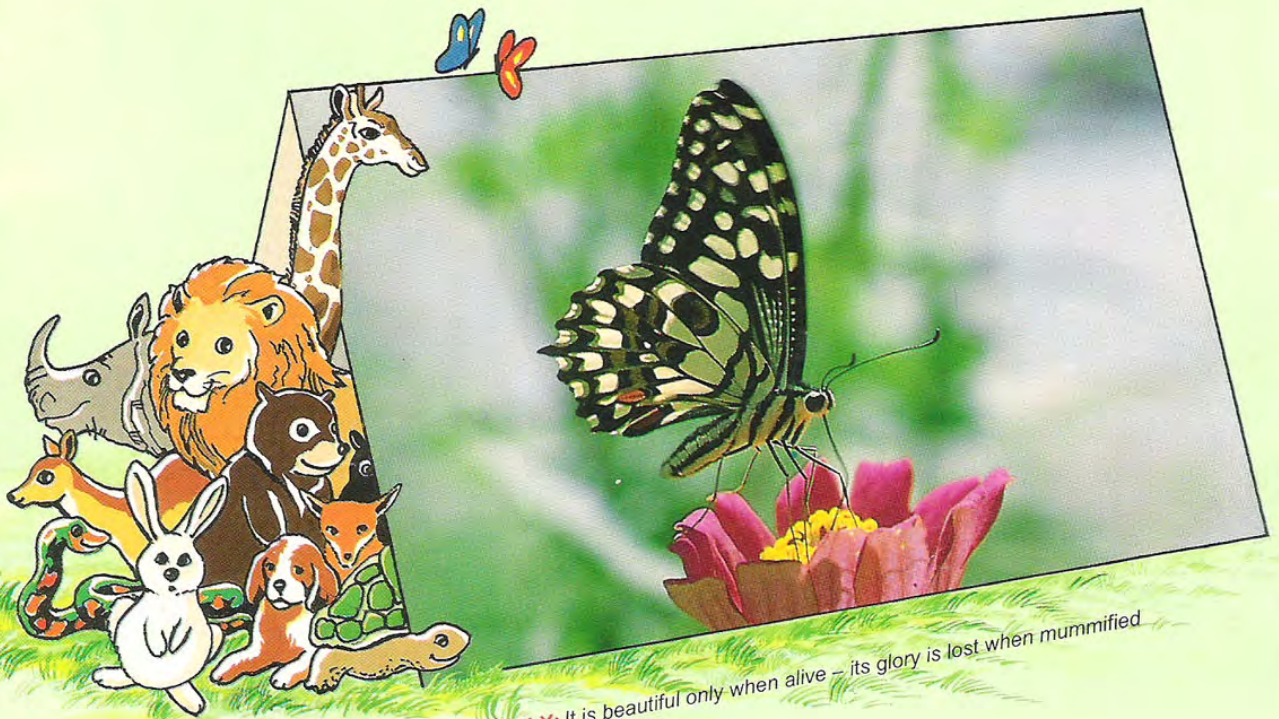


COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



BUTTERFLY: It is beautiful only when alive – its glory is lost when mummified in lacquered show-pieces.

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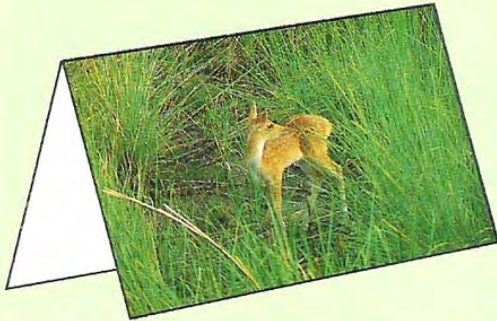
Even as you read this, somewhere, an innocent creature is being tortuously put to death, for the sake of the luxury trades.

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DEER: When God created the fawn with its beautiful skin, He did not mean it to satisfy man's whim and fancy.



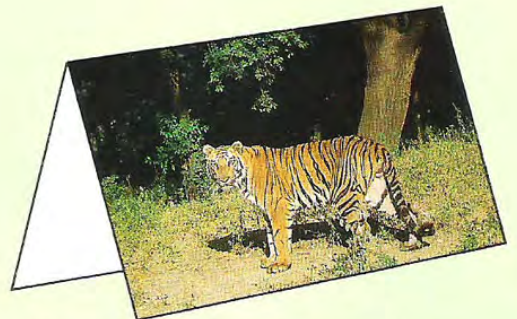
SQUIRREL: A living squirrel is more beautiful than the stuffed one, and its hair need not end as artists' brushes.



DOG: Known for their fidelity and devotion, these loving animals are betrayed and deserted by humans when no longer wanted.



GOLDEN PHEASANT: Birds suffer life imprisonment in aviaries, deprived of their birthright of freedom.



TIGER: This majestic animal is subjected to hunger and whipped into submission to perform silly tricks in circuses.

Beauty Without Cruelty

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which causes no creature
of land, sea or air,
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NO Zoos

Diana Ratnagar

India's first public zoo, The Marble Palace Zoo and Aviary of Calcutta, was established in 1854. Nearly 140 years later, with the number of zoos having risen to around 200 they have achieved nothing... NOTHING FOR THE ANIMALS. Every week, at least one newspaper carries information about the sorry plight of some zoo animal. Things like live monkeys being fed to panthers at the Bellary Zoo (Karnataka); a second tranquilliser dart killing a deer and a nilgai dying of shock after attempts were made to lasso it— both at the Alipore zoo (Calcutta); periodically animals being brutally killed or even disappearing in several zoos; 8 wild boars escaping from the Delhi Zoo and one of them attacking a keeper; chimpanzees, giraffes, monkeys, tigers, and others all succumbing in different zoos of our country as veterinarians are unable to diagnose the disease in time and only know what it is when they read the post-mortem report.

Animal Rights activists have been screaming about the deplorable conditions and will no doubt continue to scream. If one incident is "looked into" and remedial action taken, it is not long before another incident occurs. The Government of India needs to seriously consider phasing out all zoos. The proposed Zoo Authority has not even come into being. "A good day out at the zoo" just to "see the animals" is what zoos are catering to. Although they cry for funds, they already have much more than one would imagine. Gate money, food stalls, hoardings and of course the grants. It goes into lakhs of Rupees. As one zoo director put it "finance is not our headache, the real problem lies in the replacement of animals".



Sloth Bear at Mysore zoo taken by William Travers

This can explain why even contrary to their own conservation theory, many of the animals kept in zoos have no real need to be there. Zoos think they need to have a "good collection" of animals and birds and the greater the variety of species the better. We therefore find camels, wild boars, common birds and monkeys and zoo produced tigons staring out of their track-worn cages. Anyway, one seriously wonders why many of the zoo inmates are found to be hungry and do not receive the necessary medical attention in time.

Zoos love to publicise the acquisition of new animals as this attracts crowds. It has nothing to do with education, leave alone conservation. An animal meant to roam freely in the wild, imprisoned in an enclosure (with or without bars), its movements curtailed within the area

COMPASSIONATE FRIEND

can no longer express its inherent nature. Unnatural behaviour patterns develop which only harm the animals and of course teach nothing to the onlookers. Such animals can never be released in the wild. They are born in zoos and will die in zoos. In captivity which is literally life imprisonment.

Several articles about different zoos keep appearing in week-end publications—mostly written by a foreigner who is considered an expert on zoos! One of these pulled up the zoo authorities for stating in their guide books that zoos “have a role to play in conservation activities” as being “very lame” and went on to suggest that they state that “zoos ARE conservation centres”. So much for deception. She has also clearly stated in the recently published article zoos in India are “NOT educating the public” and that “only two zoos have full-time education officers and it can not be said that either zoo has a truly comprehensive and integrated education programme”.

In order to justify their existence, the third thing which zoos claim is their contribution to research. (The first being education and the second conservation.) The so-called research has also done no good for the animals. The money spent has only benefited humans who wish to show-off their so-called scientific abilities. Their logic is often warped like in the case of the Virmata Jijabai Garden Zoo (Bombay) clipping birds' wings regularly so that they can not fly away. And now as per the newspaper report, planning to construct a 20 by 13.5 metre cage for them at the cost of Rs. 49,17,313/-.

It has been repeatedly claimed that animals and birds in zoos are being kept in surroundings as close to nature as possible, with the first preference to try to release them

in the wild. Yet, it is a rare occasion when a zoo would even consider release into the wild, rather it would exchange its surplus animals with another zoo either in India or abroad.

The fact remains that zoos are nothing but animal jails and torture cells. The big cat one often sees with its tail amputated is due to the negligence of the keeper who slammed shut the cage door. The miserable bear in agony with its paw full of pus, it can not put in down at the Alipore zoo is now “kept out of sight”. Constant stress, due to an ailment which antibiotics can no longer cure or for which medicines continue to prove ineffective, or simply due to being confined and bored, is apparent in all zoo animals. Subtle ways of

How Animals are Suffering in Zoos WORDSEARCH

Can you find words in the wordsearch?

Deprived	Unnatural	Impoverished
Damaged	Chained	Solitary
Stereo Typic	Psychotic	Lonely
Miserable	Bored	Frustrated

B O R S E D P O U N S S O L I T O G D A M A G
H A L L I O I E S S A N C T U C H A H N G N O
B F E C H A I M P O V E R I S H E D E M A I T
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F E R E S D P S N R I A H O R N O I S R A S N
D F I S U N N A T U R A L R I F B S H E M N A

By Joanne Fisher

Courtesy: ZOO CHECK

promoting zoos with instructions on dos and don'ts is not the answer. There are other means of gaining knowledge, conserving wild life and undertaking research which would benefit the ANIMALS.

THOSE WHO REALLY RESPECT ANIMALS, NEVER VISIT ZOOS.

So long, old zoo

David Hancock

London Zoo introduced the world to the concept of the cage - intensive urban menagerie. Now is its chance to do the world an even bigger favour and to lead the concept into oblivion.

I have now read nearly 50 newspaper and magazine articles about London Zoo's eminent demise. Very little comment was informed. Some was ridiculous. Perhaps this should not be surprising. People form opinions about zoos by visiting them, and a visit to London Zoo is confusing, and depressing. Historically, zoos have presented animals as freaks, as objects divorced from nature, belittled, distorted, out of context. This probably remains more true in Britain than in any other first-world nation. Out of the 200 or more zoos in Britain, those with any sound philosophy can be counted on one hand. As self-proclaimed leader of the pack, London Zoo has set the standards, and they are not good enough.

When it opened 163 years ago, London Zoo was the first public zoological park. It provided edification and entertainment for the day, and immediately enjoyed great success. Public zoos soon began spreading all over the developing world. London Zoo set many other precedents: the first reptile house, the first insect house, and so on. Now, perhaps, its possible closure signifies a new trend - considering whether *all* zoos, not just London's, have a future.

But, sadly, discussions about zoos have become polarised by the press, and thereby diminished. At the furthest end of the spectrum, for example, travel writer Jan Morris betrays astonishing ignorance of both types of institutions by comparing all zoos to the Nazi extermination camps. In fact, it can be said that the lives of some animals in some

zoos enjoy a far greater quality, freedom and duration than could ever be found in the wild. Moreover, some zoos especially in North America, have created environmental exhibits which are truly inspiring and beautifully effective.

Throughout the history of zoos and menageries, most people have been content simply to see what some unknown creature from some exotic land actually looked like. But that justification has been patently insufficient for the past 20 or 30 years. A few zoos in the US have tended to anticipate this trend. With energy, enthusiasm and varying degrees of success, they have created large naturalistic environments, with great attention to detail, and as much emphasis on the settings as on the animals.

Zoos in Britain claim they haven't been able to do this because they don't have the money. This is sour grapes.

London Zoo has wasted many millions. In any case, money is not the key to success, especially if the zoo does not have good management, considered philosophies, imagination, willingness to change and the foresight to develop community involvement and support.

Under the patronage of Prince Philip and the leadership of Lord Zuckerman, London Zoo for too long encouraged others in the UK to hold to their nineteenth-century vision. Now it is too late, for the combination of circumstances that has been created in places as diverse as San Diego, Seattle, New York and Tucson cannot be put together in Bristol, Chester, Dudley or London. Ironically, though, most of the thinking behind the latest changes is coming from minds trained and developed in England.

Michael Robinson, a Briton who now heads the National Zoo in Washington, DC, is talking about changing that zoo into a "bio-park". Will Travers, of Zoo Check, envisages zoos that are wildlife learning centres with simulated habitats that don't rely on large animals for the excitement. Similarly, Christopher Parsons, former head of the BBC Natural History Unit, is promoting the concept of the

"Electronic Zoo", which incorporates small (even microscopic) life forms with the latest technology in film and video to stimulate interest in and knowledge about wildlife.

Clearly, in this age, people need, and want to know more than just facts and figures about wild animals. The size of the elephant, the colours of the baboon, the number of vertebrae in a giraffe's neck - these are not the fascinations today. It is more important, even essential, that people develop an understanding about *ecosystems*, and recognise the interdependencies and interrelationships between all components of nature.

Almost every zoo flies four flags of promotion and defence: Conservation, Research, Recreation and Education. Each is worth examining. First, what is meant by **conservation**? If one wanted to save wild animals with captive-breeding programmes, it would be unwise to build a public zoo for the purpose. The needs of display and conservation are often in direct conflict. In any case, the effort has to be concentrated on saving the wild *habitat*, not just the wild animals.

Research in zoos worldwide is embarrassingly deficient, and in Britain's zoos, virtually non-existent. London Zoo makes much of having the Institute of Zoology on its site, but in reality, the two operate independently, and there is little if any cross flow of information.

Recreation can play only a supportive role. Alone, it is insufficient justification for maintaining a zoo. And what sort of recreation should be available? Britain's zoos are famous for pretty flowerbeds and bad food.

Education should be the central purpose and ultimate justification for zoos. But those few British zoos that provide any educational programming tend to focus only on school children, usually with information on the number-of-vertebrae-in-a-giraffe's-neck variety. It is all too little, too late.

But even those zoos where the education offerings are aimed at broader audiences, and are more thoughtful, attractive and compelling, one wonders if that is sufficient to hold the day. Indeed, perhaps a fatal flaw exists in the very concept of zoos, making them all eventually and inevitably, redundant. The flaw reveals itself in the very word "zoo". One simply cannot tell the story about nature, about wildlife and wilderness, and about the interconnectedness of the natural world, when limited to just the discipline of zoology. A zoological park, devoid of equal attention to botany, geology and ecology is not sufficient for the task.

What is needed are centres that develop care and respect for, as well as a knowledge of nature. London Zoo has the potential to be radically transformed into such an institution, but not without a different design, a different philosophy and very different standards.

Courtesy : BBC WILDLIFE

DENNIS THE MENACE by HANK KETCHAM



"WHAT DID THEY DO TO GET THROWN IN THERE?"

Animal Sacrifice

Jennifer Sawyer

Incredible though it may seem, there still exists in this land of Ahinsa the most atrocious and barbaric of acts - animal sacrifice. Only the States of Kerala, Tamil Nadu, Karnataka, Andhra Pradesh and Gujarat have a policy against the sacrifice of animals and birds and only then if it is in, the vicinity of, or proceeding to a Hindu temple. India is a secular country and many thousands of animals are sacrificed every year for the different religions, whether Hindu, Christian, Muslim, or any other. Laws banning sacrifice must prevade through the whole of India regardless of race, creed or religion. As one eminent person said:

"The next step forward in Man's moral evolution will be the full recognition of the rights and interests of the animal kingdom."

Let India lead the way in this and let not another drop of blood be spilled in the name of religion. The Gods, scriptures and great sages have only ever spoken of kindness and compassion.

There are many instances to cite where animals are sacrificed in self deception, in blind belief often based on misrepresentation of a religious story, or even by individually avoiding personal responsibility by leaving decision making to the Gods in a manner they would be horrified at. For example in the village of Malana in Himachal Pradesh, when the Court decision is challenged or undecided they leave it to God Himself to decide. This in effect means they sacrifice two sheep - one for the

defendant and one for the plaintiff. They tie each of them to a pine tree, slit their thighs and smear poison in them. Whosoever's sheep dies first is the guilty party. This is a preposterous view and no better than throwing a pair of gambling dice, in fact far worse because it involves the murder of two innocent animals. No God would have a part in such an act.

A God would also have no part in the mass slaughter of animals that goes on in His name. For instance many goats and sheep are sacrificed in Maharashtra for "Biroba Puja", like once a year in Arewadi, sixty kilometres from Sangli city, where many thousands of goats are slaughtered in one day to Suryoba, devotee of Biroba, "avatar" of Shiva. They are slaughtered and skinned and hung on trees, while merchants from Pune and Bombay descend like vultures to make profit out of murder, buying skin for leather. And the reason for this massacre: the men want to make a wish for their benefit!

Sometimes animal sacrifice occurs as re-enactment of myths and legends, which were never meant to be interpreted literally, but rather for the morals they symbolise. In Dhanagahalli village, Mysore Dist., Karnataka, a puranic episode is re-enacted. By local tradition a fox from the forest is trapped in a net. It then has its mouth sewn up and its legs tied, before being led in a procession to the temple. From there it is tied up in somebody's house with a chicken stuffed in its mouth. On the night of Kanumu, before Sankranthi, the fox is led in another procession to the temple with the sacred pillar of God. Here dogs are incited to bite the fox. Half-dead the fox is then brought before the newly installed deity, sprinkled with flowers and water and a piece of its ear cut off and thrown to the east. This re-enactment then, entails the trapping, mutilation, mauling and unlawful

confining of a fox; as well as the inciting on one animal against another. A horrific list of cruelty. Other than being unlawful this is surely not justified for a religious story whose moral is the practise of vegetarianism? Perhaps the best thing for this re-enactment is the symbolic use of a fake fox.

There are many small tribes in India still clinging dogmatically to their traditional rites quite prepared to accept a television from the modern world, but not to give up their barbarism of animal sacrifice. In Haryana there are some eighty tribes who practise animal sacrifice, which varies from tribe to tribe in nature, content and frequency. The common belief is held that malevolent and benevolent spirits influence the course of human life, and need to be appeased and thanked accordingly. This is under the control and direction of the "dondai" (village priest), who determines the method by which the spirits are recognised and the appropriate course of action. For example the Tangsa tribe divine the spirit by position of the legs of a sacrificed chicken, while the Apa Tanis tribe divine the spirit by the shape of the liver of a sacrificed chicken. To appease the spirits for the general welfare of his family, one "dondai", sacrificed sixteen chicken eggs, three chickens and one dog. It is these methods that need to be challenged and humane alternatives found. The "dondai", as spiritual head of the community, should be intelligent enough to find better ways of divining the spirits and appeasing them, without the inhumane assistance of helpless, mute animals.

What is astonishing is that despite many voluntary organisations working in the area, the cannibalistic culture of Orissa's Kondhs tribe is observed annually with

much fanfare at their notorious "Meria" festival. Many argue on the strength that there is no more human sacrifice (though news of it breaks out at intervals), but the barbarity of killing has to be condemned and stopped. On the day of the sacrifice, a buffalo is tied to a post in front of the priest's house. It is anointed with oil and turmeric considered "holy" by tribal men and women. The animal is then led to the altar amidst the chant of "mantras" and beating drums. Here it is tethered to a tree with a rope. Then at the cue of a priest, people with sharp weapons pounce upon the animal and slash it to pieces. The animal squeals, eyes bulging out, and tries to flee - in vain - but they go on hacking at it. There is a mad rush to get pieces of flesh even though the buffalo is half dead on the ground. In the end only the head and blood is left.

In another instance, two tribal groups - the Hakkipikki and Iruliga - sacrifice two buffalo and two goats in a yearly festival. The ritual is a depiction of a religious story where a man plays the part of a goddess and pierces an animal with a trident while water is constantly sprinkled over the dead animal. Its blood is drunk. In this instance and in many other similar ones it should be remembered that re-enactments are symbolic. This has been the case in the village of Terekol in Goa, where once a piglet was horrifically sacrificed for the feast of St. John the Baptist, but now the villagers eat, drink, dance and celebrate without the killing. A Beauty Without Cruelty success.

Whatever the religion, method or reasons given for the sacrifice of animals, the fact still remains that it is an immoral act of the murder of an innocent creature. Mahatama Gandhi wrote in his autobiography about a visit to a Kali temple which, after sacrifice, was flowing with "rivers of blood":

"To my mind the life of a lamb is no less precious than that of a human being. I

should be unwilling to take the life of a lamb for the sake of a human body. I hold that, the more helpless a creature, the more entitled it is to the protection by man from the cruelty of man.

"It is my constant prayer that there may be born on earth some great spirit, man or woman, fired with divine piety who will deliver us from this heinous sin, save the lives of innocent creatures and purify the temples."

My hope is that the people themselves will rise up to stop such heinous sins being committed. This is possible as B.W.C. has shown with its success in stopping, with both Church and public support, the annual horrendous sacrifice of a baby pig in Goa.

Proper laws abolishing animal sacrifice are needed and their strict enforcement. There are some instances, for example in Tamil Nadu, where district collectors and police superintendents speak openly in favour of animal sacrifice and will do nothing about complaints on such matters. They should not be criticising animal prohibition acts under any circumstances and are condoning murder: the highest offence. As such their position as agents of law and order should be seriously questioned. It is the duty of each of us, especially law officials to see that these acts of murder, disguised as religious sacrifice are stopped. India is the land of Ahinsa: let us all work to keep it so.

True spirit of Islam

Tabish Khair

The tendency of the Muslims to neglect the spirit of Islam can be illustrated with the help of a more prevalent and less controversial custom. Every devout Muslim is expected to sacrifice an animal on the occasion of Idu'l-Azha. It is a custom that most educated Muslims find hard to digest but do not always dare to speak against. However what exactly is the legend behind this animal sacrifice? It is a legend (common to the Christians, the Jews and the Muslims) about Abraham who was commanded by God to offer his most precious possession as a sacrifice. When Abraham was about to offer his son as the sacrifice, an angel appeared and substituted a ram for the boy—thus saving the life of the child. Idu'l-Azha is supposed to commemorate this attempted supreme sacrifice of Abraham. It is also an occasion for piety, as at least one-third of the sacrifice has to be distributed among the poor.

But, let us place this legend in the proper historical context. Most historians agree that child-sacrifices were practised in pre-medieval Arabia. If we keep this in mind, does not the legend of Abraham's sacrifice appear to be an attempt to discourage the custom of child sacrifice? Not only that, it is also an attempt to restrict the sacrificial ceremony to one every year. Therefore, with the passage of time, we ought to be justified in doing away with the semi-barbarous act of animal sacrifice altogether. This would be, in my opinion, more in accordance with the true spirit of Islam. On the other hand, the donation to the poor can be made in the shape of cash or cloth... which would be more useful to them than a plateful of meat.

Quotations from the Bible

- Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
(Luke 12:6)
- And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
Saying, Hurt not the earth, neither the sea, nor the trees..."
(Revelation 7:2,3.)
- The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.
(Isaiah 65:25)
- O LORD, Thou preservest man and beast.
(Psalms 36:6)
- A righteous *man* regardeth the life of his beast:
(Proverbs 12:10)
- Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.
(Joel 2:21,22)
- Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.
(Isaiah 40:26)
- The mighty God, *even* the LORD hath spoken, and called the earth from the rising of the sun unto the going down thereof.
Every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
I know all the fowls of the mountains: and the wild beasts of the field *are* mine.
(Psalms 50:1,10,11)

Why You Don't Need Meat?

J. P. Vaswani

A question which has been put to me, time and again, is: If it is cruel to kill animals, how is it that some of the great world-religions have sanctioned meat-eating? Even Jesus, one of the most compassionate of men, ate meat!"

There is growing evidence pointing to the fact that Jesus and His immediate followers abstained from food of violence and were vegetarians. The version that we have of Jesus is the one given in the *New Testament*. There are several other versions of Jesus not as popular but worth considering. The *New Testament* was written several years after the crucifixion of Jesus and by those who had not come in to personal contact with him. The most ancient gospel in existence is the *Gospel According to the Ebionites*. It tells us that both Jesus and John the Baptist were vegetarians. Also James the Just, who was either a cousin or a brother of Jesus, and who was his successor in Jerusalem, was a staunch vegetarian. The early church historian, Hegesipus, writing about 160 A.D., says that James "drank no wine nor strong drink, nor ate animal food."

The *Essence Gospel of Peace* tells us that one day the disciples asked Jesus: "What are the sins we must shun, that we may never more see disease?" And Jesus answered: "It was said to them of old time, 'honour thy Heavenly Father and thy earthly mother and do their commandments, that their days may be long upon the earth.' And next afterwards which God has given, let not man take away. For I tell you truly, he who kills, kills himself, and who eats the flesh of slain beasts, eats the body of death..."

Then another (disciple) said: "Moses, the greatest in Israel, suffered our forefathers to

eat the flesh of clean beasts, and forbade the flesh of unclean beasts. Why, therefore, do you forbid us the flesh of all beasts? Which law comes from God? That of Moses or your law?" ...And Jesus continued, "God commanded your forefathers: 'Thou shalt not kill,' but their heart was hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened yet more, and they killed men and beasts likewise. But I say to you: kill neither men nor beasts... so eat always from the table of God: the fruits of the tress, the grain and grasses of the field, the milk of beasts, and the honey of bees. For everything beyond these is Satan, and leads by the way of sins and of diseases unto death..."

It is for scholars to determine which version (of Jesus) is the correct one. I love to think of Jesus as a Master of Compassion and Mercy. Centuries before the message of Jesus was accepted by western nations there appeared Pythagoras the Sage who impressed on his Brotherhood the rule, "Not to kill or injure any creature". Flesh diet he condemned as "sinful food". Listen to his words of wisdom: "Beware, O mortals, of defiling your bodies with sinful food! There are cereals, there are fruits, bending the branches down by their weight, and the luxurious grapes on the vines. There are sweet vegetables and herbs which the flame can render palatable and mellow. Nor are you denied milk, nor honey, fragrant of the aroma of the thyme flower. The beautiful earth offers you an abundance of pure food and provides for meals obtainable without slaughter and bloodshed."

In the very first chapter of the Bible, we read: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

Gautama Buddha said to his dear, devoted disciple Ananda: "Therefore, Ananda, next to teaching the people of the last *kalpa* to put away all sexual lust, you must teach them to put an end to killing and brutal cruelty. If one is trying to practice *dhyana* and is still eating

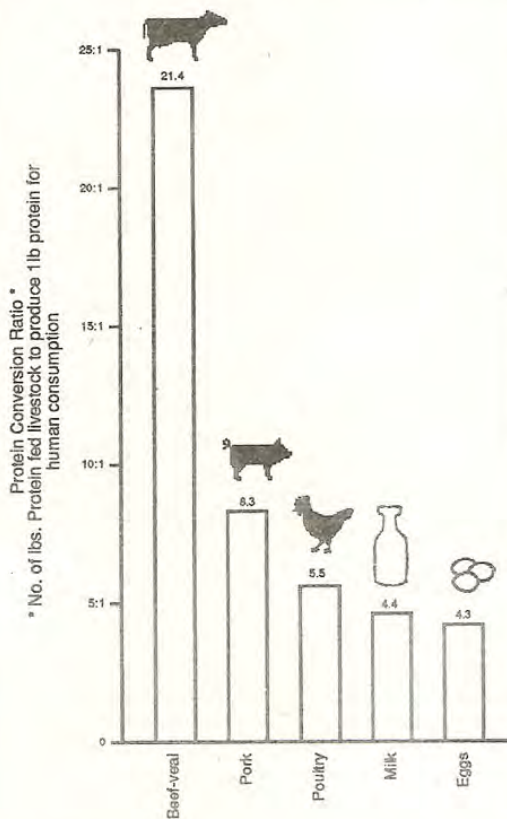
meat, he would be like a man closing his ears and shouting loudly and then asserting that he heard nothing..."

In the Qur'an, we have the words: "Beasts and birds are a people like you and to their Lord shall they return." And Prophet Muhammad said: "Creation is a family."

In the Laws of Manu are the following words: "Meat cannot be obtained without injury to animals, and the slaughter of animals obstructs the way to Heaven; let him, therefore, shun the use of meat."

Courtesy : SADHU VASWANI MISSION

A PROTEIN FACTORY IN REVERSE LIVESTOCK CONVERSION EFFICIENCY



Courtesy : "DIET FOR A SMALL PLANET"

Can You?

Nalini Z. Mehta

"Where are your eyes?" Mummy was asking her year old child while teaching her and the baby pointed out the eyes.

"And where are your ears?" There they were. Then of course the mouth, tongue, nose, forehead, throat, chest, stomach, legs etc. was asked to identify and the child did it playfully, while the elder brother Rajit was looking on. "Mummy", Rajit suddenly asked, "Do animals have the same as we have—eyes, ears, mouth, tongue and all that?" In reply, Mummy brought out a picture book and showed pictures of cats, dogs, donkeys, horses, elephants, cows, sheep and all such animals.

Rajit's next question was: "Do they also have skin, blood, brain, bones etc. as we have?" "Yes", Mummy replied and in support of her reply brought out the Science book showing sketches of animals' skeletons and dissection pictures.

"Mummy, do they feel pain and pleasure like we do? When I get hurt, I feel pain, do they also feel pain when hurt? When you offer me the food I like, I feel happy. Do they also feel happy when they get the food they want? If I don't see you for long, I feel lonely and unhappy, do they feel the same in absence of their mothers?" Rajit's questions came up faster than Mummy could reply.

"Yes Rajit, they feel the pain and pleasure as we do." Mummy's reply was short but true. Yet Rajit was not satisfied. He wanted to know more.

"If the animals have eyes, ears, mouth, nose and all such like we have and if they also feel pain and pleasure as we do, then how is it that they are treated differently? Why are they killed? How can we eat their flesh, wear their skins, wash our hands with their fats, decorate are houses with their heads or furs?"

Mummy could not reply. Can you?

COMPASSIONATE FRIEND

Declaration of the Rights of Animals

Whereas it is self-evident

That we share the earth with other
creatures, great and small;
That many of these animals
experience pleasure and pain;
That these animals deserve our just
treatment; and
That these animals are unable to speak
for themselves;

We do therefore declare that these animals

HAVE THE RIGHT to live free
from human exploitation, whether in
the name of science or sport,
exhibition or service,
food or fashion;

HAVE THE RIGHT to live in
harmony with their nature rather than
according to human desires; and

HAVE THE RIGHT to live on a
healthy planet.

*This Declaration of the Rights of Animals was adopted and proclaimed on the
Tenth day of June 1990 in Washington D. C.*

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causes no creature
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- Little Monkeys in research laboratories the world over are subjected to painful experiments. In 1977, **BWC** obtained a ban on their export from India. Countless monkeys have thus been spared intense cruelty.



- The unweaned Calf less than 2 weeks old is slaughtered for rennet, which was imported by cheese manufacturers in India. **BWC** after 7 long years, in February 1984, got the Government to ban its import. Microbial rennet serves the purpose and saves countless calves.



- Frogs are chopped barbarically for frog legs, a tasty tidbit, leaving the other half quivering with life. **BWC** worked for a decade and finally in February 1987, got the Government to ban the export of frog legs from India.



- Karakul lambs are skinned within 48 hours of their birth for their soft, curly fur. In 1989, after persistent efforts lasting many years, **BWC** has finally succeeded in preventing this cruelty in India.



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