages," Spornik continues. "They don't see the sunlight. The lucky ones die straight away from the harsh conditions. Many of them are completely handicapped with distorted

legs. You can see chicken bodies that have turned black already. They are in these cages for so long, with the other animals, plus the eggs, that everything begins to stink. There is horrible pollution.”

The egg-laying chickens have a lifespan of around two years, before they can't keep up their production with the pace of laying an unnatural amount of eggs anymore. In all this time, they do not leave their tiny cages, which they share with two or three more chickens, never feel the ground beneath their feet, are incapable of spreading their wings, brutally get their beaks cut while fully conscious, and at the end of their term get electrocuted. Piles of excrement amass beneath them.

“Some 99% of the chicken industry in Israel involves battery cages. Almost everyone who eats eggs, eats eggs from battery cages,” he says, emphasizing that free-range eggs are not much different. “The only thing that differentiates between them is that free-range chickens are not in battery cages. Instead of two years in that iron cage tightly stacked, they are on the floor. Still tightly kept, though, and all the other practices are the same.”

In nature, a chicken can live up to 15 years and lays a few dozen eggs a year. These miserable [industrialized] birds do not pass the age of two and have been genetically manipulated to lay around 300 eggs a year. “They're completely broken. It's not natural,” Spornik says.

The chickens – as well as turkeys – which are designated to service us with their meat, are especially mutated into profit-maximizing beasts.

“They are inflated as much as possible within 40 days. They infuse them with antibiotics, drugs, all kinds of harmful materials, to reach a monstrous weight,” Spornik continues. “Every 40 days they exchange the flock. They exchange 30,000 and send them to slaughter. A natural chicken after 40 days weighs about one kg. In the industry they weigh three times that amount. Turkeys, after three to four months, naturally weigh five to six kg. Industrialized turkeys, however, reach 16 kg., and some top 20 kg. when they are slaughtered.”

All this accounts only for females, whereas male chicks – “There is nothing to gain from males there” – are thoughtlessly thrown through a crusher by the thousands, where they meet their agonizing death.

“They don't have a day of grace in their entire lives,” says Hertzanu, summarizing the situation in chicken coops. In biblical terms, the situation might be best formulated in Proverbs 12:10, which states that “The righteous man regards the life of his animal, but the wicked man's compassion is cruel.”

IN 2018, 60 rabbis signed a petition to end live transports. The initiative was led by Rabbi Prof. Daniel Sperber, president of Advanced Torah Studies at Bar-Ilan University, and signed by several members of the Chief Rabbinate Council and other prominent rabbis.

“We were appalled when we learned about the great suffering of calves and sheep, creatures of God, sent on ships from Australia and Europe to be slaughtered in Israel, following an agonizing and prolonged journey, during which many of them die,” the letter read. “The calves and lambs are carried across continents and seas in cramped and polluted trucks and ships, standing in their own excrement, terrified and exhausted, suffering from injuries, illnesses and distress. Causing such suffering to animals only to satisfy the lust for fresh meat is not the way of our sacred Torah, which has compassion for animals and forbids hurting them.”

The letter came in support of a proposed bill to end these harrowing transports – footage of which is stomach-turning – gradually over three years. The bill advanced, but fell victim to the current political chaos. It's unsure when the Knesset will be able to pass legislation banning this egregious practice.

“In antiquity, [Jews] were farming people. They looked after their animals well,” Sperber explains. “When the animals got older or the people got hungry, they would slaughter them in what is considered one of the most merciful or humanitarian forms of slaughtering, which is the Jewish way of slaughtering, and that came out of dire necessity. Nowadays, the situation is quite different.”

In a soft-spoken and thoughtful manner, Sperber is careful to lay out different halachic perspectives, but takes a clear stance about the severity of modern production practices

“Tza’ar ba’alei hayim deals also with the way you treat animals during their lifetime. One of the horrible things in the mass production area is that they’re not regarded as sentient animals. Their cries and pain go unheard,” he says.

He maintains that safekeeping the required laws for shechita is unfeasible in mass production, which poses serious halachic issues regarding kashrut.

“They are packed so tightly in cages which have wire netting, so that the legs are sometimes outside of the netting, they get broken and nobody notices it, sometimes they even die in their cages,” Sperber says. “Then they are let out of the cages, down a slopping slide, and the shoctim (slaughterers) stand there, one after another and they slice their throats, and they slice them in a way that they don’t inspect each animal; they might already be dead.”

On the way to and in the slaughterhouses, animals meet further abuse, including kicking and beatings and electrical rods.

“Their suffering also affects their health,” Sperber adds. “Their internal organs may be affected, which means they would no longer be kosher, and they are not all carefully examined, as they should be... it’s impossible for the mashgichim (supervisors) that exist to really do so very carefully... It is very likely that a good percentage of the many animals on the market are not really kosher.”

A former schochet (slaughterer), Sabi Amar, echoes this sentiment. He left his profession after 10 years and became a vegetarian as a result of what he saw. The picture he paints of proceedings inside slaughterhouses is one of utter disregard of religious requirements. He claims there is full awareness within the ranks, but no one is willing to take responsibility.

“There is no kosher meat in this industry,” he claims.

Asa Keisar is an ultra-Orthodox activist who advocates for veganism based on the wealth of Jewish sources and abundant examples of disregard.

“We don’t pay attention, that when kashrut is given to something, it isn’t ever only given to the product itself, it’s also given to the way it was produced,” he says. “For example, if I have kosher food to sell, if I admit it’s stolen, I will be told it’s forbidden.”

Keisar laments the inaction of the rabbinate on the matter, and points to less significant violations that are handled in a much stricter fashion.

“Why do rabbis not perform wedding ceremonies in halls that serve non-kosher food? What does it matter? How is it connected?” he asks.

Keisar says that authorities “don’t have courage. They are afraid – I don’t know of whom. Maybe of the industry... maybe of the public’s reaction.”

Despite multiple attempts and exchanges, the rabbinate did not respond to the allegations.

The treatment of animals during their lifetimes and adherence to laws of shechita are not two separate issues but closely linked. The required pace of output seems to negate both, but a look at OECD numbers completes the picture: Israel has the fourth highest beef and veal consumption, with numbers rising, and tops poultry consumption per capita worldwide. This is not a flattering prize and ultimately explains why the industry applies the methods it does: because it can and because we are constantly asking for more.

Habits are difficult to change, Keisar maintains, but this issue can no longer be ignored.

“I believe that the clock of the right to remain silent is running out from day to day,” he says.

Ultimately, the profit-driven animal products industry relies on the end user to consume what is produced, and therein lies the key to turning around a trajectory that overshot the boundaries of reason a long time ago.

“The public needs to be the one bringing about the revolution,” Keisar says.

Sperber relayed an aggadah (an illustrative story from the Talmud). “There is a well-known story of Rabbi Yehuda haNasi who saw a lamb [being led to slaughter] that was bleating [seeming to appeal to the rabbi for help]. He told the lamb, ‘Lekach notzarta. This is what you were created for.’ For lacking compassion, the rabbi suffered physical ill health for some 13 years, until he saw a maidservant sweeping small rodents in a path and he said, ‘Be careful not to affect [harm] them.’ Then he was cured.”

The anecdote highlights the stark contrast between theory and practice. The vastness of this animal abuse, which goes far beyond what can be covered in this article, is detached from Jewish laws and values, as well as Western moral and ethical standards.

“Thou shall not remain indifferent,” the Torah states, and that is why children need to see things like decaying calves wash up onshore after they’ve been thrown into the sea. Ignorance can’t be claimed anymore.

Yet awareness alone does not bring about the necessary change. I asked Hertzanu why people who are aware of what goes on inside the industry continue to consume these products.

“They know,” she said pointing a finger to her head. Placing her hand on her heart and with a melancholic smile, she added, “But they don’t know. Different levels.”

THANKSGIVING MEATLESS LOAF

1 medium sweet potato
1 medium onion
2 ribs celery
1 medium carrot
2 cloves garlic, minced
1 15-ounce can cannellini beans (or other white beans), drained and rinsed
14 ounces extra-firm tofu (one 14 to 16-ounce package)
2 tablespoons gluten-free soy sauce
2 tablespoons tomato paste
1 tablespoon spicy brown or whole-grain prepared mustard

1/4 cup fresh parsley, chopped
1/2 tablespoon rubbed sage
1 tablespoon thyme leaf
1/2 tablespoon dried rosemary, crushed
1 1/2 teaspoon salt (or to taste)
1/2 teaspoon black pepper
1 teaspoon smoked paprika
2 tablespoons nutritional yeast
1/2 cup chopped walnuts (optional)
3/4 cup quinoa flakes or quick oatmeal

Wash a medium sweet potato (about 7 ounces), pierce it several times with a fork, wrap it in a paper towel, and microwave until done, 4-5 minutes. (Alternately, bake or steam the sweet potato.) Allow to cool enough to handle and then peel and set aside.

Mince the onion, celery, and carrot.

Heat a large, non-stick skillet. Add the minced vegetables, including garlic, and cook, stirring regularly, until they become tender, about 6-10 minutes. Add water by the teaspoon if necessary to keep the vegetables from sticking or becoming dry. Once they’re softened, add the drained beans and mash them lightly with a slotted spoon or spatula.

Place the peeled sweet potato into the food processor along with the tofu, soy sauce, and all seasonings, including nutritional yeast. Process until fairly smooth. Add the walnuts and pulse a few more times. Scrape the tofu mixture into a large mixing bowl and add the quinoa flakes and the cooked vegetables. Stir well.

Preheat oven to 375F. If you have a silicone baking mat (recommended) place it on a baking sheet. Otherwise line the baking sheet with parchment paper or spray with non-stick spray. Spoon the tofu mixture onto the prepared baking surface, using dampened hands to shape it into an oblong or oval loaf about 2 1/2 inches high. Bake for 25 minutes or until the top is evenly browned. Loosely cover with aluminum foil and cook for 20 more minutes. Check to make sure that the center is firm; if not, give it a little extra time. (You can also remove the foil and cook for 5 more minutes for a crunchier crust.) Remove from oven and allow to stand for 10 minutes before slicing and serving. Serve alone or with mushroom gravy.