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Vegan

**A brief report about the healthiest of all diets
and its effects on the world's climate, the environment,
animal rights and human rights**



Contact details

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Introduction

Decades ago, the brilliant physicist Albert Einstein said the following:

*"Nothing will benefit human health and increase the chances for survival of life on Earth as much as the evolution to a **vegetarian** diet"*

These clear words seem even more amazing when one considers that they were spoken at a time when people knew little about how the food on their plate affected their health or how it was connected to the environment, the world's climate, world hunger, animal rights and human rights. If Albert Einstein had been familiar with current scientific evidence, surely his words would have been a bit different:

*"Nothing will benefit human health and increase the chances for survival of life on Earth as much as the evolution to a **vegan** diet."*

A vegan diet is one that contains no animal products. If well planned and well balanced, it is the healthiest diet one can follow, benefiting the environment, the world's climate, animals and humans. Because following a vegan diet and a vegan lifestyle can bring such great benefits to each and every one of us, I have decided to publish this little booklet for the sake of society – especially for our children and grandchildren – as well as for the benefit of the environment, the world's climate and animals. In order to make the healthiest decisions for ourselves and the planet, we need to have the best available information. Of course, it is also important to understand that following a vegan diet does not mean that we have to miss out on anything. Quite the contrary – a vegan diet is a pure feast, as numerous vegan cookbooks and restaurants have proved.

To this brochure you find the accompanying short film under www.veganvideo.org

Vegan



The Healthiest Diet

The quality of our diet directly influences our health: Our diet enables us to remain in good health and good shape for the majority of our life. Considering its extraordinary importance, shouldn't we want to learn what nutritionists and studies from around the world say about a healthy diet?

We are all familiar with articles that urge us to eat more fruit and vegetables and less meat. Numerous scientific studies have proved that consuming meat and animal fats can damage our health in various ways.

The negative impact that milk and cheese (which contain saturated animal fats) have on health is just as well known. The public is shocked whenever natural disasters or terrorist attacks kill hundreds or thousands of people. So why don't people react in the same way when millions of people die of cancer, cardiovascular disease, diabetes and other diseases that are related to diet and malnutrition?

The myth that meat and dairy products are healthy foods – a myth that continues to be propagated by the meat and dairy industries – is widely accepted by uninformed consumers and careless politicians. Additionally, the European Union (EU) and countries around the world subsidise meat and milk with taxpayer's money even though the products are unhealthy and even though their production causes cruelty to animals. This political approach is completely unacceptable, as it appears to put a higher value on the economic interests of the meat and dairy industries than on public health, which should be governments' primary focus. In the past, vegetarian foods were looked down upon just as vegan diets are often denigrated today. Because of stupidity, ignorance and people's vested economic interests, healthy diets are often ridiculed in the media.

Here's just one example: In 2004, a toddler whose parents had reportedly fed him a vegan diet died. However the child had *not* actually eaten any vegan food. In fact, he hadn't eaten any food at all! He had lost his appetite because he'd contracted pneumonia and hadn't received medical treatment for the condition. The child had not been fed a healthy, vegan diet – his parents believed in a special diet, which had been recommended by a self-appointed "nutritionist". However, as far as nutritionists are concerned, that special diet has nothing to do with a healthy vegan diet. As it is too often the case, the media did not think it was necessary to do proper research or even try to learn the nutritional basics of a vegan diet. No, instead they denigrated veganism and approached the issue with their usual **prejudices** intact. On the other hand, millions of people suffer and die because their meat-based diets – which are laden with animal fat – lead to obesity and all its consequences as well as to hypertension, heart attacks, angina pectoris, strokes, atherosclerosis, osteoporosis, cancer, diabetes and other chronic diseases. Numerous studies have demonstrated a connection between the consumption of meat and dairy products and these diseases. Studies have also shown that many fish are contaminated with shockingly high levels of environmental toxins such as dioxin and heavy metals.

If you can read German please visit www.fleischmacht-krank.de (the website of the Medical Society for the Promotion of a Vegetarian Diet) for further information and to find studies that clearly prove the connection between meat- and dairy-based diets and disease. The fact that millions of people are victims of meat, eggs and dairy products is simply accepted as "normal" – it generates no outcry from the public or the media. However, if one person dies because his irresponsible parents fed him an irresponsible diet that people could only wrongly *allege* as vegan, the incident sparks a huge public outcry and outrages clueless consumers and meat-industry representatives.

The findings of scientists and the statements of renowned nutritionists and physicians strongly contravene the "lyrical rhapsodies" of non-professional journalists and meat, egg and dairy industry lobbyists. For example, in 2003, in a joint position paper, the **ADA** (American Dietetic Association) and **Dietitians of Canada (DC)** commented on the health advantages of vegetarian and vegan diets. Some of the most renowned dieticians in the US and Canada belong to these organisations. The ADA alone has approximately 70,000 members. The position paper states, in part,

"Well-planned vegan diets and other forms of vegetarian diets are appropriate for individuals during all stages of the life cycle, including pregnancy, lactation, infancy, childhood, and adolescence. Vegetarian diets are associated with a number of health advantages."

It goes on to say,

"It is the position of the American Dietetic Association and Dietitians of Canada that appropriately planned vegetarian diets are healthful, nutritionally adequate, and provide health benefits in the prevention and treatment of certain diseases". "Dietetics professionals have a responsibility to support and encourage those who express an interest in consuming a vegetarian diet."

In addition, **Professor Dr. Claus Leitzmann**, one of the most respected and renowned dietitians in Germany, said: "... *Studies on Vegans, which have been done worldwide, and also by us, show clearly, that Vegans on the average are healthier than the general population. Body-weight, blood-pressure, blood fats and cholesterol, kidney function as well as general health status are more often normal ...*".

In 2009, the **ADA** published an updated position paper on vegetarian and vegan diets and confirmed its support of them. **The ADA concludes that well-planned vegetarian diets – including vegan diets – are healthful and nutritious for adults, infants, children and adolescents and can even help prevent chronic health conditions such as heart disease, cancer, obesity and diabetes.**

Published in the ***Journal of the American Dietetic Association*** in July 2009, the paper gives the ADA's official position on vegetarian diets, including a vegan diet:

"It is the position of the American Dietetic Association that appropriately planned vegetarian diets, including total vegetarian or vegan diets, are healthful, nutritionally adequate, and may provide health benefits in the prevention and treatment of certain diseases. Well-planned vegetarian diets are appropriate for individuals during all stages of the life cycle, including pregnancy, lactation, infancy, childhood, and adolescence, and for athletes."

"Furthermore, vegetarians tend to have a lower body mass index and lower overall cancer rates. Vegetarian diets tend to be lower in saturated fat and cholesterol and have higher levels of dietary fiber, magnesium and potassium, vitamins C and E, folate, carotenoids, flavonoids and other phytochemicals. These nutritional differences may explain some of the health advantages of those following a varied, balanced vegetarian diet."

The **PCRM** (Physicians' Committee for Responsible Medicine) is a nonprofit medical organization for preventive medicine, clinical research, and higher standards for ethics and effectiveness in research. Here the clear statement of the **PCRM** about vegan diets:

“Vegan diets, which contain no animal products, are even healthier than vegetarian diets. Vegan diets contain no cholesterol and even less fat, saturated fat, and calories than vegetarian diets because they exclude dairy and eggs. Scientific research shows that health benefits increase as the amount of food from animal sources in the diet decreases, making vegan diets the healthiest overall.”

Dr. T. Colin Campbell, author of *The China Study: Startling Implications for Diet, Weight Loss and Long-term Health*, stands up for the benefits of a plant-based diet:

“The vast majority of all cancers, cardiovascular diseases, and other forms of degenerative illness can be prevented simply by adopting a plant-based diet.”

Dr. T. Colin Campbell, Professor Emeritus of Nutritional Biochemistry at Cornell University, has been one of the leading scientists of nutrition research for more than forty years. He published more than 300 research papers. His outstanding survey, the China Project, is the most comprehensive study of health and nutrition ever published.

Still, the majority of media outlets, uninformed physicians and so-called “nutritionists” prefer to spread **prejudiced opinions, the misleading claims** of the industry and false, outdated **doctrines**. One must wonder whether it is out of convenience or simply pure laziness that people fail to properly research these diets and prefer to spread falsehoods and prejudices? Do people fear confronting their beliefs about their own diet after receiving new information that might force them to face the prospect of choosing a type of diet (i.e., a vegetarian or vegan diet) that has often been ridiculed?

On the whole, this is a major **health policy scandal**. Preventing disease should be at least as important to health professionals as treating disease. However, the multibillion-dollar health system – with all its doctors, hospitals, pharmaceutical companies, etc – makes most of its money from the treatment of diseases.

A comprehensive policy that emphasises prevention would deprive the health industry of the majority of its revenue. So in light of the influence that the health industry and the meat industry have on policy, it is no surprise that disease prevention – a goal which could be largely achieved through the adoption of healthier diets – is given relatively little consideration. Many food producers make a lot of money by selling unhealthy food. In turn, the health industry makes a lot of money by treating the diseases that result from unhealthy diets. It’s a vicious cycle in which humans, animals and the environment all suffer. Of course, any reasonably intelligent person can see that it is in his or her own best interests to adopt a healthy diet.

My analysis of scientific studies on nutrition makes it clear that **a vegan diet that is varied and carried out appropriately is the healthiest of all diets** – and this is also proven by nutritionists' conclusions. This conclusion should even be obvious to someone who knows very little about nutrition, as the connection between the consumption of meat, milk and cheese and major health risks is clearly documented. However, not every diet that eliminates meat, milk and cheese is healthy. Even though numerous scientific studies on nutrition conclude that most vegetarians and vegans are healthier than meat-eaters, **a vegan diet still needs to be varied and well-balanced in order to be healthy!**

Vegans need to be particularly aware of potential sources of **vitamin B12** because it is only produced by micro-organisms (bacteria) and so is found primarily in easily perishable animal-derived products such as meat, internal organs and milk. A potential lack of vitamin B12 is one of the major justifications that so-called "experts" use when advising against a vegan diet. As any responsible physician will tell you, in order to make a vegan diet healthy, it needs to be varied, and people who follow it need to be sure to get sufficient vitamin B12 by consuming enriched juices, breakfast cereals, soy milk, etc, and also by taking a B12 supplement to be on the safe side. Alternatively, vitamin B12 levels in the blood would have to be checked regularly. However, considering all the damage that meat, dairy products and fish do to the body, it would be absurd to reject a vegan diet only because of concerns about vitamin B12 deficiency. **It simply doesn't make sense to address a potential vitamin B12 deficiency – which can easily be avoided by eating enriched foods and taking supplements – by consuming meat, dairy products and other foods that clearly damage our health.**

The connection between cancer, heart disease and other major illnesses has been confirmed by many scientific studies – as has the level of contamination of many ocean fish which has been tainted by water pollution. So not only is it a good idea to eliminate meat, eggs, dairy and seafood products from one's diet, it is also necessary to do so in order to ensure good health. Personal observation has made one thing very clear to me over the years: **People who speak out against veganism either do not know enough about it or make their living from the sale of meat, eggs and dairy products.**

I highly recommend the following publications for further information:

- Book *Vegan Nutrition* by Gill Langley
- Website of the **Physicians' Committee for Responsible Medicine** www.pcrm.org/health/veginfo/nutritionfaq.html

- ADA position paper on the health advantages of vegetarian and vegan diets, 2009:
http://www.eatright.org/cps/rde/xchg/ada/hs.xsl/advocacy_933_ENU_HTML.htm
- Website of the Medical Society for the Promotion of a Vegetarian Diet:
www.fleisch-macht-krank.de
- www.nomilk.com/

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For Human Rights

Worldwide, approximately 1 billion people are undernourished. Around 30 million people per year – or approximately one person every single second – starve to death.

Every day, up to 43,000 children die of starvation while at the same time the meat and dairy industries use approximately 50 per cent of the world's corn and roughly 90 per cent of its soybeans to feed farmed animals! It is absurd, scandalous and an inexcusable waste of resources to feed plant foods to animals in order to produce unhealthy meat, eggs and dairy products for wealthy nations. Depending on the animal, it can take up to 16 kilograms of plant foods and 10 to 20 tonnes (10,000 to 20,000 litres!) of water to produce just one kilogram of meat. Although people in Third World countries often go hungry and even starve to death, many of these countries export crops to industrialised nations for use as "livestock" feed. You may be familiar with the famous adage "Rich people's animals eat the poor man's bread". Unfortunately, it's true. For example, the famine that broke out in Ethiopia in 1984 occurred because crops were exported to Europe to be fed to farmed animals, not because local farmers could not produce more food. Tens of thousands of people died during the famine as European countries continued to import corn from Ethiopia in order to feed chickens, pigs and cows. If that corn had been used to feed Ethiopia's people, there would have been no famine. In Guatemala, approximately 75 per cent of children under 5 are undernourished. At the same time, the country produces more than 17,000 tonnes of meat for export to the US. Huge amounts of corn and soybeans are used to feed the animals who are slaughtered to produce this meat – crops that as a result cannot be used to feed undernourished children. So instead of feeding hungry people around the world, we use our resources to fatten suffering farmed animals so that we can satisfy our addiction to the meat, eggs and dairy products that are making us sick.

In 2002, the UK's ***The Guardian*** declared, "*It now seems plain that [a vegan diet] is the only ethical response to what is arguably the world's most urgent social justice issue [world*

hunger]". **Jean Ziegler**, a UN special correspondent on the human right to food, wrote: *"The world's agriculture could easily produce food to feed 12 billion human beings. This is why a child that dies from famine is murder"*.

According to **Dr Walden Bello**, director of the Institute for Food and Development Policy, *"There is enough food in the world for everyone. But tragically, much of the world's food and resources are tied up in producing beef and other livestock – food for the well-off, while millions of children and adults suffer from malnutrition and starvation"*.

And according to the **Worldwatch Institute**, *"Meat production is an inefficient use of grain – the grain is used more efficiently when consumed directly by humans. Continued growth in meat output is dependent on feeding grain to animals, creating competition for grain between affluent meat-eaters and the world's poor"*.

Bello also said, *"Fast-food diets and the meat-eating habits of the wealthy around the world support a world food system that diverts food resources from the hungry"*.

Politicians, especially in the EU, give massive tax subsidies to the meat and dairy industry even though doing so is both illogical and immoral. However, such tax policies are hardly surprising considering that the EU subsidises the production of tobacco while at the same time paying for anti-smoking advertising campaigns.

More and more commercial fishing operations in industrialised countries – including the US, Japan and European nations – buy fishing rights in waters that surround poor countries in Africa, South America and other continents. After plundering these waters, the industrial fishers go on to other areas, leaving behind a damaged ecosystem and hungry locals. An article published in *The Guardian* explained, *"We can eat fish, but only if we are prepared to contribute to the collapse of marine ecosystems and – as the European fleet plunders the seas off West Africa – the starvation of some of the hungriest people on Earth. It's impossible to avoid the conclusion that the only sustainable and socially just option is for the inhabitants of the rich world to become, like most of the Earth's people, broadly vegan"*.

Everybody has the opportunity to decide whether he wants to contribute to a brutal system by consuming meat, milk, cheese and eggs, which is responsible for the death of millions starving children and adults.

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The Moral Reasons

In today's society, it is considered completely normal as well as morally acceptable to exploit animals for human use (as in the raising of "dairy" cows), to torture them (as in vivisection) and to kill them (as in the slaughter of "beef cattle").

Evolution gave humans the ability to realize this exploitation of animals. Mankind is tempted to use this ability to vest itself the so-called "right of the strongest". This self-awarded right of the strongest is then used as the moral foundation for exploiting, torturing and killing animals. To the contrary the moral standards of our society are just not based on the "right of the strongest". A true ethical framework does not allow the strong simply to apply moral tenets randomly in order to suit their own interests. Therefore, the "right of the strongest" and true moral values are mutually exclusive. Although it is clear that the "right of the strongest" cannot be reconciled with our society's moral values – in fact, moral values exist mainly to shield the weak from the arbitrary actions of the strong – it still needs to be examined whether the human exploitation of animals can ever be considered morally acceptable. In attempting to morally justify the exploitation of animals, society uses a shaky "ethical" construction. The human species proclaims a higher intrinsic value for itself and simply excludes animals from the current ethical framework of our moral precepts. Simply the power of the so-called "right of the strongest" allows us to elevate our own "value" and devalue animals. This special construct, which people use as a moral justification for exploiting animals, needs to be logically examined so we can decide whether it is in any way morally defensible. However, as I said before, a true ethical framework cannot depend on the "right of the strongest", and it cannot simply be based on the interests of the powerful.

Just imagine an intellectually superior "super being" which possesses much more power, higher intelligence and is more highly evolved than any human. (It is not unrealistic to think that scientists could one day create such a being through genetic engineering.) This "super being" would likely have just as much power over humans as humans now have over animals. Naturally, the "super beings" would consider themselves to be more "valuable" than humans. Naturally the "super beings" proclaim a shaky construct of moral principles which simply exclude humans from the current ethical framework of the "super beings". Would these "super beings" have the "moral" right, by virtue of their superior abilities, to ...

... torture humans on factory farms or in concentration camps for the humans' entire lives?

... kill humans in slaughterhouses while many of them are fully conscious?

... impregnate mothers over and over again in order to steal their milk?

... take these mothers' babies away from them so the babies won't drink their milk?

... kill the babies so they can turn them into sausages and other meats?

... kill BSE-infected people and their relatives in mass slaughter facilities?

... transport humans for several days without giving them food or water?

... conduct cruel tests on humans in order to gather information about new medications?

... conduct cruel "scientific" research on humans?

... test toxins on humans in order to ascertain fatal doses?

... celebrate their culture with deadly "human-fighting" rituals in arenas?

... confine humans to prisons and call the prisons zoos?

... force humans to do tricks and call the tricks circus acts?

... go human hunting and call it a sport while even claiming that it is an environmental protection measure?

... enforce a human welfare law that reasons that people can be killed – some while fully conscious – for eating their unhealthy meat and wearing their skins?

... conduct tests on humans in order to test medication that has been developed to cure diseases caused by the unhealthy intake of human meat?

Probably you would consider it as immoral if these "super beings" treat you and your loved ones like this. But why? These "super beings" would be in exactly the same position towards humans like humans towards animals at the present day. It is only the "right of the strongest" that creates the "moral" foundation for justifying the consumption of meat and all the cruelties that result from the purchase of meat, eggs and dairy products. Arthur Schopenhauer once said, "*Compassion is the basis of all morality*". That includes compassion towards a weaker being who is at my mercy. Of course, you – as a compassionate living being – would claim that a "super being" is only acting morally if he or she spares you and your loved ones. However, if you think that it is unethical for super beings to exploit humans based on an arbitrary self-awarded "right of the strongest", it is only logical to conclude that it is just as unethical for humans to exploit animals on the same "moral" construct. Therefore, humans only act morally with respect to animals who are at our mercy when we spare them and refuse to exploit them or cause them suffering by buying meat, milk and eggs at the counter.

Or do moral values only exist for you if they fall in your favour and protect you against the "right of the strongest"? If moral can be randomly applied, then these "moral" constructions are not really morals but rather pseudo-morals to justify one's own misuse of strength against the weak. Such pseudo-morals only serve to satisfy one's own selfish interests at the expense of helpless, weaker beings and are simply psychological constructs that is used to clear one's conscience and whitewash one's own participation in crimes against weaker beings. How legitimate is a system of morals that is accepted only if we selfishly profit from it but not if it would allow a stronger individual to exploit us, kill us or cause us suffering? These pretended morals are unmasked as corrupt pseudo-morals, double standards and moral crimes.

Now it has been proven, that the "ethical constructs" of our society in relation to animals, as they are currently applied, are based on a wrong thinking and inconsistent "pseudo-morality" and are used to justify our crimes against weaker beings. The crimes that are "legitimised" by this pseudo-morality are also legalised through so-called animal "welfare" laws in order to make them appear morally correct and, at first glance, almost impossible to question. But the logical examination of the facts clearly reveals that immoral acts are actually the foundation for animal exploitation which is easy to understand for everybody.

It is now up to you to decide: do you want to hide behind pseudo-morality while taking part in the crimes that are currently perpetrated against weaker beings (by consuming meat, eggs and dairy products), or do you want to open a chance to a true and honest-to-goodness moral system that considers the rights and welfare of weaker beings?

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For Animal Welfare and Animal Rights

At first glance, it is difficult to get a complete picture of the extent and severity of animal exploitation. It happens behind high walls in order not to spoil people's appetite for meat, eggs and dairy products and not to confront customers with the devastating consequences of their shady delicacies.

From time to time, we get to see TV reports and documentaries that show the conditions endured by animals on factory farms, in slaughterhouses, on trucks, etc. However, the meat, egg and dairy industries – as well as politicians – quickly underplay these reports (saying that they are “fake”, “manipulated” and “not up to date” or that the conditions they reveal are “exceptions”, etc) in order to put consumers' minds at ease. But anyone who looks closely at the facts quickly discovers that the animals' suffering is really desperate. The best way to get the real story is to witness firsthand what happens on factory farms and in slaughterhouses or to watch films about what happens at such facilities. Unfortunately, words and texts can give an impression of the suffering only to some extent. Dr Christiane M Haupt, a veterinarian, wrote a revealing report about her experience within the meat industry. The following is the unedited version of the full report, which is available (in English) at <http://www.vegetarismus.ch/heft/98-2/schlacht-en.htm>:

“For a mouthful of meat ...”

A report by Dr. Christiane M. Haupt

The inscription above the concrete ramps reads: “Only animals that are transported in accordance with animal protection laws and that are correctly identified are accepted”. At

the end of the ramp lies a dead pig, pale and stiff. "Yes, some die already during transport. From cardiac arrest."

Luckily I have brought my old jacket. At the beginning of October it is already freezing cold. That, however, is not the only reason for me to shiver. I bury my hands in my pockets and try to keep a friendly face as I listen to the director of the abattoir. He explains that for a long time there has been no complete health check on animals, only an inspection. 700 pigs per day – how else could they cope? "There are no sick animals anyway. They would be sent back immediately, and the supplier would face a stiff fine. They only try it once and then never again." I nod obligingly – stay calm. Keep a stiff upper lip. You have to get through these six weeks somehow – and wonder what happens to sick pigs. "There is a special abattoir for them." I hear about transport regulations and how important the protection of animals is these days. These words, pronounced in a place like this, have a macabre ring to them. In the meantime a double-decker lorry has pulled up at the ramp. Screams and grunts emerge from it. It is difficult to distinguish details in the dim morning light; the whole scene seems surreal and is reminiscent of sinister television reports from war zones – rows of grey train wagons into which terrified, pale-faced people are being driven by armed men. All of a sudden I find myself in the middle of the horror. This is the stuff nightmares are made of, from which one awakes in a cold sweat, terrified – surrounded by fog and icy cold, in the dirty half-light of this repulsive building, this flat anonymous block of concrete, steel and white tiles at the edge of a frozen wood: it is here where the indescribable happens, that nobody wants to know about.

*The cries are the first thing I hear when I arrive to start my practical training. It is obligatory; a refusal to participate would have meant five years of studies gone to waste and the end to all my future plans. Nevertheless, every fibre in my body, every thought in my head screams rejection. I am disgusted and shocked and feel utterly helpless. Being forced to watch, being unable to help. They are forcing me to participate, to soil myself with blood. As I get off the bus, even from a distance the screams of the pigs cut through me like a knife. For six weeks this sound will be in my ears, hour after hour, without respite. Stand firm. **For me there is an end to this ordeal. For the animals, there isn't.***

This is one of the things one has nightmares about, from which one awakes in a cold sweat, terrified. An empty square, some refrigerated lorries. From a brightly lit doorway, half pig carcasses hanging from hooks are visible. Everything meticulously clean. This is the front. I am looking for the entrance, which I find at the side. Two cattle trucks pass, yellow headlights in the morning mist. A dim light shows me the way, brightly lit windows. A few steps – and I am inside. White tiles everywhere. Nobody in sight. A white corridor – there is the changing room for ladies. It is almost seven and I change: white, white and white again! My borrowed helmet is wobbling grotesquely on my straight hair. My boots are too

big. I shuffle back to the corridor and almost run into the responsible veterinarian. A polite greeting: "I'm the new trainee." Formalities before the start. "Put on something warm, go and see the director and hand over your medical certificate. Dr. XX will then tell you what to do."

Having left the bus, I can hear the screams of the pigs even from a distance; they cut through me like a knife. The director is a jovial man, who first of all tells me of the good old days when the slaughterhouses had not yet been privatised. Then, unfortunately, he stops and decides to personally show me around. I find myself on the ramp. On my right, some concrete holding-pens with iron bars. Some of them are already filled with pigs. "We start here at 5 o'clock in the morning." The pigs are scrambling, a few quarrels here and there, a few curious snouts poke through the bars; smart eyes. Some animals are nervous and bewildered. A large sow insists on attacking others. The director grabs a stick and hits her several times on the head: "Otherwise there will be serious fights." At the bottom of the slope, the loading ramp of the lorry is lowered. The pigs nearest to the exit are frightened of the wobbly and steep passage but the animals at the back are pushing **because a worker is hitting them with a rubber hose.** **In [the] future I will not be surprised anymore when I see red marks on pig carcasses.**

"It's against the law to use electric prods on pigs", explains the director. Some animals make the first steps, hesitant and stumbling. The others follow. One pig slips and its leg gets caught; the animal gets up and limps forward. All of them end up between iron bars leading them to the holding-pens. At every corner the animals get stuck and blockages result. The worker is furious and swears as he lashes out at the animals in the last rows. They panic and try to jump onto the backs of their fellow sufferers. The director shakes his head: "**Brainless, simply brainless. How many times have I told you already that it's pointless hitting the ones at the back?**" While I stare at this horrible spectacle – this can't be real, you must be dreaming – the director greets a lorry driver who has just pulled up next to the others and is getting ready to unload. This procedure takes considerably less time but with far more animal cries and I quickly see why: behind the stumbling pigs, a second man has appeared and when things aren't going fast enough, the animals receive electric shocks. I stare at the man and at the director who shakes his head again: "Really, don't you know that this is not allowed anymore for pigs?" The man looks incredulous but then puts the gadget in his pocket.

Whoever talks of the intelligence and curiosity in the eyes of a pig? From behind, something nudges the back of my leg. I turn around and look into two intelligent blue eyes. I know many animal lovers who enthuse about the deep sentiments one can read in the eyes of a cat, or the unfailingly loyal and faithful regard in the eyes of a dog. But who has ever talked about the intelligence and curiosity in the eyes of a pig? **Soon, I am going to see quite another expression in these eyes: quiet screams of fear, overcome with**

pain, empty eyes torn from their sockets, rolling on the blood-stained floor. A sharp thought hits me and it will continue to haunt me in the coming weeks: **Eating meat is a crime – a crime.** ...

A tour of the abattoir follows, starting in the staff room that has an open window towards the slaughter hall, disclosing a never-ending parade of pale and bloody pig halves. Indifferently, two employees are having their breakfast: sandwich and cold meat. Their white gowns are covered in blood. A bit of flesh is stuck to one of their boots. Here, the hellish tumult is somewhat muted, but that changes immediately as I am led to the slaughter hall. I retreat hastily when a pig carcass swishes around the corner and hits another. It brushes against me, warm and doughy. **This can't be true – it's absurd – impossible.** One expects monsters but instead one meets the nice grandpa from next door, the joking young man on the street ...

Everything hits me at the same time. Piercing cries. The grating of machinery, the metallic sound of tools. The penetrating stench of blood and hot water. Laughter, casual remarks. Flashing knives, hooks in twitching animal halves without eyes. Chunks of flesh and organs fall into a gutter where blood flows in abundance so that the disgusting liquid splashes over me. Slippery lumps of meat on the floor. Men in white, blood dripping down their clothing. Under helmets and caps, the faces are just like any other that you might see on the metro, in the cinema or in the supermarket. You expect monsters but instead you meet the nice granddad from next door, the funny young man in the street, the well-groomed bank manager. Friendly greetings. The director quickly shows me the hall where cattle are slaughtered. It is empty. "Tuesday is the bovines' turn." He introduces me to a lady and disappears; he is busy. "Feel free to have a look around in this slaughter hall." It will take three weeks before I have the courage to do so.

I am allowed to enjoy one day of grace by sitting next to the staff room cutting small pieces of meat from a bucket, samples that a blood-stained hand from the slaughter room refills regularly. Each piece – one animal. Individual portions are chopped; hydrochloric acid is added and boiled – for the trichina test. The lady introduces me to the system. Trichina is never found, but the test is obligatory.

The next day, I find myself part of the gigantic killing machine. A rapid introduction: "Here, you remove the rest of the pharynx and cut knots of the lymphatic glands ...". I cut. I have to work fast because the production line keeps moving. Above me, other pieces of carcass are cut out. When my colleague works too fast or when the bloody mess blocks the gully, the broth hits my face. I try to move to the other side but there, an enormous water-cooled blade cuts the pig carcasses in two: it is impossible to stay there without getting soaked to

the bone. **Gritting my teeth, I continue cutting. I must hurry and don't have time to reflect at all on this horror. Furthermore, I have to be damned careful not to cut my fingers off.**

The next day, I borrow a metal glove from a colleague who has already gone through the ordeal. And I stop counting the blood-dripping pigs that parade before me. I do not use rubber gloves any longer. It is absolutely repugnant to plunge your bare hands inside still warm carcasses, but because you get soiled with blood up to the shoulders and the sticky mixture of corporal fluids seeps into the gloves anyway, they are useless. Why does anyone bother to make horror films, when all this is right here? **The real monsters are those who order this massacre each and every day.**

The knife is soon blunt. "Give that to me, I'll sharpen it for you." The nice granddad, in reality a former meat inspector, winks at me. Having handed me back my sharpened knife, he starts to chat about this and that, and he tells me a joke before going back to work. From then on he takes me under his wing a little and shows me a few tricks that make the work on the production line a bit easier. "You don't like all this, do you? I can tell. But it has to be done." I do not manage to find him unpleasant. He goes through a lot of trouble to reassure me. Most of the others also make an effort to help me. I am sure that they find the endless parade of numerous trainees amusing, to see that we are shocked at first and then grit our teeth in order to complete our training. They are well-meaning people, there are no petty squabbles. I must admit that I cannot consider the workers as monsters, apart from a few exceptions. They simply become indifferent, just like me, as time goes by. It is self-protection. **The real monsters are those who order this massacre each and every day, and who, because of their greed for meat, condemn animals to a miserable life and an appalling end, and force other humans to do a job which is degrading and which transforms them into rough, coarse beings.**

Me, I am progressively turning into a small cog in this monstrous automatism of death. The hours seem like an eternity but at some point the monotonous movements become routine – and exhausting. In danger of being suffocated by the deafening racket and presence of indescribable and omnipresent horror, comprehension retakes the upper hand on the dazed senses and starts functioning again. Differentiates, tries to make sense. Impossible.

When, during the second or third day, I become aware that burned and torn animal bodies still move and tiny tails are still wagging, I freeze. "They're ... they're still moving!" I stutter when a veterinary passes by, even though I am well aware that the nerves are bound to still be twitching after a while. He grins: "Damn, someone's made a mistake, it's not quite dead." A spooky pulse makes animal halves tremble, everywhere. **A place of horror, I am frozen to the very marrow of my bones.**

At home I lie down on my bed and stare at the ceiling. Hours pass. Every day. People near me get irritated. "Don't look so miserable. Smile. After all, it was you who insisted on becoming a vet." Veterinarian, yes. Not a butcher of animals. I am cracking up. **These remarks. This indifference. This matter-of-fact murder. I want to, I need to speak out, to get it off my chest. I am suffocating. I want to talk about the pig that couldn't walk anymore and was crouching with spread legs and was kicked and battered until it was in the killing box. I have seen the animal again when both its halves dangled in front of me: The muscles were torn on both sides of slaughter number 530 of that day. I shall never forget that number. I want to speak about the days when cows are killed, their gentle brown eyes filled with panic. Their attempts to escape the blows and the curses, until the hapless animal is finally imprisoned behind iron bars from where a panoramic view shows where the cow's unfortunate companions are being skinned and cut into pieces. A deadly shot. A chain on the hind leg pulling the wriggling body up while the head is severed. A stream of blood spurts in profusion from the headless but still writhing body and its kicking legs. I need to talk about the atrocious munching noise when a machine rips the skin off a body, the automated rolling movement of a finger which pulls and twists, a bloodied and protruding eyeball from its socket before it is thrown into a hole in the ground where "waste" disappears. There is the aluminium waste chute, where the internal organs torn out of huge headless corpses, with the exception of liver, heart, the lungs and tongue, which are all destined for consumption, slide into some kind of rubbish collector.**

Small and perfect looking calves in all sizes, vulnerable and naked and with closed eyes in their protective pouches – which were unable to protect them.

I want to report that again and again in the midst of these sticky, bloody mountains a gravid uterus is seen. I saw tiny calves, already fully-formed, of all sizes, fragile and naked, their eyes closed inside the uterine envelope which can no longer protect them, the smallest as tiny as a new-born kitten, but nonetheless a miniature cow, the biggest with a silky coat of brown-white hairs, with long silky eyelashes, only a few weeks away from birth. "Isn't it a miracle, what nature creates?" remarked the vet on duty that week, whilst throwing the uterus with the foetus inside it into the gaping throat of the rubbish mill. I am now certain that no God can exist because no lightning came down from the sky to punish the crimes committed down here, crimes which will be perpetuated interminably.

There is no God to help the pitiful skinny cow that on my arrival at 7 o'clock in the morning is lying in convulsions in the drafty and icy corridor in front of the killing box. Nobody has enough compassion to put her out of her misery with a quick shot. First the other animals need to "be taken care of". When I leave around lunch time, the cow is still [lying] there,

twitching. In spite of several appeals, nobody has helped. I loosen the rope which was cutting into her flesh and stroke her forehead. **She looks at me with her huge eyes and I learn then and there that cows can cry. The guilt of watching a crime without reacting is as difficult to bear as the crime one commits oneself. I feel immensely guilty.**

My hands, my gown and my boots are soiled with the blood of her species. I have been at the production line for hours, cut hearts and lungs and livers. I had been warned: "To cut up cows is a messy business." I want to talk about all these things, so that I don't have to carry this burden alone. But hardly anyone wants to listen. Yes, people had asked me: "What is it like in an abattoir? I couldn't do it." My fingernails cut into my palms so that I do not hit these commiserating faces or throw the telephone out of the window. I want to scream but the horror I have experienced each and every day suffocates me. Nobody has asked me if I cope. Embarrassed reactions to short answers show uneasiness: "Yes, all that is absolutely terrible. That's why we eat meat only occasionally." Often people encourage me: "Bite the bullet! Keep a stiff upper lip. It will soon be over!" This is one of the worst, most heartless and ignorant remarks! The massacre continues, day after day. It seems that nobody understands my problem is not to survive these horrible six weeks, but **that monstrous mass-murder happens millions of times – on behalf of those amongst us who eat meat. Now I consider all those who pretend to be friends of animals and still eat meat as fakes.**

"Stop, you're making me lose my appetite!" More than once this remark stopped my report, followed by the escalation: "But you are a terrorist! Every normal person laughs about you". One feels so terribly lost and alone at these moments. Now and then I look at the tiny cow foetus that I took home and which I put in formaldehyde. **Memento Mori. Let them laugh, the "normal people". Eyes I shall never forget. Eyes that everyone who demands meat ought to see.**

Perspectives change when one is surrounded by so many violent deaths; one's own life seems infinitely insignificant. When I look at the anonymous rows of ripped up pigs being pulled across the hall the question springs to mind: "Would things be different if humans instead of pigs were hanging there?" In fact, the anatomy of the hind part of the animal, fat, dotted with pustules and red marks, reminds me strangely of what squeezes out of tight beach clothes in sunny holiday places. The never-ending screams that fill the slaughter halls when the animals feel death could also stem from women and children. Callousness is inevitable. At one point I can only think that I want it to stop. I want it to stop. Hasten with the electric stunning so that it stops. "Many don't make any noise", said one of the veterinarians, "others scream their heads off, without any reason".

*I look at the scene – how they stand there and scream “without any reason”. More than half of the time of my course had passed before I finally ventured inside the slaughter hall to be able to say: “I’ve seen it.” Here is the end of the circle which started with the unloading ramp and the dismal corridor with capacity for 4 or 5 pigs. **If I had to portray the concept of “fear” in images, I would do so by drawing the pigs huddled up against one another in front of the closed door, and I would draw their eyes. Eyes I shall never forget. Eyes that everyone who wants meat ought to see.***

The pigs are separated with the aid of a rubber cudgel. One of them is pushed in the direction of a space enclosed on all sides. It cries, and tries to back up and escape from where it came, but there is no escape. At the press of a button, the floor of the pen is replaced by a kind of moving walk-way leading to another box. There the butcher – I secretly called him Frankenstein – activates the electrodes. A three-pointed stunning device, as the director explained to me. We see the pig bucking as the moving walkway is brusquely withdrawn and the twitching animal slides over a blood-covered slide. A second butcher plunges his knife under the front right of the pig; a flow of dark blood spurts and the body slumps forwards. A few seconds later, an iron chain closes around one of the animal’s rear legs and the animal is swung upwards. The floor is covered with a pool of blood at least a centimetre deep – a dirty, blood-spattered bottle of cola in the middle. The butcher grabs the bottle and has a drink.

Flames flare up and for several seconds the bodies shake and seem to perform a grotesque sort of jumping dance. I follow the carcasses that, swinging from their hooks, and bleeding abundantly, are directed towards “hell”. That’s how I denoted the next room. This one is high and black, full of smut, stench, and smoke. After several bends during which the blood continues to flow into pools, the row of pigs arrive at a kind of enormous oven. It’s here that the pigs’ bristles are eliminated. The animals’ bodies plunge into a crater in the interior of the machine. One can see inside. Flames flare up and for several seconds; the bodies shake and seem to perform a grotesque sort of jumping dance. They are then taken to the other side on a large table where butchers remove the remaining bristles, scrape the eye-sockets and separate the trotters. All this happens very rapidly: work on a conveyer belt. Hanging from hooks by the tendons of their back legs, the dead animals are then directed towards a metal flatbed containing a kind of flame-thrower. In the deafening noise, the body of the animal is subjected to a jet of flames which, in the course of a few seconds, envelope it entirely. The conveyor belt then moves on again and transports the body into the next hall, the same one in which I found myself during the first three weeks. There, the organs are removed and placed onto another conveyer belt higher up. The tongue is examined, the tonsils and the oesophagus severed and thrown away, the lymphatic ganglions cut, the lungs put in

the waste, the tracheal artery and the heart opened, the samples for the trichina analyses taken, the gall bladder pulled out and the liver examined for any sign of the presence of worms. Many pigs have worms and if their livers are full of them, it must be thrown away. All the other organs, like the stomach, the intestines, the genitals, are scrapped. On the lower conveyor belt, the rest of the body is prepared: divided into pieces; the articulations cut, the anus, the kidneys and the fatty parts surrounding the kidneys taken out; the brain and the spinal cord removed, etc., and finally a mark is imprinted on several bodies that are prepared, weighed and transported towards the cold room. The animals judged unfit for consumption are "provisionally confiscated". The marking is a difficult operation for the newcomer because the warm, sticky carcasses hang very high up at the end of the line and care must be taken that the dangling animals don't knock the workers out.

I have the feeling that this decay and its stink will accompany me for eternity. I want to run away, far away. I can't say how many times my gaze strays to the wall clock in the staff room. But it's certain that there is no other place on Earth where the time passes more slowly than it does here. A break is granted in the middle of the morning, and with a sigh of relief I rush to the toilets and do my best to clean myself of the blood and chunks of flesh; it seems as if these stains and this smell will cling to me forever. Get out, just get out of here. I am unable to eat the smallest mouthful of food in this building. Either I spend my break-time, as cold as it may be outside, running around the perimeter fence, where I regard from afar the fields and the beginning of the woods and watch the crows. Or else, I cross the street and go to the shopping centre where I can warm myself up by drinking a coffee in a small baker's shop. Twenty minutes later – back at the production line.

Eating meat is a crime. Never again will I be able to accept those people who eat meat as my friends. Never, never again. I think that all those who eat meat should be sent here, and be made to see what happens, from the beginning to the end. In the supermarket, this piece of meat in its neat package no longer has eyes filled with pure terror. It does not scream anymore.

I am not in this position because I want to become a vet, but because people insist on eating meat. And not only that: **It is also because they are cowards. Their escalope, whitened, sterile, purchased at the supermarket, no longer has eyes that pour tears of fright before death, it no longer screams. All of those who consume these corpses of shame take great care not to face reality: "Really, I cannot watch things like that".**

One day, a farmer came and brought meat samples to be analysed for trichina. His small son who was with him pressed his nose against the window. I thought that perhaps if the children could see all this horror, all these animals being killed, then perhaps we could hope that things might change. But I can still hear the child call out to his father: "Daddy,

look over there! What an enormous saw!" That evening, a television report talked about a "mystery still unresolved of the young girl who was murdered and cut into pieces." I remember the general outcry and the disgust of the population in the face of this atrocity. I say: "The same atrocities, I've seen 3,700 of them in just one week in the abattoir." Now, I am not only a terrorist, but I am also sick, up there, in my head. Because I feel not only terror and revulsion towards a murder committed upon a human being, but also towards those committed thousands of times upon animals, in one single week and in one single abattoir. **Being human, doesn't that signify saying no and refusing to be a silent partner in murder on a grand scale, for a piece of meat? Strange new world. It is possible that the tiny calves inside their mothers' torn uteruses, dead even before they were born, had the best deal of all.**

In one way or another, the last of these interminable days has finally arrived and I have received my training certificate, a scrap of paper, for which the price paid was so high. I have never paid so much for anything. The door closes behind me; a timorous November sun accompanies me from the heart of the abattoir as far as the bus stop. The cries of the animals and the sound of the machines fade. I cross the road as a large wagon transporting animals rounds the bend to enter the abattoir. **It is filled on two levels with pigs, crammed one against the other.**

I leave without a backwards glance because I have borne witness and, at present, I want to try to forget and to continue to live. It is up to others to fight now; myself, it is my strength, my will, and my joy of living that have been taken away from me **and replaced by a sentiment of guilt and paralysing sadness. Hell is amongst us, thousands and thousands of times, day after day. There is one thing left however, and forever, for each one of us to do. Say, "No!", "No, no and no again!"** (End of Dr Christiane M Haupt's report)

Renowned author and psychologist Dr. Helmut Kaplan discusses Christiane Haupt's report in his essay "The Betrayal of Animals" (full text in German only: <http://www.tierrechte-kaplan.org/kompendium/a214.htm>). The following is a short excerpt:

A 12-minute videotape released in 2001 proved in a gruesome way that Christiane M. Haupt did not just accidentally choose a particularly awful slaughterhouse at a bad time. It wasn't filmed with "hidden cameras" but during an official video shoot at an EU-certified slaughterhouse in the border region between Upper Austria and Bavaria.

A key scene: "A huge bull was pulled up by his hind leg with an iron chain and now hangs at the assembly line upside down – seemingly stunned by the bolt gun. The slaughterer cuts his throat with a big knife; blood gushes out. (...) Suddenly, the spectator shivers: While the

slaughterer whistles his way through cutting the bull's chest open, the animal's eyes slowly open up and shut again. Then the bull starts to scream – it is easily audible on the video: a horrible, coarse, gurgling moo drowns out the slaughterhouse noise. Finally, the animal – streaming with blood – even starts to rear several times. The slaughterer, who is busy cutting off the front hooves, has to take cover. The bull's struggle continues for minutes."

As I said before, these gruesome scenes are part of slaughterhouses' everyday business (this slaughterhouse was even considered an "exemplary facility"; therefore, we have to assume that conditions are even worse in other slaughterhouses): Out of 30 animals who had been stunned with bolt guns over the course of one hour at this slaughterhouse, six woke up again.

A revised version of the video (which was shown by several German TV magazines) included more cruel scenes that had not been previously revealed: "The revised version features a scene that shows that the bull is not only screaming during his struggle. When the slaughterer cleans the blood from himself and the slaughter room with a hose, the suffering animal uses his last ounce of strength to try to reach the water jet with his tongue. The footage clearly documents that these animals are fully conscious. They are aware of their environment while being cut up and made into meat on the assembly lines."

Please go to http://www.tierrechtsfilme.at/langfilme/bruellen_der_rinder/film.htm to watch the entire video.

The reason that animals are sometimes insufficiently stunned – besides the ever-scandalous fact that workers have to deal with a set amount of animals in a certain amount of time and audits are rare – is that slaughter regulations are changing because of BSE cases: From the beginning of 2001, the use of so-called pithing was banned because it could potentially spread infected nerve tissue to the whole body. When pithing was used, a rod was inserted into the spinal cord through the bullet hole, causing irreversible brain death and ensuring that the animal would not feel any pain afterwards. Ingrid Schütt-Abraham of the German Federal Institute for Health-Related Consumer Protection and Veterinary Medicine said that with the ban on pithing, "insufficient results" were "bound to occur". On the other hand, veterinarian Karl Wenzel of the Munich Consumer Ministry stated that the ban revealed that inefficient stunning really occurred or that for some animals the current bolt stunning was just not sufficient.

Klaus Troeger of the German Federal Institute for Meat Research in Kulmbach said that before the EU regulation of January 2001 (ie, before the pithing ban was enforced) "problems caused by wrongly placed applications of the bolt gun" were "concealed".

Dr Kaplan continues:

Some of us have had the painful experience of being betrayed by someone. It can take years to recover from the shock of realizing that one has been deceived in the most egregious manner. For some people, the shock remains for a lifetime. But this is nothing compared to how we betray animals! Animals now in slaughterhouses might have been well cared for by someone in the past. Organic farmers, for example, are always keen to assure people how close they are to their animals. We have all seen the pictures of farmers "lovingly" petting their animals. And then, all of a sudden, these animals find themselves in hell, surrounded by people inflicting unbelievably cruel suffering on them. Veterinary intern Christiane M Haupt experienced the betrayal of animals firsthand – and broke down: "I bore witness and now I want to try and forget in order to be able to continue with my life. Others can fight now; in that house, they took my strength away ... and replaced it with guilt and crippling sadness."

Gail A Eisnitz's book Slaughterhouse proves that the suffering described so far is only the tip of the iceberg when it comes to what happens every day in slaughterhouses in the "civilised" world. The author talked to slaughterhouse workers who had a combined 2 million hours of experience at the stunning box. The following excerpts from interviews with slaughterhouse workers were published for a presentation of Eisnitz's book on 18 September 1999:

"I've seen beef still alive ... I've heard them moo when people with air knives were trying to take the hide off. ... I think it's cruel for the animal to be dying little by little while everybody's doing their various jobs on it."

"The majority of the cows they hang up ... are still alive. They open them up. Skin them. They're still alive. ... Their feet are cut off. They have their eyes wide open and they're crying. They're yelling, and you can see their eyes popping out."

"An employee recently told me about a cow who got her leg stuck when the floor of a truck collapsed. 'How'd you get her out alive?' I asked the guy. 'Oh,' he said, 'we just went underneath the truck and cut her leg off.' If somebody tells you this, you know there's a lot of things nobody's telling you."

"Another time, there was a live hog in the pit. It hadn't done anything wrong, wasn't even running around. ... I took a three foot chunk of pipe and I literally beat that hog to death."

"If you get a hog that refuses to move, you take a meat hook and clip it into his anus. ... Then you drag him backwards. [You're] dragging these hogs alive, and a lot of times the meat hook rips out of the bung hole."

"One time, I took my knife – it's sharp enough – and I sliced off the end of a hog's nose, just like a piece of lunch meat. The hog went crazy for a few seconds. Then it just sat there looking kind of stupid. So I took a handful of salt brine and ground it into his nose. Now that hog really went nuts, pushing its nose all over the place. I still had a bunch of salt left on my hand and I stuck the salt right up the hog's ass. The poor hog didn't know whether to shit or go blind."

"After a while you become desensitized. ... When you got a live hog, you not only kill it, you want to make it hurt. You go in hard, blow the windpipe, make it drown in its own blood. A live hog would be looking up at me and I would just take my knife and (...) take its eye out while it was just sitting there. And this hog would just scream."

(End of excerpt. Go to <http://www.tierrechte-kaplan.org/kompodium/a214.htm> to find the complete text and references.)

The perpetrators of abuse and their political supporters downplay these reports about cruelty to animals as exceptions to the rule, claiming that the Animal Welfare Act protects animals. However, the opposite is true. In reality, worldwide "animal welfare" laws are merely "animal use" laws that cause animal suffering and exist purely in order to legalize cruel animal exploitation. **"Dairy cows"** typically become completely worn out by continuous milk production and live only a fraction of their normal life span. When they can no longer give enough milk, they are slaughtered. Instead of living for about 25 years, which would be their normal life span under less terrible circumstances, emaciated cows on dairy farms are usually discarded by the time they are 4 or 5 years old. The cows are impregnated each year so that they will continue to give milk. After a cow gives birth, mother and calf are separated, traumatizing them both.

However, for these calves, the suffering does not end there. Female calves are eventually used in milk production and are pushed to the point of exhaustion just as their mothers were. Male calves are eventually killed for their flesh. But because too many calves are produced, some of them are simply destroyed in so-called "Herodes slaughterhouses".

Such cruelty only exists because consumers want to drink milk – although the severe health consequences of milk consumption have been proved by scientific studies.

Most people know about the cruelty inherent in the production of eggs in facilities where so-called "laying hens" are exploited. Even the German Constitutional Court (as part of its so-called "laying hen decision") determined that the treatment of hens in these facilities constitute cruelty to animals. Still, the cruelty continues. The intensive farming

of laying hens who live at the ground level in organic farming systems also denies the animals the opportunity to fulfill their basic needs and clearly amounts to cruelty to animals.

Whereas only female chickens lay eggs, male chicks are considered useless to the egg industry and are typically gassed or shredded alive. Only some breeds are raised for meat production. Even among organic farmers, the daily destruction of young animals is considered normal and is allowed under worldwide "animal welfare" laws because consumers crave for cholesterol-laden eggs.

Every consumer – each day at the counter – decides whether to support, to induce and to cause the cruel exploitation and the endless suffering and killing of animals.

Vegan



For the Climate and Environmental Protection

The 20th century's greatest genius, Albert Einstein, said, "Nothing will benefit human health and increase the chances for survival of life on earth as much as the evolution to a vegetarian diet". But Einstein also said, "Only two things are infinite, the universe and human stupidity, and I'm not sure about the former".

Raising animals for food produces more greenhouse-gas emissions (such as methane and CO₂) than all the world's vehicles combined and is therefore the **primary contributor to climate change and the climate crisis**. Rain forests, which are fundamental to stabilizing the Earth's climate, are cut down in order to create grazing land for farmed animals or fields that are used to grow crops for animals. Mother Earth's "green lung" is being destroyed at an unprecedented rate. Even the German **Federal Environmental Agency** called on consumers to adopt a climate-conscious lifestyle and eat less meat. The agency's executive, **Dr Andreas Troge**, told the *Berliner Zeitung*, "We should reconsider our high meat consumption". This would not only benefit our health but also the climate. "And it would hardly cause a loss of life quality", added Troge. **Rajendra Pachauri**, the chair of UN's Intergovernmental Panel on Climate Change and the winner of the **2007 Nobel Peace Prize**, called on consumers to eat less meat because of the harm that meat production does to the environment. He referred to studies that showed that the production of 1 kilogram of meat results in 36.4 kilograms of CO₂ emissions.

A recent study published on October 21, 2009 by the renowned **World Watch institute**, authors Goodland and Anhang concluded that over **51 % of greenhouse gases (GHGs) emissions** come from Livestock. So the consumption of meat, milk, dairy products and

eggs are by far the main reason for climate change. **Without changing the diet habits to a vegan diet there is no chance at all to avert a climate catastrophe.**

Reference:

<http://www.worldwatch.org/files/pdf/Livestock%20and%20Climate%20Change.pdf>

The **world's oceans** are increasingly overfished, which will almost inevitably lead to disaster. The populations of many fish species are about to collapse, and the oceans have been used extensively as dumping grounds for chemicals and plastics. Plenty of fish flesh is heavily laden with toxins, which make the consumption of fish a serious human health risk.

In light of these facts, it becomes increasingly clear that Einstein's scepticism about human intelligence was well-founded. It's clear that the situation we find ourselves in is dire – one might even say perverse. In consuming meat, eggs and dairy products, humans not only damage their own health, cruelly exploit animals and cause hunger around the world, they also do massive damage to the environment, endangering their own survival. Humans saw off not only the branch they are sitting on but also the branch their children and grandchildren are sitting on.

Through his or her food purchases, every consumer – each day at the counter – decides if he or she wants to support, to induce and to cause the destruction of our environment and worsen the climate crisis.

Vegan



The Religious Reason

The following section is intended for people who believe in God independent of the religion. Because it is based on beliefs that all the world's major religions hold in common, it can apply to devotees of all religions.

According to all the world's major religions, God created humans and animals. God gave people their bodies, their spirits and their health. God created a pristine world with all the animals.

Could you ever imagine that God would like to see ...

... his creation abused and destroyed?

... people ruining their health by following a harmful diet?

... people fattening suffering "livestock" while humans in Third World countries are starving and dying of hunger?

... people destroying the environment and causing a climate catastrophe?

... the animals He created being abused and forced to suffer?

All these awful things happen because of the consumption of meat, milk, cheese, eggs and other animal-derived products. Everyone who eats these products is part of a system that damages and destroys God's creation. People who take part in this system make a conscious decision to do so and to ignore all the facts enumerated in this booklet.

A believer who disrespects and tramples on God's creation in such a way could suffer eternal consequences when he or she has to face the Creator after his or her short life on Earth.

Ernst Walter Henrich MD

Vegan

A brief report about the healthiest of all diets and its effects on the world's climate, the environment, animal rights and human rights.

The author:

Ernst Walter Henrich studied medicine in Cologne and did research on his dissertation to become a doctor of medicine at the university's medical faculty in 1986. After further education in Natural Medicine in 1988, the Medical Association allowed him to bear the additional title of "Natural Medicine". He specialises in healthy skin care and healthy diets. He has been teaching these subjects as part of training courses for many years.

In 1990, he founded Dr Baumann Cosmetic GmbH with chemist Dr Thomas Baumann in order to develop and produce healthy skin-care products in Siegen. He later founded Dr med Henrich GmbH and a publishing company, Dr Henrich & Dr Baumann GmbH. In 2007, he founded Dr Baumann Cosmetic AG at Lake Constance primarily in order to create a facility that could accommodate training courses in healthy skin care and healthy nutrition. In 2008, he founded Hotel Swiss Vegan – which features a vegan restaurant – at Lake Constance. It is the first vegan hotel and restaurant in Switzerland.

Dr Henrich has followed a vegan diet for many years, as has his dog Felix, who is now 17 years old and in the best of health.