

COMPASSIONATE FRIEND

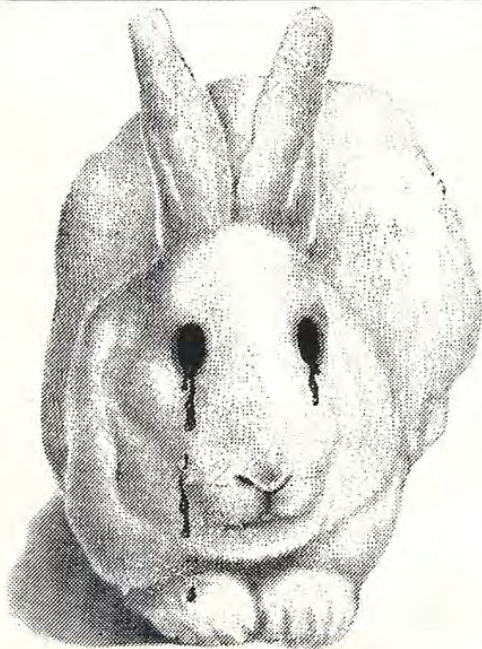
JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



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Eyeshadowed eyes.
Shining shampooed hair.
As pretty as you please.
What isn't pretty is seeing
rabbits blinded by raw
shampoo, put in the eyes
for testing. In international
laboratories. By the cosmetic
merchants of the world.



**A-wailing
we will go ...**



The whale is one of the most sensitive and intelligent of mammals, with a nervous system as complex as man's. But the battle is an unequal one. The whale is hunted with harpoon grenades which explode inside. It could take nine harpoons and many hours to kill a whale. As it dies, it wails a song. Whales around pick up the cry and mourn.

**Deer,
oh dear.**



Fox for fur; the timid deer for musk. The gin traps used to catch them have spiked teeth which bite into the foot. The caught animal lies there for days until released by death.

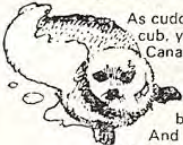
Sometimes, maddened by pain, it attempts to bite the trapped limb off. Two out of three animals thus caught get thrown away as 'trash'; for the trap does not discriminate: any animal is fair game.

Hush little baby!



Karakul in Afghanistan, means 'black rose'. We covet the little Karakul lamb for its baby curls, which lose their softness when the lamb is born. So the mother is beaten with rods—perhaps a hundred blows—to cause premature death. The unborn lamb is torn out and not shorn, but skinned alive.

Let's play ball!



As cuddly as a seal cub, you'd say. In Canada, they are clubbed to death with a kind of baseball bat. And that sounds kinder than the Norwegian hakapik, which carries a spike that is driven into the brain. The pup is then kicked over, slit from neck to navel and skinned.

The cowering mother watches, listens to the cries of her young, and waits. When the hunters have gone, she sinks to the naked bleeding carcass and nuzzles it.



Smile!

They are called 'laughing crocodiles', but we have the last laugh. The croc is lassoed and hauled up like a fish. Only, unhappily for the crocodile, it can go without water for a good deal longer. The thrashing fight for life lasts half an hour. The animal is then stabbed in the neck with a sharp dagger to sever the spinal nerves. Only the skin on the underside of the belly is used as leather. The carcass is thrown back as feed for its brother crocodiles.

Do crocodiles, truly, shed tears?

Mmm-bo jumbo!

Did you know elephants loved jackfruits? In India's new elephant graveyards the jackfruits with killer pesticide.

For the elephant it is a wrenching death.



The ivory poachers simply watch for a spiral of vultures to guide them to a carcass. Lying by the body of a cow elephant, they might even find an elephant calf, dead from hunger and grief.

Pretty, isn't it?

If you wish to support life against purposeless death; the life that celebrates bird and flower, the fish in the stream, the lamb in the pasture, life made articulate in a child's first words, come join the crusade of Beauty Without Cruelty. If you want to know more about what you can do personally, to choose between animal and humane alternatives, write to us at the address below. Applications for membership and contributions may also be sent to:

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New Beauty Without Cruelty Int. Logo

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Beauty Without Cruelty is a way of life which causes no creature of land, sea or air, terror, torture or death.

AFFILIATED ORGANISATIONS



COMPASSIONATE FRIEND

EDITORIAL

Of many of man's infirmities, vanity stalks his demeanour and spurs him to look uncommon from the vast majority of humanity. Glamour and fashion sit tight on the back of suffering animals. The one commercial product among a number of others which is prized in sophisticated society fond of living a decorated life is the fur obtained from the skin of certain animals. Fur is used for clothing in cold countries especially by women. Some of the animals chiefly valued for their fur are musquash, ermine; skunk, mink, beaver, seal and bear.

Millions of innocent creatures are daily tortured, exploited and killed for the luxury trades of furs and skins, of cosmetics and silk and ivory. Apart from using animal fur in preparing warmth-giving garments, it has come to be used for acquiring status symbol. Public revulsion against vulgarly gaudy has become so pronounced that animal welfare societies in different countries have succeeded in intensifying the anti-fur campaign, making it socially unacceptable to wear animal skins and furs in public. What appals the conscience of compassion is the near-total lack of sensibility towards the feelings of animal lovers. Due to the concerted action of the latter, the cavalier and callous handling in the fur trade is gradually being ferreted out. Apologists for killers of innocent animals might say that trade and industry would have to sacrifice huge national income, if fur trade is banned or crippled. Even if it is true, the fact remains that a nation's strength and progress are not measured by its expanding trade alone. An element of morality and decency has got to be there in all commercial transactions.

Restrictions in trade of furs are laid down by the Convention on International Trade in Endangered Species. Counter exhibitions featuring simulated furs held alongside the International Fur Fairs have led to a decline in sales of animal furs. An awareness is created amongst the manufacturers and consumers about the suffering of animals and they are

encouraged to use simulated alternatives of non-animal origin. About fifty countries of the world including India have laid down laws restricting commercial trade in furs and skins. This has led to a downward trend in international fur trade. The International Fur Fair of 1983 had to be called off due to public opinion against it and also due to lack of support from manufacturers. With supplanting the trade in real fur, people are now induced to use simulated furs. These furs resemble authentic animal skins and cost much lower than genuine animal skins.

If animals are to be penalised for our indulgences, the balance of priorities should dictate that we forsake our gratifications, we sacrifice our misplaced desire to look a socialite and allow animals to have an unharassed existence. Humanitarian ethics concerning the treatment of animals cannot be lost sight of in the bustle of a self-centred pursuit for personal glorification. It is not suggested that any and every kind of luxury should be replaced by ascetic environment. It is a matter of personal choice as to how to live one's life, so long as it does not jeopardise the interest of others including that of animals.


We are all in the universe to help each other. There are examples of devoted, loyal animals helping their masters even at the cost of their lives. Then why should we forget the trait of friendship towards animals, merely for acquiring their furs, oils and perfumes? The best that we can do is to help as many as we can to lift the load on the rough road of life.

S.M. MASANI

NOTICE

With this issue individual membership cards are enclosed.

Members are requested to kindly quote their membership numbers when informing us of change in addresses.


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FROM MY DESK...

Beauty Without Cruelty has a new international logo (see cover). This outstanding logo was designed by a young artist from Bombay, Ms. Darshana Shilpi, keeping in mind our motto: **BWC** is a way of life which causes no creature of land, sea or air, any terror, torture or death. The red circle around **BWC** signifies the fourth element, fire. We are proud that our Branch gave the design to **BWC** International Headquarters whose Trustees were most impressed and immediately decided to adopt it during this 25th International Anniversary Year which co-incides with the 10th Anniversary Year of the India Branch.

On 26th June, 1984, the re-constituted Rajya Sabha Petition Committee summoned **Beauty Without Cruelty** for screening our films in Delhi for the new Members. We look forward to their decision and hope it will be in our favour ... it will save the lives of millions of fur bearing animals, especially Karakul lambs which are bred only to be killed (within 48 hours of their birth) for their tightly curled pelts.

Beauty Without Cruelty (India Branch) has finally completed the making of its 35 mm coloured film entitled "Beauty Without Cruelty". No animal has been specially killed or even subjected to suffering during the shooting of this 20-minute educational documentary. We extend our most sincere and grateful thanks to Mr. Mohan Hari of Angik Film Makers without whose help this film would not have materialised. Angik Film Makers did not charge **BWC** any professional fees; nor have professional charges been taken by the majority of the other contributors to whom we are also grateful. "Beauty Without Cruelty" has been submitted to the Censor Board and we hope it will be released shortly.

Beauty Without Cruelty (India Branch) has become an Associate Member of the International Vegetarian Union. Publicity, including the screening of our film was given to our organisation at the XXVII World Vege-

tarian Congress held at Baltimore, U.S.A. during July-August 1984. The Congress had laid special emphasis on animal welfare and many animal activists had attended the Conference.

Our **BWC** (India Branch) Fund Raising Programme will be held in Bombay during January or February 1985. We have therefore extended the last date for receiving advertisements to 31st December, 1984. May we appeal to all Members to try and send in at least ONE advertisement or collect a donation before the end of this year?

Munishri Arunvijayji Maharaj who has always taken a great interest in our movement, requested Ms. Nalini Z. Mehta, Vice President, **BWC** (India Branch) to make a trip to Jamnagar. Accordingly, Ms. Mehta along with Mr. Pravinchandra M. Zaveri, Director **BWC** Surat Centre, visited Jamnagar from 20th to 23rd September, 1984. During this short period 6 programmes were held for which approximately 10 thousand persons were present. 47 persons promised to join as Life Members and about 50 as Annual Members of **Beauty Without Cruelty** (India Branch). The over all response was excellent and most encouraging ... the best part of it being that over 50 people, including young ladies, took vows not to wear silk or use ivory. **BWC** is thankful to Mr. Pravin Doshi and other volunteers of Jamnagar for all their help. We are also grateful to the Shree Mahaveer Jain Yuvak Mandal for having kindly paid all the expenses for the trip.

DIANA RATNAGAR
Chairperson

Support

Beauty Without Cruelty

Send a **BWC** card

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"NATURE'S GREAT MASTERPIECE, AN ELEPHANT" (Quoted from John Donne)

DEREK BEAMAN

Many children think of an elephant as a nice cuddly animal – Jumbo, Appu, or to Christopher Robin and Winnie the Pooh, a Heffalump. On my nephew's first visit to a zoo at a tender age, he saw a real one, moved hurriedly backwards to my protection saying 'Ooo Ooo', and transferred his attention to a domestic cat that chanced to be passing; pictures and toys had given him no real idea of size.

Others think of them as fierce animals with trunks held up and ears flapping as they charge their attackers. Cicero felt that "the elephant is somehow allied with mankind". Many people were brought up on the legend of the undiscovered place where all elephants go to die – described in one of H. Rider Haggard's books and brought to the screen in several films, including a Tarzan one. Most of us think of them as creatures that never forget and possibly we enjoy some of the jokes about an elephant who has lost his memory.

Cultivators regard them as a nuisance as they destroy so much of their crops and other vegetation. Hunters, both legal and illegal, enjoy tracking and killing them, some for the sport, some for the meat, and the majority for the tusks. Between these two groups, the cultivators and the hunters, especially the illegal poachers, the elephant is fast becoming an endangered breed. If we, the consumers, demand ivory ornaments, ivory chess-sets, and so on, when there are perfectly satisfactory alternatives available, then the hunters and poachers will be encouraged to continue their slaughter. So we shall be partly to blame if our grandchildren are too late to see a living elephant.

What are the facts that make the elephant one of the most remarkable of God's animal creations? A well-known one is its enormous size and strength – as much as 10 tonnes in weight and 4 metres high at the


shoulder (though this must have been an African rather than an Indian elephant). Yet it is 100% vegetarian!

Then there is the proboscis, the trunk. This is not only the elephant's nose but a continuation of the upper part of the mouth. It is also in effect the elephant's right hand for with it an elephant feeds itself and drinks by sucking up and squirting water into the mouth. Interestingly, the calf does not, however, suckle with its trunk but drinks its mother's milk with its mouth. As might be expected from the length of its nose, the elephant has a very acute sense of smell – possibly being able to detect an enemy, almost certainly a human one, as far away as two miles. It is more than possible that they pick up or pluck every morsel they eat more by sense of smell than sight as their eyes are not well-placed for good vision. As a result they sometimes pick up a snake along with their food and occasionally get poisoned by punctures from the venomous fangs on their most vulnerable spot, the tip of the trunk.

A little-known fact is that an elephant has a special water-sac in a separate compartment of its stomach. This is about half a metre in length and rather less in breadth. The trunk is lowered through the mouth to this sac and the water is sucked up and squirted over the body, especially between the front legs on to the belly, and sometimes drunk.

An elephant has only two pairs of working teeth, one in each jaw. As the teeth wear out, they fall and are replaced five times. When the sixth and last pair is worn out, the elephant comes to the end of its life as it is no longer able to chew up its vegetable matter.

Tusks may be seen on both male and female elephants, but it is those of the male that are prized by ivory-hunters, as they are larger, the biggest weighing up to 75 or more

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kilogrammes, which is three times as much as the record female's. The average herd bull's tusks weigh, however, less than 20 kgs. – usually nearer 10 kgs. – and it is rare to find tusks weighing more than 30 kgs. these days, even in Africa. Inside the head the tusks are hollow. This hollow part, which contains a huge nerve, tapers to a point a little beyond the level of the mouth, after which the tusks are solid right to the point.



In this country a pair of matured tusks weighing together about 75 kgs. will fetch the seller Rs.75,000/-.The Chief Life Warden of Karnataka has said that "the selective poaching of tuskers has endangered the elephant population of the state as it had seriously upset the male-female ratio. With the demand for ivory increasing, even young male elephants with small tusks are not spared". Since 1980, 59 tuskers had fallen prey to poachers and 87 died natural deaths, many because of the drought in the state. According to the systematic count taken this

year there were 3,579 elephants in Karnataka forests, which included 704 tuskers and 807 calves.

The retail ivory trade in Japan is worth \$280 million a year – it's the world's biggest consumer. 55% of that ivory goes into the personal seals the Japanese use instead of signing their names with a pen. The solution is so simple! But it may be harder to persuade the Japanese and all the other users of real ivory to use substitutes. 'Ivory' already exists; perhaps the name 'Art Ivory' might be used instead as was the case with silk many years ago. To me 'Art Silk' sounded even better than raw silk – till someone explained that Art stood for Artificial!

"We do not expect to send a man to the moon or put elephants into orbit around the earth" said Vikram Sarabhai, the former head of the Department of Atomic Energy, in 1966. That, then, is one danger that elephants are free from! There are still literally thousands of elephants in the world – 1.3 million in Africa and up to 40,000 in Asia – but this must not make us over-optimistic. In the late nineteenth century there were over a thousand million passenger pigeons left in America, so many that branches of trees broke under their weight. The last remaining passenger pigeon in the world – a female – died in 1914. Where had they all gone? They had been slaughtered by man.

The less elephants there are in the world, the higher will be the value of ivory. The ivory-merchants and their suppliers must not be allowed to bring the number of elephants down to any lower level than the present one, or the elephant will follow the passenger pigeon, the dodo, some species of tiger, the aurochs, the quagga, and so many other creatures into extinction.

To end on a more cheerful note – there are 3,000 elephants roaming the Kerala forests, and they are likely to continue doing so, despite rampant poaching. You may wonder how this can be. Well, they are not tuskers! However, they are elephants, and "while there's life there's hope".

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THE BABY ELEPHANT

C. K. SNELL

Piyasena was a bulldozer operator in a big development project in the jungle. He was well paid by the foreign firm that employed him. He was a silent young man with few earthly needs. His mother had died when he was an infant. His old father lived alone in the village where Piyasena had grown up. Piyasena sent some of his wages to his father but the bulk of them went to his wife. She and their baby daughter were the envy of her village because it was known that she was getting a lot of money. It was even gossiped that she was planning to build a small brick house.

One evening Piyasena's old father was digging in his little vegetable plot when his son walked silently straight through the small compound and into the hut. He had a fixed expression on his face. "He is off his pills again" muttered the old man.

Next morning the father, in his usual quiet manner, suggested that his son resume his pills and go back to work. Piyasena said nothing. The news that he had come back spread quickly through the villages and friends and relatives dropped in to cheer him up. Piyasena remained silent.

Soon his wife arrived with their infant daughter. Piyasena was brooding, seated on his father's old camp bed and staring at the floor when she walked in carrying the baby in her arms. Almost in tears she demanded an explanation. Piyasena looked up and quickly looked down again. She began pleading with him to go back to work, breaking down into tears and sobs in the end. What was to become of her and the child, she kept asking.

Finally exhausted the woman sat down on the floor, lent back against the mud wall and began to comfort and feed her child. Then Piyasena aroused himself and began to watch with intense curiosity as if stirred by

some memory. The infant, whose plaintive crying had been heard amidst her mother's lamentations was now quiet, sucking contentedly at her mother's breast. One tiny hand lay on her chest in boundless trust and love. The woman went back with her child to her village that same day.

Later the old monk from the nearby monastery came. He was greatly respected and loved by the villagers. The children adored him. It was at his feet that Piyasena had learnt the beautiful stories about the compassionate Holy One. "What is this I hear, my child?" he said in his kind, gentle voice. "You will not go back to work? Have you forgotten thy wife and child, thy aged father? Pity them! Take thy medicine, then you will feel much better and want to go back."

The eyes of the sufferer met those of the kindly monk. Piyasena remembered his teacher and spoke, revealing a portion of his aching heart.

"That night she came close to our camp – too close. We heard her crashing through the forest when the bullet hit her. Early next morning we followed her trail. She lay in a small clearing in the forest some distance from our camp. There was something moving by her side. It was only when we came closer that we saw the baby. When it saw us it quickly ran back into the forest. It had been trying to drink milk from its dead mother." Piyasena paused. "I keep thinking of that little one" he said. He was thoughtful for some time. "They are using me to destroy the forest," he said at last. "It is the home of the elephant, I shall not go back."

Courtesy : THE VEGAN


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THE TRUMPET HAS SOUNDED – WELL DONE, THOU FAITHFUL SERVANT

JENNIFER HENRICUS

"He has served mankind well in his short life – may he attain peace in his new life." The chant of the yellow robed Buddhist monks rose to a crescendo as the large gathering of mourners around the massive grave repeated the chant in assent.

The sound of soft sobbing punctuated the solemn funeral service which was being held at the unusual hour 9.00 p.m. in the backyard of a Homagama residence.

In fact the service itself was unusual – it was majestic befitting the King of Lanka's jungles, the magnificent elephant.

The harsh electric light that had been hurriedly strung up for the occasion threw into focus the massive canvas-covered shape of the elephant that was being mourned for.

Raja was a 45 year old tusker who had indeed served his master well and walked majestically through the streets at the Kelaniya Perahera. He was the apple of the master's eye and a friend of the family. And then suddenly Raja developed a stomach disorder which he succumbed to on Thursday afternoon.

The grief-stricken family who found it difficult to accept the pachyderm's death,

decided to give him a right royal burial.

After much difficulty and opposition from the tough earth, the villagers of the area succeeded in digging a grave large enough for the mammoth.

Eight priests from the neighbouring temple officiated at a "Pansakula" ceremony for the pachyderm.

Hundreds of villagers – men, women and children – came to pay their last respects to a creature they had all come to know and love.

Making the funeral oration, the chief priest said that Raja and his like were among the greatest treasures given to man and that respect for them should be shown at all times.

The death of the gentle giant, he said, showed very clearly that life in any form was very precious, and man, the greatest destroyer of life, should learn to respect life.

It was close to midnight when in solemn manner the massive carcass was lowered into the earth while the tusker's master tried to come to grips with his loss – a gentle large hearted friend was no more.

Courtesy : WEEKEND SUN

IVORY KILLS
don't buy it
don't sell it
don't wear it

TOOTHACHE

Elephant tusks are nothing more than highly developed incisors. Like humans, these animals too favour one side of their bodies, thus one animal may consistently dig for food or water with his right tusk while another may be a 'left-tusker'. Who could imagine that their teeth, evolved to give them a better edge on survival, would turn out to mark them for dead. Ivory poaching today threatens the very existence of the few remaining wild elephants in our jungles.

Courtesy : SANCTUARY MAGAZINE

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HUMAN BEINGS MINUS HUMANITY

REUBEN DAVID

Homo sapiens have stooped so low to such an extent that their cruelty to animals has swelled into arrogance that they keep on whipping a tired horse, inflicting injuries on the humpsore of bulls & bullocks to maximise the speed of their carts, tying the cattle so close that they become cramped and walking them to slaughter house. I have witnessed people flogging their exhausted donkeys for collection of sand with their forelegs tied to the hindlegs. Sometime back I came across an abandoned donkey lying at roadside with its hooves damaged, incapacitated to walk or stand. The owner thought that the donkey is rendered useless and so he left it there just to die a death of starvation. There is no iota of humanity amongst those people although they are the supreme creation of God and human beings but minus humanity.

Old order changeth yielding place to new, bringing in more evils, catastrophe, pitfalls and privations because we have become merely helpless spectators with no power to arrest the inhuman atrocities committed on wildlife here and there, the cardinal cause of which that Unions are

there to give a tower of support to those who indulge in such nefarious and heinous activities. What happened in Bombay Zoo is a glaring example of this height of cruelty. In Baroda Zoo, just to turn on a dishonest penny, a Zoo employee approached the Zoo visitors watching lions and tigers and said that he can give demonstration of a fight between a lion and a tiger if he is given Rs.2/- per capita from the visitors. Man's curiosity is infinite and naturally everyone would enjoy such a gallant fight to death. Thus the visitors collected money and handed over the same to the Zoo employee. The greedy Zoo employee opened the sliding door and the lion and tiger joined together, roared and growled and fought, ultimately killing the tiger. The tiger was 16 years old while the lion was only 6 years. This is nothing short of a disgraceful scandal on the Zoo staff there.

Humanity has been massacred almost everywhere. This state of affair has swept almost all over the country. What a pity ! Hundreds of such instances are there which can make an encyclopaedia of atrocities committed by such cruel people and the animals laugh at such cruelty because they never indulge in such inhuman cruelty.

CHRISTMAS MEANS CRUELTY FOR MILLIONS OF ANIMALS...

Cosmetics: The cosmetic industry enjoys mammoth sales over the holiday period, yet few customers stop to think that most products are tested by painful experiments on animals before they reach the shops. Concentrated solutions of shampoos, hair sprays and mascaras are dripped into rabbits' eyes and the amount of redness, swelling and discharge is measured by scientists. Other cosmetics are tested for irritancy and poison on sensitive areas of the skin.

The Fur Trade: The January sales will once again advertise their 'bargain' fur coats. Worldwide 30 million animals every year suffer a lingering and agonising death in steel-toothed cages to provide skins for this human luxury. In the U.K., thousands more are bred specially in cages on factory fur farms. This is the real price of that 'dream fur coat'.

Animals for Food: Approximately 11 million

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turkeys will be slaughtered for the Christmas market. Reared in factory farms, transported to the slaughter house in tiny crates and then hung upside down by their legs for up to six minutes on revolving conveyor belts, awaiting their turn for throat slitting. In all, about 3,00,000 sheep, 80,000 cattle, 7½ million chickens, 3,00,000 pigs, 5,00,000

turkeys and 30,000 rabbits are slaughtered every week in this country, the majority reared in factory farms.

Courtesy: ANIMAL AID

KINDNESS & CARE ARE ESSENTIAL

RANDI CHERRY

Recently, I visited Amber, Jai Singh's abode before he designed and built Jaipur.

The state of the elephants saddened me. They are made to walk up and down the steep hill to the palace, carrying masses of tourists.

These magnificent creatures had open sores and were filthy – not from the clean mud of rivers with which elephants normally cover themselves, but from clumps of their own excrement. One of them had half an ear torn off, another was very old and sick, and several of them were very thin. The elephants were prodded not only with kicks behind the ears, but also with a peculiar iron hook-stick.

I would like to make some suggestions that might benefit the elephants, their owners & drivers, the Indian Government and the tourists. I am basing these suggestions on the belief that humans of all economic levels truly enjoy being humane, *and* that people realise kindness to an animal is essential if the animal brings in income.

The elephants could be all housed together and well-kept by washing them, giving them sufficient food and medical aid. The older elephants should be made to work less. The drivers (who are not owners) need to be paid sufficiently and educated to take proper care of these animals. If the income derived does not match the expenses the rate per trip made could be increased.

DOLPHIN BOMBS

The American War Office (the Pentagon) has a sinister interest in dolphins. It sees them as living torpedoes, trained to carry high explosive charges to attach to enemy ships. Some fear that dolphins might also be sent on suicide missions.

Already they have been trained to retrieve potentially dangerous missiles from the sea bed. In Vietnam, they were sent on surveillance and detection missions and they have been used to place listening

devices in communist ports. There have been experiments to attach lethal, harpoon-type weapons to their snouts, which would turn the innocent dolphin into a killer.

When the great marine film maker Jacques Cousteau heard of this experiment he was furious. "No sooner does man discover intelligence," he said, "than he tries to involve it in his own stupidity."

Courtesy : THE ARK

**COMPASSIONATE FRIEND**

VEGETARIANISM AND NUCLEAR WAR

BILLY BOYD

What is the greatest threat to our health?

- the animals?
- the ecosystem?
- all our vegetarian goals?

Thermonuclear weapons pose the greatest immediate threat to all life on earth. In addition to the staggering blast, firestorm and radiation effects,

"The National Academy of Sciences felt quite sure to state that if you have exploded simultaneously in a very short period of time 10% of the weapons that will be available in the arsenals of the Soviet Union and the United States by the year 1985, this ... will create enough nitrogen oxides to take out 70 to 80% of the ozone layer above the Northern hemisphere and 30 to 40% of the ozone layer in the Southern hemisphere... 20% depletion of the ozone layer will allow enough ultraviolet light to come to earth that will blind all unprotected eyes. Now we can all wear glasses, but the animals and the birds and the insects will not wear glasses, and they will all be blinded and they will all eventually die."

Kosta Tsipis, Ph.D.

*Associate Director, Program in Science and Technology for International Security
Massachusetts Institute of Technology
(From the film, Last Epidemic)*

Animals are used in weapons experiments. In testing to discover the sufficiently deadly (LD50) radiation emission for the neutron bomb,

"... the experiments to determine this dose were performed beginning in 1977 at the Armed Forces Radiobiology Research Institute (A.F.R.R.I.) in Bethesda, using a device known as a TRIGA reactor to simulate the neutron exposure, and thin ribbons of cobalt-60 to simulate the gamma-ray exposure. Over 2,000 rhesus monkeys imported from India and Bangladesh were used in these experiments . . . The necessary dose arrived at by the A.F.R.R.I. . . causes the onset, within five minutes, of explosive vomiting and diarrhea, followed by disorientation, hypersensitivity to touch, sweating, loss of motor coordination, and sometimes prostration and shock, progressing to coma and death within one or two days."

*Physicians for Social Responsibility
Newsletter, Vol. II No. 1, Spring 1981.*

We are all in the slaughterhouse chute of impending nuclear "war". The psychological suppression of fear, anger and despair that we all experience around the very real threat of a thermonuclear holocaust may be similar to the desensitization that human beings go through in order to be able to calmly inflict unnecessary suffering on other sentient beings. Understanding and working through our own "nuclear numbing" may perhaps help us learn more about the psychic numbing process itself, thereby greatly enhancing our effectiveness in re-sensitizing ourselves and our societies to the needs and rights of animals within a continuing web of life.

Animals don't die for us,
They die because of us.


COMPASSIONATE FRIEND

DO YOU KNOW?

| | |
|---------------------------------------|--------------------------------|
| ONE average ladies fur coat of | represents the death of |
| Beaver | 15 Beavers |
| Bobcat | 11 Bobcats |
| Cheetah | 6-12 Cheetahs |
| Chinchilla | 60-100 Chinchillas |
| Ermine | 150 Ermines |
| Fox | 15-25 Foxes |
| Leopard | 4-5 Leopards |
| Lynx | 10 Lynx |
| Mink | 35-65 Mink |
| Muskrat | 60 Muskrats |
| Ocelot | 12-25 Ocelots |
| Opossum | 25 Opossum |
| Raccoon | 20-40 Raccoons |
| River Otter | 18 River Otters |
| Sable | 45-60 Sables |
| Swarkara Lamb | 28-30 Swarkara Lambs |
| Tiger | 3-10 Tigers |



In the time it takes you to read this hundreds of animals will have been caught in the cruel steel jaws of a trap to die a slow and agonising death.

Claimed to be a renewable resource by

the fur industry, 24 species of fur bearing animals have been persecuted for their skins that they are now endangered.

Farmed on a world wide scale,



approximately 27 million wild animals, confined in unnatural conditions, are slaughtered annually for the fur trade. Killing methods are largely unregulated and can be inhumane. Depriving animals of their freedom for the acquisition of fur is not justifiable – mink and fox especially are unsuited to captivity in small cages.

The large spotted cats are particularly threatened and it is the women who demand furs, the furriers and fashion houses who are directly responsible for their plight.

SUCH MINDLESS EXPLOITATION IS INEXCUSABLE.

It takes up to 40 dumb animals to make a fur coat.

But only one to wear it.

If you don't want animals to be gassed, electrocuted, trapped or strangled,

DON'T BUY A FUR COAT

COMPASSIONATE FRIEND

INTERNATIONAL ACHIEVEMENTS OF **Beauty Without Cruelty**

The **Beauty Without Cruelty** movement started in England in 1959. **Beauty Without Cruelty** International is completing 25 years this year. It coincides with the 10th Anniversary of **Beauty Without Cruelty** (India Branch) and we feel our readers will be happy to know of the major achievements.

1. WORLDWIDE

Humane Alternatives

Beauty Without Cruelty has undertaken a unique aspect of animal welfare activity. It has done pioneering work by promoting and offering cruelty-free humane alternatives in lieu of animal derived products. The great educative influence it has exerted on both the general public and manufacturers internationally is in itself a major achievement. In the beginning **Beauty Without Cruelty** was responsible for persuading manufacturers of simulated fur fabrics to improve their quality and create more fashionable designs for these materials.

Following this, the production of cosmetics and toiletries, free of animal substances, was undertaken, thus creating a demand for such items. This prompted other manufacturers to likewise produce cruelty-free products. Today **Beauty Without Cruelty** continues its research and efforts to obtain humane alternatives of a high standard.

2. ENGLAND & U.S.A.

Alternatives for Draize Eye Irritancy Test

Beauty Without Cruelty along with other animal welfare societies has over the years given adverse publicity to the fact that shampoo is tested on rabbits' eyes causing intense suffering, often

leading to permanent blindness. This caused a decline in the sales of some famous shampoos. Subsequently, in 1980, Revlon sanctioned a grant of \$7,50,000 for developing a non-animal based test. Later other companies also came forward to give money for developing this alternative. (It may be noted that only when chemicals are used as ingredients, is it obligatory for the Draize Eye Irritancy Test to be carried out by the shampoo manufacturers.)

3. ENGLAND

Animal furs not in demand

The humane education of **BWC** has resulted in the use of animal furs being looked down upon in England. Thus the organisation has been instrumental in getting some furriers out of business. The fall of "Swears & Wells" furriers, in 1977-1979 was therefore no surprise. In addition **Beauty Without Cruelty** has been encouraging the use of simulated furs which entail no animal exploitation, either in the wild, or for those animals which are farmed.

4. INDIA


Ban on export of monkeys

Beauty Without Cruelty International was responsible for approaching the Indian Government in 1977 to ban the export of monkeys from India. This was imperative in view of the intense cruelty the animals were subjected to for so-called research in U.S.A. and other foreign countries.

5. SOUTH AFRICA

Sealing stopped

In 1978 **Beauty Without Cruelty** (South Africa Branch) was instrumental


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in stopping the Seal culling on Seal Island in False Bay. This was the first time ever that an entire sealing operation was cancelled – thus saving the lives of approximately 5,000 seals. An announcement was made that coloured dye would be thrown on the seals at the time of the hunting, thereby making the pelts valueless.

6. SOUTH AFRICA

Whaling come to an end

Due to adverse publicity, including film evidence showing the cruel manner in which whales were killed by blasting them with harpoons and also making representations to the Government, **Beauty Without Cruelty** succeeded in bringing an end to the South African Whaling activities. The Durban Whaling Station was permanently closed in 1975.

7. U.S.A.

Ban on import of sperm oil

Beauty Without Cruelty was trying over several years to bring an end to the use of sperm whale oil imported into America. It was therefore an achievement for the organisation when in 1973 under the U.S. Mammal Protection Act, the American Government declared a ban on the import of sperm oil into the country. Within 5 years an alternative to sperm oil (used for high precision instruments, also as an ingredient for cosmetics etc.), was developed. The humane alternative was a wax/oil obtained from the Jojoba bean and today Jojoba plantations are grown in various states of U.S.A. Other countries are following suit in order to save the whales.

8. INDIA

Polyester Silky Brocade

In view of the fact that 15 silk moths in their cocoons are either boiled or

steamed alive in order to produce one gramme of woven silk, **Beauty Without Cruelty** undertook research and after a period of 4 years was instrumental in getting the first polyester brocade (jari) sari in silky finish woven on handloom. This was not possible till then.

9. INDIA

Ban on import of animal rennet

Beauty Without Cruelty was solely responsible for making representations to the Indian Government over a period of seven years to impose a ban on the import of animal rennet into the country. The total ban materialised in February 1984. Rennet, a vital ingredient in cheese making is extracted from the stomach of unweaned (under two weeks old) calves, specially slaughtered for the purpose. Simultaneously, **Beauty Without Cruelty** got The Central Food Technological Research Institute, Mysore, to develop a non-animal rennet of fungal origin, so that it could be commercially available for Indian cheese manufacturers.

Due to the wide publicity given by **Beauty Without Cruelty** people are aware of the cruelties perpetrated on innocent creatures in the name of glamour and fashion. Many people now shun items such as furs, snake-skin wallets, crocodile handbags, leather jackets, silk garments, animal based perfumes, ivory carvings, etc. These individuals are deeply grateful to **Beauty Without Cruelty** for having acted as an eye-opener for them – *this is Beauty Without Cruelty's* major achievement.

NALINI Z. MEHTA
Vice President

EARTH COMPANIONS – SPECIESISM: ANIMAL RIGHTS

LINDA DE STEFANO

Although he can escape from the killer harpoons, a whale returns to his wounded mate and stays with her until he too is killed by the whalers.

During animal behaviour experiments at Cardiff U. College, a monkey stops pressing a lever which provides him with food when, at the same time, the lever administers shock to another animal.

These examples of loyalty, courage, self-sacrifice, intelligence and initiative on the part of non-human animals demonstrates qualities we recognize in ourselves. But we often deny these in other species because we've been socialized to view them as less intelligent, less ethical and less valuable than we. To accept these qualities in animals would challenge our speciesist thinking.

I'm defining speciesism as the mind-set and behaviour which put the supposed or real interests of the human species above the interests of all other species, even when the suffering or death caused to the others is greater than the deprivation or benefit to humans. Example: Trapping for fur continues because of fashion-conscious people and the profit-conscious fur industry. The interest of raccoons, foxes and other animals to be free from pain, mutilation and death almost always loses to the "superior" interests of fashion and profit.

Speciesism is similar to other oppressive belief systems, such as racism and sexism.


Justification for speciesism can be refuted. A common theme is that animals are less able to suffer than we. But this is refuted by anatomy (many animals have a nervous system and brain similar to humans); the survival value of pain (how could animals avoid hazards in their environment if they could not feel pain?); our own observation (dogs and cats yelp if

stepped on) and lab. experiments (often predicated on the acceptance that the animal subjects can feel pain and will try to avoid it).

Another common justification is that animals are less intelligent than we. But intelligence is hard to define and measure. Standard intelligence tests discriminate against cultural minorities. How much more so do they discriminate against animals? But even if we use human measures of intelligence, there are those scientists and others who argue that some animals (such as elephants and whales and dolphins) are at least as intelligent as we. (See *Mind in the Waters* edited by Joan McIntyre.) Besides, another definition of intelligence is adaptability to one's environment, and we may be inferior on that score. Humans are amazingly adaptable in some ways, e.g. inventing artificial gills and wings since we didn't evolve our own. But human inventiveness gone rampant means the ability to destroy the planet through nuclear holocaust. In spite of this terrible possibility, many show a dangerous lack of adaptability to this new reality – this new environment – by persisting in old ways of thinking and actively or passively supporting the continued production of nuclear weapons.

But even if an animal were amoral and stupid, that would be no reason to deny that he or she has rights. The bottom line basis for both human and animal rights is the ability to feel pain or pleasure.

Finally, I think the *best* interests of humans seldom conflict with those of other animals. Speciesism hurts humans as well as non-humans and the earth herself. The speciesist concept of human superiority and the right to dominate and exploit other beings has led to over-population, over-consumption, over-development, waste and pollution. In contrast, non-human animals have more "earth wisdom", not destroying


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the environment that sustains them. There is a Native American saying: "The frog does not drink up the pond in which he lives."

A second way that speciesism hurts people is that human rights are eroded when animal rights are denied. Callousness

towards *any* sentient being hardens the heart and increases the likelihood of cruelty towards *other* beings, including people.

Courtesy: VEGETARIAN VOICE

GUILTY OF "MURDER"?

GEETA GANGADHARAN

Not that I have been brought up in a highly orthodox family, where even the blood-sucking mosquito is considered to be another of the Almighty's wonderful creatures. Nor am I one of those delicate darlings who scream at the very thought of violence and bloodshed.

Yet I know that I shivered and begged for heavenly forgiveness when I did it. For so severe was the nature of my 'crime' – or was it?

I held an innocent, groaning life in my hands, ready to paralyse it, 'use' it. I stunned it by hitting its head "mercilessly" on the pointed edge of the table. I let my needle go deep into its spinal cord so as to destroy its spinal reflexes. Next, I could see my scissors cutting deep through its ribs. I exposed its heart. It was still beating, fighting for life.

Suddenly, I saw red blood flowing out of its arteries, removing the very last hope of life. The creature seemed to be crying, a lone cry in the wilderness. What could it be thinking, feeling – pain helplessness, revenge?

We gave it an overdose of drugs, we cut off its muscles and nerves to study them. We butchered it all through, throwing off the unnecessary organs, retaining the rest. We stuck pins into it and all the way a sense of

guilt was slowly creeping over me. Its muscles twitched with the agony and pain. The jaws of death seemed to be enclosing it. It knew that it had lost the game.

It certainly couldn't have stood all that torture and, in the midst of it all, it gave way. Its soul probably thanked me for the timely 'release'. And there I stood – broken, lost, guilty. That was how I felt when I came out of the laboratory after having washed off the stains of the victim's blood from my hands.

About 30 such lives were put out forever that day. Cut portions of limbs, organs and eyes lay scattered all over, decorating the room. It could only be equalled to the battle of Kalinga. Well, there was a difference. There, Ashoka pledged never again to resort to violence and got converted to Buddhism, whereas for us this was just the beginning of a battle, a long way still to go.

I wonder: isn't murder a lesser crime? I am a medical student, wanting to be of some help to ailing mankind. I am supposed to be spreading the message of universal compassion and love – and there a "lower" creature seemed to be staring at me, accusing me of 'murder'.

Courtesy: THE TIMES OF INDIA

"We should be able to refuse to live if the price of living
be the torture of sentient beings."

Gandhiji

COMPASSIONATE FRIEND

POACHERS' PRESERVE

In the moonlight, the rhino trail looks like a highway through the elephant grass. But appearances are deceptive – camouflaged with grass, a deep pit opens to swallow the ponderous herbivore. Hours later, their oars slicing into the fast-flowing Brahmaputra river, the poachers make their get-away. In the pit, the rhino stirs as life ebbs out of his huge body, the bloody slash of a *dao* marking his muzzle where he had so proudly carried his horn.

In Assam's Kaziranga National Park, the Indian rhinoceros is perilously close to extinction. Of the nearly 1,000 rhinos left in the country no less than 91 were killed by poachers last year, with 36 slain in Kaziranga alone. At least nine of them were calves. This year promises to be equally gory – already six have fallen to the poachers' knives, one of them as recently as last month. As P.C. Das, chief conservator of forests (wildlife), says: "Under the present circumstances, I think the rhino would be lucky to live for another 15 years."

The rhino's horn – really only matted hair – falsely held to be an aphrodisiac by Indians and prized for its medicinal properties by the



Chinese, has made poaching a valuable business. Though poachers make only about Rs. 1,000 on the deal, middlemen can hope to get around Rs. 10,000 for it in Calcutta and Gauhati. And although the animal is protected all over the world, there is no restriction on trading in rhino products in

Singapore where one kilo of rhino horn fetches an exorbitant Rs.92,700. Even in the oil-rich Middle East, rhino horn is valued. In North Yemen, for instance, daggers made from rhino horn are worn as a status symbol.

Tragically enough, no plan to stop the slaughter has been effectively implemented, precisely because there is a lack of political support. Says Das: "Wildlife in Assam is a neglected subject, and despite all policies, we have no political backing at the field level."

District Commissioner V. Oberoi says sadly: "In my three years in Barpeta, I haven't seen a poaching conviction." The reason is simple, as Deb Roy, field director of Project Tiger in Manas, explains: "The police know we have no political backing, and the poachers who are arrested get off with fines of Rs. 10."

But the problem itself is rather complex. Says Das: "You eliminate the poacher, you just scratch the surface. We've got to get to the financiers in Calcutta and Bombay, and perhaps the only hope is to try and eliminate demand – how, I don't know."

A factor contributing to the problem is the State Government's reluctance to expand the sanctuaries, especially Kaziranga – when the floods come in July, the entire low-lying park is under water. The animals move to the higher ground to the south, where the Forest Department has no jurisdiction, even though the State Government has been paid Rs.4.71 lakhs to extend the park to the high ground.

It isn't just animals who flee south during the floods. Over 2,000 families live just outside the park, and make for higher ground when the water invades – and that is practically three months of the year. Basically poor farmers, their existence is not made any easier by the presence of wildlife so close by – rhinos, elephants and wild boar take a heavy toll of their crops. While inside the sanctuary necktied waiters wait solicitously on rich tourists, the lives of the farmers just outside are a constant struggle

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against nature and the elements. The temptation to make a little extra money by



poaching is easy to succumb to. Farmer Sonu Dutt says: "People come and tell us not to poach. But for us the sanctuary is a nuisance. Half our crops are eaten up, so if someone kills a rhino, so what?"

Evidently it is this attitude of "so what" that prevails as Assam's forests are plundered and raped at will. And with so little being done about poaching, it seems very likely that when news comes of the death of the last of the Indian rhinos, it will be greeted with an indifferent "so what?"

Courtesy : INDIA TODAY

This page is given with the idea of encouraging Readers to write us.

FROM YOU TO US, COMPASSIONATELY

P.O. Box 1518, Poona-411 040.

I would like to draw your readers' notice to the cruelty inflicted on dumb animals during Diwali "merry-making".

The accompanying photograph is that of a she-donkey brought to our hospital for treatment. A chain of fire-crackers had been pushed into its vaginal passage and had then been lit. As a result of this, the vaginal passage and other organs were completely

mutilated. The pain and agony of the poor creature was enjoyed by all.

Human beings have every right to make merry but why do so at the cost of a poor animal who is at our mercy? One fails to understand what this animal's crime was for which it was so heartlessly punished.

DR. ABDUL SAMAD (Parbhani)

Editorial Note

At Diwali time another atrocious cruelty is often overlooked — children unthinkingly tie crackers on dogs' tails and then watch the reaction of the frightened animals. We feel parents should teach their children to be kind to all animals during the festive season, to the extent that they do not even burst crackers in the vicinity of domestic pets who are usually terrified of loud noises.



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NEWSPICKS

The Sunday Express, July 22, 1984.

Danger shampoo banned after bleach alert

Thousands of bottles of shampoo have been withdrawn from the shops after allegedly being "spiked" with corrosive bleach by animal rights protestors.

Horrified bosses of Boots, the chemists slapped a sales ban on all Sunsilk shampoos at their London, Leeds and Southampton stores after staff found two suspect bottles.

"Shampoo with bleach in it could blind someone if it ran into their eyes while washing their hair," said a Boots spokesman. "It would also burn the skin on the scalp.

"As a company, we are appalled that animal rights activists should put our customers at very serious risk."

The alarm was raised after a newspaper received a letter from the Animal Liberation Front claiming bleach had been added to bottles on sale in branches at London, Leeds and Southampton.

They warned an "X" scratched on the bottom of bottles would indicate those sabotaged.

Senior detectives were called in and police issued a warning to Boots staff in the three affected areas. An immediate check was made and two bottles of Sunsilk shampoo were found to have been tampered with, one in Leeds and another in Southampton.

Analysed

A Southampton CID spokesman said one suspect bottle was at the back of a display shelf in a branch at Above Bar.

"It was marked with a cross on the bottom and Boots staff confirmed something suspect had been added to it," said the detective.

"We have taken the bottle and it will be analysed by forensic scientists. Meanwhile our inquiries are continuing."

Boots spokesman Terry Steele said the company was confident only supplies of Sunsilk in the three areas were under suspicion. All stocks of the shampoo had been taken off store shelves in those areas.

"We would appeal to customers who have bought this shampoo from Boots in the last few days to return it," he said.

He was sure the bottles had been tampered with in the store. "They were probably bought or stolen, had the bleach added, and returned to the shelves," he said.

Mr. Steele added, the Animal Liberation Front had apparently singled out Sunsilk because the group claimed its makers test their products on animals.

Indian Express, October 9, 1984.

Bardot campaigns against hunting

Film Queen Brigitte Bardot opened a campaign today to reform hunting in France charging the country has been turned into "a dangerous battlefield".

Bardot, from her Saint Tropez home on the Mediterranean coast, said in an open letter to the news media that she was moved by the death on Saturday of an anti-hunting bricklayer, Cosimo Lipartiti.

Police said he was shot to death by a hunter outside his home near Toulon when he refused to allow hunting on his property. The former actress, who now devotes her life to prevent cruelty to animals, said the mason was killed "for having respected life too much"

"Hunters make the law in the face of those who prefer to hear the sound of a bird more than the sound of gunfire", she wrote. "A minority of 1.8 million carriers of guns act like dictators before an overwhelming majority of non-violent citizens"


COMPASSIONATE FRIEND

WHAT IS CRUELTY?

CRYSTAL ROGERS

What is cruelty? Cruelty is causing pain and discomfort, either physical or mental, to any sentient living creature, whether human or animal. Too many people try to justify cruelty by making out that it is necessary. Necessary to whom? Necessary to the man who overloads and beats his horse because he has a wife and six children at home to provide for, and he must therefore take as many passengers as possible in his vehicle, and keep on working his horse as long as it is possible for it to move. Necessary to the fowl vendor to keep the birds in baskets, one piled on top of another, so that the birds at the bottom are unable to move and are lying in the heat all day in agonising discomfort, because in order to provide for his family he must sell as many fowls as possible. Necessary to the fortune-teller to keep the parrots who assist him in his trade, in tiny cages throughout the day in which they can barely turn round, because it would not be convenient to him to carry them around in larger cages, and they are part and parcel of his trade, while he also has a large family for whom to provide.

No cruelty can ever be justified, but to see cruelty is often disquieting, so we start inventing excuses in order to pacify our own minds. It is more comfortable to make oneself believe that the cruelty is necessary, as this not only soothes our own discomfort, but saves us from having to take any action in the matter, which could be both difficult or even dangerous. So we tie the bandages round our own eyes and forget about the matter, which is a great deal more comfortable for us.

But what about those who call themselves animal-lovers and are yet guilty of this very behaviour? Being an animal-lover does not consist in merely keeping a pet dog or cat and feeding it adequately, but means taking up the cudgels for those who are being penalised, and fighting for their rights. For every animal has the right to live on God's earth with freedom enough to move

and enjoy the fresh air, and not to have to endure slow torture from the one who owns it.

There are thousands – perhaps millions of people living in India today who would consider themselves to be deeply religious. They sit at the feet of some *guru* or master, and expound from his works. They read holy books, take a deep interest in their own souls, and keep a strict vegetarian diet. Despite all this they can be said to be cruel, for they pass by cruelty without even seeing it, or if they do, justify it in the manner already described. They seem blissfully unaware that those who try to justify cruelty are making themselves a party to the act, and by their very indifference to it, showing themselves to be equally cruel at heart. The kind husband and loving father would be shocked to hear such statements made against them, but the accusation is nevertheless true.

Men are not the only offenders. I have heard a woman – a nice, kind, helpful woman – who when shown a list of cosmetics, manufactured without causing animal-suffering, has exclaimed – “Oh please don't show me that list. I really can't start changing my soaps and cosmetics at my time of life!”

The attitude is much the same, though in this case the ostrich-like behaviour denotes that, not having actually witnessed the cruelty involved, they would prefer not to know about it. They continue to use the same soaps and cosmetics, however, so can also be held a party to the crime.

What can be done to change this attitude of mind? Only by awakening those hearts which are sleeping, with eyes tightly closed.

“Oh it's no use seeing if you've got no feeling –
You must open the eyes of your *heart!*
And it's no use sighing, complaining or crying
If you don't mean to play your part.
For compassion means *action!*
It isn't a fraction
Of use if you just take flight.
If you know how to love
You must learn *how* to *act*,
And see that the wrong's put right!”

NEWSLETTERS

BOMBAY CENTRE

C/o Super Prints Ruby Auto Engineering Compound
43 Queen's Road Bombay 400 002.
Tel. 312027 Ext. Super Prints

It gives me pleasure to report that our 2nd Annual Get-together was held at Birla Kreedha Kendra, Chowpatty, on Saturday, 12th May, 1984, and was attended by film star Ranjeeta. Entry was totally free to **BWC** Members, their family and friends.

An orchestra from the M.N.B. Home for the Blind was playing; we had games of housie and lucky dip and lots of prizes were given away. The winners of 1983 Greeting Card Gifts Scheme were also given their prizes.

Incidentally, this year too we will have a Gift Scheme for the Greeting Cards. The scheme has been slightly modified and winning made easier.

The Members present enjoyed themselves and letters of appreciation have been coming in. The function involved one month's hard work of my team and if people attend in large numbers and enjoy the evening it makes it worth the trouble.

The print of our film is in bad shape. We are, therefore, slowing down this project until such time as we get a new print.

A 30 minute feature on **BWC** was broadcast on All India Radio on 5th May, 1984. **BWC** material was displayed at the "Environment" exhibition held at I.I.T., Powai. Every opportunity is taken to have **BWC** in the newspapers. Letters have appeared in Indian Express (twice) and Free Press Bulletin (twice)

The Musical Nite will be a major project. The tentative date is 1st week of February 1985. Shanmukhanand Hall, with a capacity of 3,000 must be filled. Each Member can help by collecting advertisements for the Souvenir and selling tickets.

Our sale for Diwali Greeting Cards is now over and orders for Christmas and New Year are awaited.

SHEELA DANDEKAR
Director

SURAT CENTRE

8/1644 Gopipura Police Gate, Surat 395 001 Tel. 38240

The **Beauty Without Cruelty** Surat Centre arranged a video screening of our two films "What Price Beauty?" and "Ivory Poachers" in the Shambhu Maharaj (a leading Hindu saint) Saptah. At least 1,000 people were present for this programme.

On 15th April, 1984, we set up a **BWC** publicity stall at Amroli - 7 kms. away from Surat. More than 2,000 people visited the stall. Eighteen annual and eight life members were enrolled. For the first time **BWC** Surat Centre conveyed its message to such a large number of people. This was possible only because of the help and co-operation received from Mr. Kishorebhai A. Shah, Mr. Prakashbhai J. Lakhani and other volunteers to whom we are thankful.

Sarvoday Groshti (an institution for intellectual persons only) invited us on 22nd April, 1984. Mr. Jagdishbhai C. Shah and I spoke on **BWC**. The audience was receptive and happy.

In order to introduce **Beauty Without Cruelty** amongst students in particular, we have distributed 2,500 exercise note books with our message printed on the back cover.

On 5th August, 1984, a programme was organised at the Singapuri Girls' High School for the students who were to participate in the Essay Competition. The aims and activities of **Beauty Without Cruelty** were explained in view of the forthcoming Essay Competition scheduled for 2nd September, 1984. In order to further help the participants, copies of "Jeevan Saundariya" were distributed free among the candidates. A pen and notebook was given to each of the 133 students from different schools and colleges who participated in the Essay Competition. The Competition was held at the Salabatpura High School and the subject of the essay was **Beauty Without Cruelty**. Three different languages - Gujarati, Hindi and English - were acceptable.

On 8th August, 1984, our films "What Price Beauty" and "Ivory Poachers" were screened at Katargam Kanya Vidhyalaya.

**COMPASSIONATE FRIEND**

The staff of this Institution suggested that efforts should be made to include our subject in the educational syllabus. Similar programmes were held at two other schools "Jeevan Bharti" and "Central School" on 15th and 18th August, 1984.

The Vardhman Jain Mandal requested us to screen our films on 12th August, 1984, at Godhara when hundreds of people were present. **BWC** literature was distributed, donations amounting to Rs.1,143/- were collected and Members enrolled.

INAUGURATION OF TWO NEW **BWC** CENTRES

BANGALORE CENTRE

16 Commissariat Road
Bangalore 560 025
Tel. 52365

The first Committee Meeting of the **Beauty Without Cruelty** Bangalore Centre was held on 5th July, 1984, at Koshy's Restaurant. Six Members were present.

It was decided that film should be organised at educational institutions and other public places. It was also planned to put up posters at prominent cinema houses of the city and approach the authorities to screen our **BWC** slides. Bookshops would be requested to stock **BWC** Greeting Cards.

A correspondent from P.T.I. was approached and on the basis of an interview given the **BWC** Bangalore Centre inauguration was covered in various national newspapers. Also a long and informative article appeared in the Indian Express of 10th July, 1984.

A generous donation of Rs. 6,000/- was collected by Mr. Ganeshmalji Bhansali, our **BWC** Bangalore Centre Hon. Treasurer.

On 2nd September, 1984, Ms. Nalini Z. Mehta, Vice President, **BWC** India Branch who was in Bangalore gave a lecture on **Beauty Without Cruelty** at the Adinath Jain Shwetamber Mandir, Chickpet, and the response was excellent. 17 Life Members and 2 Annual Members were enrolled.

SUDERSHAN KUMAR
Director

A **BWC** stall was set up on 27th August, 1984, at two places, one at Kaji's Maidan and another at Nanpura under the leadership of Mr. Jayantibhai B. Shah and Mr. Kishorebhai A. Shah; 45 Life Members and 25 Annual Members were enrolled thanks to their sincere efforts and the help received from Mr. Pravinbhai R. Shah, Mr. Champakbhai P. Shah and Mr. Prakashbhai J. Lakhani who are our **BWC** Surat Centre Committee Members. PRAVINCHANDRA M. ZAVERI
Director

MADRAS CENTRE

221 Mowbrays Road
Alwarpet
Madras 600 018
Tel. 451850

Following the meeting of the Madras based Members of **Beauty Without Cruelty** on 11th September, 1982, and again on 25th May, 1984, it was decided to start a Centre at Madras and the **BWC** Madras Centre was established with effect from July 6, 1984. The first meeting of the Madras Centre was held on Friday, July 6, 1984.

Application for five Annual Memberships and two Life Memberships as well as donations totalling Rs. 1,026/- were received on July 6, 1984.

With the formation of the Madras Centre, it is felt that it would be possible to give much wider publicity to the aims of **BWC** in this area and substantially increase the membership from Madras.

Several shows of "What Price Beauty?" and "Ivory Poachers" were screened at the C.P. Art Centre.

We are happy to announce that the Youth Volunteers of the Blue Cross of India as well as the Nature Clubs at Vidhya Mandir High School and Vivekananda College are actively publicising the aims of **BWC** by means of posters and door-to-door campaigns.

S. CHINNY KRISHNA
Director


COMPASSIONATE FRIEND

A CHANGE OF ATTITUDE...

SUDERSHAN KUMAR

While more and more people in the west are turning vegetarians, it is said that in India, where vegetarianism developed as a cult, it is fast disappearing. Ours is a country where even traditional non-vegetarians and non-Hindus like Christians and Muslims observe vegetarianism during certain periods on religious grounds.

Man kills animals for three reasons. In the first place he kills out of need and greed. Killing for food accounts for the maximum killing and is regarded as need-killing; for luxury items like pure silk cloth, it can come under greed.

Secondly man kills animals, because of their interference with his life. Killing rats, snakes and various insects can come under this category.

Thirdly he kills because he is helpless. When a bonfire is lit in the garden, a lot of insects are burnt alive along with the rubbish. Yet man can't help it if he wants perfect environmental cleanliness.

Vegetarianism is basically motivated by compassion of man towards the lower species of life. That vegetarian food promotes *satvik* qualities of the mind and poses less health hazards may be controversial, but are only of secondary importance.

The late French philosopher of recent times, Andre Maulrax, observes that human

love itself is imperfect apart from human beings. As a corollary we may add that human compassion also can be only imperfect. Even though we cannot totally eliminate killing lower species of life we can help minimise killing.

Though compassion is imperfect like love, it is a powerful emotion that has been changing human life and attitude all over the world, according to H.G. Wells. In the past oppression of weaker nations by stronger nations was considered normal. Today it is vehemently condemned though not prevented.

In India, the Brahmins who stood for high values many centuries ago, were vegetarians. Some communities who took pride in imitating them, also turned vegetarian, long, long ago. Together these people constitute the traditional vegetarians of India. I see no reason for their giving up vegetarianism—a cherished value motivated by compassion. After all what can be anachronistic or outmoded about compassion? In fact this powerful emotion has spearheaded and supported many socialistic movements in the world. Is it incompatible with modern living or thinking?

Let the traditional vegetarians of India reflect over it. Let them not confuse values with constantly changing materialistic viewpoints.

**We remind each Member
to enrol atleast
ONE new member!
It will be your
10th ANNIVERSARY
(1974-1984) gift to
Beauty Without Cruelty
(India Branch)**

OFFICE SPACE REQUIRED URGENTLY

Bombay Centre urgently needs
office space.

If you have any extra space or know any
business house who could help,
please contact :

Ms. Sheela Dandekar
Tel. Off. 312027
Res. 530328

Dead or alive?...



it's up to you!

Each year wild animals skins alone cruelly

in excess of thirty million are slaughtered for their and millions more are treated, maimed and killed

to provide numerous consumer products. Commercial exploitation of animals is not only outdated and unnecessary, it also exterminates whole species of animals and undeniably degrades human intellect.

Simulated furs and alternative products to those containing animal ingredients are readily available.

If YOU care please write for further information to

Beauty Without Cruelty

INDIA BRANCH : 4 PRINCE OF WALES' DRIVE WANOWRIE, POONA 411001. TEL : 24441 GRAMS 'AHINSA'