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Cover

MUSK DEER

Illustration : Rita Braganza

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EDITORIAL

Fur trapping, in whatever shape or form it manifests itself, is disgusting and utterly unforgiveable. Not only is it responsible for indiscriminate, and totally unnecessary, taking of life; it invariably causes immense pain to the creature caught, who may writhe in agony for upto a week or more before death provides a merciful release.

The primitive leg-hold trap, now known as the gin trap, is the main method of catching fur-bearing animals; and, surprisingly, it has changed little in the last 200 years. This trap has powerful springs with whose force it clamps onto the animal's leg, and holds it until death occurs by other means. Underwater, the animal drowns. On land, it dies of starvation, thirst, by freezing, or a blow from the trapper's club. An animal, when caught, jerks and pulls, and writhes and twists desperately to free itself. This violent struggle is no match for the vice-like grip of the gin trap. It finally resigns itself to fate. But some animals like the mink and the beaver have been known to chew off their feet in an effort to regain freedom. To avoid this, trappers use the diabolical pliable pole set, which draws the animal up into the air, and there it dangles, struggling, with all its weight hanging by one foot, until slow but sure death relieves it. The foot of an animal thawing out and rotting is probably the most awful death caused by trapping.

An appalling case of double standards exists in the United Kingdom. The use of gin traps has been banned in the U.K., but it still exports them to the rest of our planet. And, to make matters worse, bureaucratic hypocrisy impedes the abolition of this cruel trapping device.

Gin traps are known to be sold at hardware stores in Calcutta. Unfortunately, there are no laws preventing their manufacture and sale in India, but an effective legislation will do a world of good in helping to put an end to poaching.

It is about time the Establishment came down with a heavy hand on trapping. To gladden the hearts of covetous women with fine and glossy furs, at the cost of beautiful animals like the leopard, the ermine, the red fox, the lynx and the beaver, is an unpardonable sin.

If gin traps are not extirpated, our fur-bearing animals will soon join the ranks of the extinct dinosaur and brontosaurus. Our descendants will never set their eyes on these animals and we shall have a hand in not helping to conserve them. And for this they will never forgive us. Would you, if you were them?

Suneel Dabholkar
Assistant Editor

This issue has been kindly sponsored by BEAUTY WITHOUT CRUELTY
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FROM MY DESK . . .

At the Fifth Annual General Body Meeting of BEAUTY WITHOUT CRUELTY (India Branch) held in September, Mr. Akbarali H. Jetha and Ms. Nalini Z. Mehta were unanimously elected as President and Vice President for the year 1979-80. B. W. C. welcomes them both and we look forward to their continued help and guidance.

We have appointed Ms. Usha R. Jhaveri as our BEAUTY WITHOUT CRUELTY Bombay Representative. Ms. Jhaveri has taken keen interest in furthering the B. W. C. movement in the city. She may be contacted on telephone 827976 between 2 & 3 p. m.

Since August '79 we have been organising lectures-cum-film shows at several Jain religious centres in Bombay. Apart from the substantial donations received for which we are most grateful, this publicity has resulted in a rapid membership growth.

We shall be happy to organise further functions in Bombay if members could give us the contact of any institution under whose auspices BEAUTY WITHOUT CRUELTY programmes could be held.

Our special thanks go to the Volunteers who have worked diligently at our functions – particularly to two twelve year old girls. It was heartening to see them and a couple of other teenagers work so hard and willingly. In this International Year of the Child, it is encouraging that youngsters, who will be at the helm of affairs in the future, take an interest in animal welfare and go out of their way to spread our message.

Very shortly we are launching a BEAUTY WITHOUT CRUELTY Advertising-Publicity Campaign. Our aim is to create an awareness of the needless suffering and death caused to animals for the sake of fashion, beauty and glamour. We feel that if there is no demand, the supply will automatically diminish.

Diana Ratnagar
Chairperson

WHAT CAN WE LEARN FROM ANIMALS?

By Paul Grant

Is your pet psychic? Can it read your mind? And what's more important, can you learn to read its mind? Time and again an animal's instinct has saved a man's life. There is evidence to suggest many pets can sniff out danger in a way that's beyond the understanding of man the master.

If we could learn to crack the communication code, man and beast could once more learn to "talk" to each other. For they seemed to have a real understanding years ago.

Research experts all over the world are now trying to rediscover and recreate it so man can unlock the mysteries of the animal mind.

For example, what phenomenon saved the lives of so many animals - while so many men died - in the earthquake disasters of 1960 and 1963? In the first - at Agadir, Morocco - thousands of birds and stray animals fled the port hours before the devastation that killed 15,000 people. Three years later, 1,000 Yugoslavs lost their lives when the city of Skopje was reduced to rubble. Every animal seemed to have left before the quake. Every living creature - except the 120,000 human population - seemed to know what was coming. Even the animals in the zoo - tigers, lions and elephants - set up a "concert of terror" half an hour before the disaster. Then they fell silent, as if resigned to their fate - and man's inability to understand.

A veterinary surgeon at London Zoo says: "Animals seem to have developed a super-sensitivity to danger, perhaps from centuries of experience." The Russians think so, too. Before the earthquake that shattered Tashkent in 1966, zoo keepers reported unrest among the animals. And whole colonies of ants were seen streaming away bearing eggs just one hour before the start of the upheaval which would have crushed them. Scientists from Moscow's Geophysical Institute have joined forces with zoologists in a bid to find the secret of the animal kingdom's sixth sense. Many people have benefited from this sense, like the man who was shaving in Magdeburg, Germany, in 1944 when a cat's mewing made him open the front door.

Outside was a stray he had often seen when he was working on the other side of the city. It tugged so hard at his trousers that the man decided to see what the cat was up to. The stray ran ahead, turning to see if the man was following. When they were half a mile away the cat stopped - just as R.A.F. bombers rumbled overhead. There was an explosion from the direction they had just left. Later the man returned home to find his house flattened by the raiders' bombs. Even today he

has no explanation of how the cat could have known - as it seemed to - what was about to happen. Or why it had singled him out to save. He just has a deep love of cats and a healthy regard for their intelligence.

The people of Rheims have similar feelings about doves. On the night of August 10, 1944, the historic French city was subjected to a particularly heavy air attack. The ancient cathedral took a severe pounding. But two hours before the raid began, the doves - which always roosted on the cathedral spires - had flown.

The idea that animals know what man is going to do, even before man knows himself, is nothing new.

Lino Penati, a researcher with a special interest in animal communication, tells of the day he visited Mahden, a mining district in central Turkey.

He recalls: "One night there was a chorus from the mountains which I was told came from a pack of wolves. I was with a group of local people who were wondering what the wolves were saying. To my amazement they sent for two men from the village to find out. These men listened for some time and said the wolves were announcing that three lorries would arrive the following day. The men were quite serious. And next day, sure enough, three lorries arrived from France.

An explanation from a Turkish government official was simply this: "The people of the area understand the language of the wolves."

Can messages be transmitted by animals? The Eskimos believe so. They claim that when the polar bear goes hunting for seals it sends out telepathic messages saying: "Let yourselves be caught." Fishermen tell similar stories about sharks which catch fish after emitting the same eerie call to the small fry, which swim suicidally into the big fish's open jaws.

Missionaries report that in Amazonia the Xingu Indians shut their children away at night. They believe snakes are able to call children into the jungle at night.

Why do rats leave a sinking ship or a vessel about to be blown up by a torpedo? Why does a colony of apes suddenly leave a forest weeks before it is set on fire by lightning? And why do Icelandic ponies refuse to eat if a magnetic storm is imminent when even meteorologists predict good weather?

Animals seem to have something beyond our understanding. Call it sixth sense, psychic powers or telepathy.

But don't write it off. Man could learn a lot if he could talk to animals.

Courtesy : "Weekend"

AN APPRECIATION

BEAUTY WITHOUT CRUELTY (India Branch) would like to express its sincere appreciation to the various Jain Religious Trusts which have been instrumental in spreading our message of "live and let live." Our grateful thanks are also due to the dedicated group of volunteers who worked relentlessly to make the functions a success.

During the past three months several such functions have been held at different centres in Bombay. They have been attended by over 7,000 people. The Munijis giving the talks were apprised beforehand of the aims and objects of our Society. Accordingly, after each lecture, they gave a brief resume of the work done by our organisation.

The needless cruelties going on in the luxury trades of cosmetics, perfumes, furs, skins, silks, pearls, ivory, etc., were pointed out, and the audience were requested not to use these items. There was no glamour, no status symbol, in any article which had brought suffering, torture and death to an innocent creature. On the contrary, there could only be shame and embarrassment. For instance, how could one possibly feel proud of using a snake-skin wallet when knowing that the head of the snake had been nailed to a tree and its skin ripped off its body whilst it was alive? And where was the pleasure in wearing shimmering silks once it was learnt that the silk-worms were boiled whilst in their cocoons - before the moths could emerge to fly away? It was a shock for many women to hear that each gram of woven silk entailed the death of fifteen silk-worms.

The audience were informed that BEAUTY WITHOUT CRUELTY, in accordance with its aims of providing humane alternatives, had brought out an All-India Cosmetic List of Honour which was available to those interested in using cruelty-free products. They had also completed a research programme to manufacture a material which looked and felt very much like silk. This ahinsak brocade was made of polyester. An ivorine research project was likewise being launched to develop a product as close to ivory as possible. Similarly, there was the Jojoba seed project. Field trials were being undertaken to grow the seeds in India and use their oil instead of importing sperm oil - derived from the whale.

Many vegetarians eating cheese were unaware that rennet, an essential ingredient, is obtained from the stomach of unweaned calves which are specially killed for this purpose. Ms. Diana Ratnagar, Chairperson, B.W.C. (India Branch), had been instrumental in supplying the Aarey Dairy in Bombay with non-animal rennet. Experimental trials had commenced, and if successful the dairy hoped to

switch over entirely to the use of non-animal rennet, thus producing a cheese which true vegetarians can look forward to.

The talks given in Gujarati by Ms. Nalini Z. Mehta, our Vice President elect, which followed the Sadhus' lectures, were equally informative.

The functions usually ended with the screening of our B.W.C. film "What Price Beauty?" With great feeling and insight the film depicts the obnoxious cruelties going on all over the world for the sake of commercial gain.

Equally moving was "Ivory Poachers", loaned by W.W.F.-India, which was screened on one occasion. The slow agonising deaths (through poisoned arrows) which these magnificent animals undergo - specifically for the sake of their tusks - was an eye-opener to those who unthinkingly had decorated their houses with ivory carvings.

Judging from the response, the lectures and the films had a great impact on the audience. People flocked to buy B.W.C. Ahinsa soaps and wallets, and showed keen interest in the charts which had been hung up for display. There and then pledges were taken to forgo the use of silks, furs, ivory, snake-skin and crocodile goods. Many immediately enrolled as members. Apart from individual contributions, the Jain Religious Trusts donated sums varying from Rs.500/- to Rs. 10,000/-. Most important of all, conscience was aroused... there was an inner awakening of sensitivity and awareness... the functions had accomplished their purpose.

Pilu Dady
Hon. Secretary



LOVE

by **Olive Bigelow Pell**

Vice President, BEAUTY WITHOUT CRUELTY International

Love God and love your fellow-man.
And also last, but never least,
Love everything that lives and breathes -
Each fish and every bird and beast.

MUSK DEER FARMING

by Michael J. B. Green

It was on March 12, 1979 at 3,200 metres that I saw my first musk deer in the Garhwal Himalaya. Overnight the temperature had dropped to 4°C, but by 8 a.m. the icy snow crust began to thaw with the sun's first rays and no longer supported my weight.

With each step I sunk two feet into the snow. Occasionally it reached up to my waist and I had to struggle in order to free a leg to make the next step forward. Progress was slow and exhausting work, but on this occasion my efforts were rewarded because less than 100 m. away I spotted a female musk deer lying underneath a rhododendron bush on snow 3 ft. deep.

The Musk Deer's coat consists of thick, wavy hairs which undoubtedly have special insulating properties. Also its well-developed lateral digits or toes are very flexible which enables the animal's weight to be displaced over a large area. In snow conditions this adaptation reduces the tendency to sink.

Provided that sufficient food is available when snow covers the terrain, it is unnecessary for musk deer to migrate to lower altitudes in winter. In respect of diet the species is again well-adapted because its front teeth or incisors are flattened like a spatula. This enables mosses and lichens to be easily chiselled from the surfaces of rocks and trees.

That first encounter of mine with musk deer lasted for 50 minutes after which time she stood up and moved into a sunny spot for warmth. A few minutes later she disappeared into a ravine thick with bamboo. The shy and solitary nature of the musk deer, together with its preference for dense vegetation during day time, make it an extremely difficult species to study.

The plight of the musk deer, which in the male carries a scent worth four times its weight in gold, has received much publicity in recent years. **The species is hunted relentlessly throughout its Himalayan distribution** to such an extent that it is recorded as "threatened" in the Red Data Book which is published by the International Union for the Conservation of Nature and Natural Resources.

The World Wildlife Fund in collaboration with the Government of India has initiated a project "Himalayan Musk Deer, India". This project is based in the Kedar-nath Musk Deer Sanctuary at 3,000 m. near Tungnath, where a hut is being con-

constructed by the U. P. Government. Much of the research is concerned with an ecological study of the musk deer. By understanding the life-style of wild animals it will be possible to rear and breed the species successfully in captivity.

Musk deer have been kept in captivity at Kufri, H. P., since the mid-1960s. In recent years, musk has been successfully extracted from living animals. Plans are afoot to increase the size of the enclosure. In Dachigam Sanctuary, Kashmir, four impressive looking pens have just been built in which to breed musk deer for reintroduction to the wild and subsequently for **commercial purposes**.

However, to my knowledge, **musk deer have not bred in captivity in India**. China is the only nation which has successfully bred musk deer on commercial lines.

Courtesy : "Indian Express"

NEEDLESS EXPLOITATION

The legal trade in musk is provided by musk deer "farmed" in the U. S. S. R. and China. It is indistinguishable from illegally obtained musk when offered in countries where the trade in musk is legal. Although the Himalayan musk deer is a protected species in all five countries of its origin - India, China, the U. S. S. R., Nepal and Bhutan - it is poached throughout its range by means of snares, poisons, guns and dogs. Hong Kong is the main market to which this musk is smuggled. All B.W.C. efforts have been in vain so far to persuade Hong Kong to ban the import of musk which reports that a substantial amount of musk continues to come from India.

On a recent trip to Nepal, one of our members met an ecologist of the National Parks and Wildlife Conservation office who expressed his helplessness with musk smuggling because very "high-ups" are involved. Even the owner of the finest hotel in Kathmandu has made his pile from this trade.

Musk is used in perfumes as a fixative. It is unfortunate that in spite of 80 synthetic alternatives currently in use, this gentle, innocent animal is trapped and killed or "farmed" for the sake of its musk.

Few people realise the **severe suffering the musk deer undergoes when deprived of its freedom, that is "farmed"**. B.W.C. feels that **NOW** is the time for action to be taken to prevent the establishment of musk deer farms in India and Nepal.

NATURAL BEAUTY WITH HERBS

Making Your Own Cosmetics - 5th & Final Instalment

In pursuance of our aim to encourage readers to make their own cruelty-free beauty aids, we give below simple recipes for the making of Floral Waters and Cologne.

The simplest fragrances to make at home are floral waters. You just add about 15 drops of essential oil to a pint of distilled water and shake the bottle. The most versatile of these waters are rosewater, orangeflower water and lavender water ; but the possibilities are endless and are just a question of personal preference.

More complex 'smells' are produced by blending carefully measured amounts of oils with pure alcohol. If you want to try, and can't buy alcohol, use vodka instead.

Lavender Floral Water

- 10 drops oil of lavender
- 1 tablespoon rosewater
- 3 tablespoons vodka or alcohol

Melissa Floral Water

- $\frac{1}{2}$ oz. lemon balm leaves, crushed
- $\frac{1}{2}$ oz. lemon peel, grated
- $\frac{1}{2}$ teaspoon allspice
- 5 fl. oz. vodka or alcohol
- $7\frac{1}{2}$ fl. oz. distilled water

Mix all together, except the water, steep for a week and strain before adding the water.

Hungary Floral Water

- 1 tablespoon mint leaves, fresh
- 1 tablespoon rosemary, fresh
- 2 fl. oz. vodka or alcohol
- 4 fl. oz. rosewater
- grated peel of $\frac{1}{2}$ lemon and orange

Mix all together, pour into a bottle and steep for a week. Strain before using.

Eau de Cologne

- 5 fl. oz. vodka or alcohol
- 4 tablespoons rose petals, fresh
- 2 tablespoons lemon peel
- 2 tablespoons orange peel
- 1 tablespoon basil, fresh
- 1 tablespoon peppermint, fresh
- $\frac{1}{2}$ pint boiling water

Soak the rose petals in the alcohol for a week. Crush all the leaves and grate the peel and steep in the hot water. Strain both liquids and combine in a bottle.

From the book "Natural Beauty with Herbs" by Alyson Huxley

"If we really know a hundredth part of the agony of animals we would rather starve than profit by it."

- Author Unknown

FREEDOM

1. AND as Jesus was going to Jericho there met him a man with a cage full of birds which he had caught and some young doves. And he saw how they were in misery having lost their liberty, and moreover being tormented with hunger and thirst.
2. And he said unto the man, What doest thou with these? And the man answered, I go to make my living by selling these birds which I have taken.
3. And Jesus said, What thinkest thou, if another, stronger than thou or with greater craft, were to catch thee and bind thee, or thy wife, or thy children, and cast thee into a prison, in order to sell thee into captivity for his own profit, and to make a living?
4. Are not these thy fellow creatures, only weaker than thou? And doth not the same God our Father—Mother care for them as for thee? Let these thy little brethren and sisters go forth into freedom, and see that thou do this thing no more but provide honestly for thy living.
5. And the man marvelled at these words and at his authority, and he let the birds go free. So when the birds came forth they flew unto Jesus and stood on his shoulder and sang unto him.
6. And the man inquired further of his doctrine, and he went his way and learnt the craft of making baskets, and by this craft he earned his bread, and afterwards he broke his cages and his traps, and became a disciple of Jesus.

From "The Gospel of the Holy Twelve"

Is it advisable to release caged birds on religious days after buying them from a market?

Dalpatlal Laherchand Shah, Navsari (Gujerath)

It is a common religious belief amongst many Hindus and Jains that to give 'liberty' to caged birds is a good deed. It does sound very benevolent, but let us understand the other side of the coin too.

The belief originated ages ago when jungle folk caught birds and sold them a couple of days later in the villages and towns in the vicinity. If these birds were released, they were near the jungle from where they were caught and hence they could find their way back to their flock, food and nests. Moreover, it did not involve profiteering.

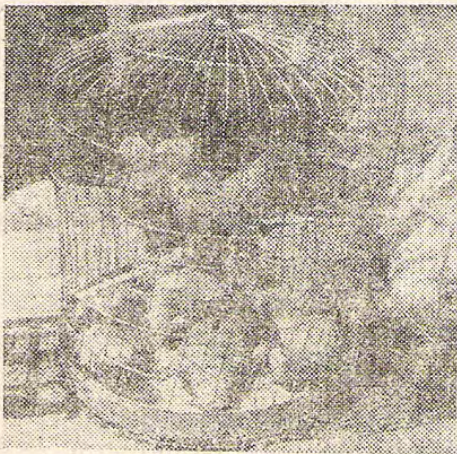
Today birds are caught in the jungles but are sold in far off cities where they can fetch a higher price. The place being hundreds or even thousands of miles away, the birds can never find their way back to their original natural habitat.

Birds pass through many hands and there is a lapse in time, thereby cramping their wings. If our limbs are not allowed free movement for a long period they cannot move freely. Similarly, birds caged for long cannot fly sufficient distances immediately, but they try out of fright and usually fall in the wrong places or into the wrong hands. Thus they are either caught again by human beings or even by predators like rats, cats, dogs, crows or kites. Since they are not familiar with cities, they cannot judge many things - one of them being the speed of moving vehicles.

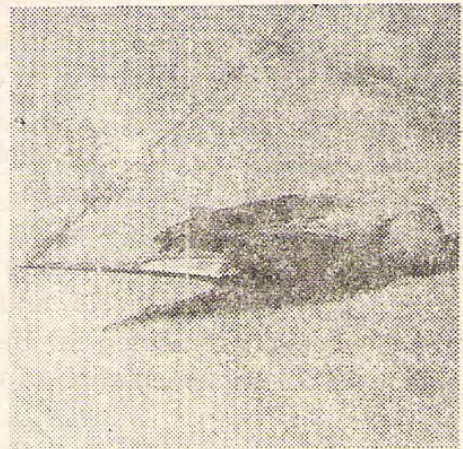
And what happens if the bird does by chance save itself from all these hazards? Where can it find its food? There are no trees in a city bearing fruits which are a part of its natural diet. It may be able to survive in a cage on the food given to it; but in a city, since there is no natural food, the question of finding it does not arise.

Religious-minded people buy caged birds with the good intention of freeing them. The released bird is sure to die due to the reasons mentioned above, but all the same the middleman has earned his profit. It is now easy for him to buy new birds. Thus, more birds get caged. We, of course, need not mention the amount of birds that die in transit - that is another story altogether! Thus, releasing a caged bird, after buying it from the market, is like buying a slave-child in a city and releasing it in a jungle. Both get lost, frightened and later die of starvation or at the hands of predators.

Nischit



Caged birds for sale outside a Temple.



A released bird, unable to adjust to its surrounding flew into a building & died instantaneously.

NEWSPICKS

The Illustrated Weekly of India, 23rd September, 1979, Letters to the Editor

SAVE OUR BUTTERFLIES

There was a roar from the populace when the tiger count went down and quite a twittering about the about-to-be-hunted bustard, but there is nary a peep on behalf of the lovely Himalayan butterflies who are being chased out of existence – mainly by Japanese tourists who come here for that express purpose and sell the fragile bodies for a great profit to avid collectors in Japan.

My husband and I recently spent ten days on Tiger Hill in Darjeeling District. We saw one live butterfly.

Mary Ann Dasgupta

The Statesman, 26th September, 1979

Stay on Silent Valley Made Absolute

The Kerala High Court yesterday made absolute its earlier order granting an interim stay of all proceedings in the implementation of the Silent Valley Hydro-electric Project in Palghat district of the State.

Mr. Justice N. D. P. Namboodiripad, who heard arguments in the stay petitions moved by Mr. Joseph John, Vice President of the Friends of Trees' Association, however allowed the State Government to form a committee consisting of representatives of the Union and State Governments and experts in ecology, forestry and other subjects under Section 3 (one) of the Silent Valley Protected Area (Protection of Ecological Balance) Act 1979 to study the various problems relating to the implementation of the project and submit its report.

The Judge made it clear that the implementation of the report would be subject to the result of the original petition praying for squashing the decision of the Government to proceed with the construction of the Rs. 73-crore project to generate 240 MW.