

# COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



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# Beauty Without Cruelty

AN INTERNATIONAL EDUCATIONAL CHARITABLE TRUST FOR ANIMAL RIGHTS



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which causes no creature  
of land, sea or air,  
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Magazine edited by  
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# INFORMATION & ACTION

Animal exploitation would appear to be at its height. It has never been so widely exposed as it is today — thanks to the world's animal rights movements. Earlier, those concerned about animals, worked for "animal welfare", but now it is definitely time to work for "animal rights". There is a great difference. The animal "welfarist" advocates for larger cages, humane handling, regular meals, medication, etc. for the animals (a sort of compromise) where as the animal "rightist" KNOWS that ends do not justify means and that animals have a right not to be exploited in any manner whatsoever.

An example of this is an historic referendum which was held in Switzerland on 1st December, 1985 to BAN ALL ANIMAL EXPERIMENTS. It took the animal rights group, Helvetia Nostra, under the initiative of Mr Franz Weber five years to obtain sufficient signatures to force a referendum. The campaign met with tremendous odds because millions of Swiss francs were spent by pharmaceutical firms on advertising phoney propaganda about instant deaths of babies and the dreadful diseases which would decimate the human species if vivisection was banned. However, the mere fact that five hundred thousand Swiss citizens voted to ban all animal experiments is in itself a victory. Four million animals were being used annually in experiments in Switzerland. In 1983 the number fell to 2 million (97% of them small rodents) and in 1984, to 1.75 million. The three big flourishing pharmaceutical companies involved are Ciba-Geigy, Hoffmann-Laroche and Sandoz.

This issue of COMPASSIONATE FRIEND brings to light one of the most important ecological problems which effect several countries. Although the Indian Government has lowered the current quota for export of FROG LEGS and the trade has come under C.I.T.E.S., the problem hasn't been solved. Amongst other things, illegal deals have taken place, and we understand as a final resort, the Government in order to stop the illegal trade is thinking of writing to the importing countries

to be cautious about importing frog legs. During 1984-85 India exported 2778 tonnes of frozen frog legs valued at Rupees 77749 crores. The importing countries were (in order of highest quantities) U.S.A., Netherlands, Belgium, France, U.K., Italy, Mexico, Japan, Oman & Federal Republic of Germany.

Western countries have created a consumer awareness against the consumption of frog legs, including the fact that the Indian frog can cause tuberculosis, leprosy, buruli ulcers and other mycobacterial infections in humans. A check on a frog farm in Taiwan has recently led to the discovery by the Department of Health officials that the frog legs carry typhoid. If not on ecological or compassionate grounds, then we hope the frog legs trade will cease for reasons of health. Nevertheless it is a matter of demand and supply: the policy makers of both the importing and exporting countries need to realise the importance and urgency of bringing the trade to an end.

Another aspect covered in this magazine is the FUR campaign. Again, the consumer is responsible — as in the case of all products. It is good to remember that when we stop buying, the animals will stop being killed.

I thank those of you who took the trouble of writing to say what you'd like to read about in COMPASSIONATE FRIEND. A popular request was vegetarian recipes and we hope to be able to begin a regular column with the forthcoming number.

The next issue will also contain a most enlightening article on Zoos which are in reality prisons for captured and/or bred creatures of the wild. Zoos need to be phased out, not encouraged. Remember we are fighting for animals' rights; we are not merely satisfied in doing animal welfare!

**Diana Ratnagar**  
Chairperson



# ON THE EXPORT OF FROG LEGS FROM INDIA

HUMAYUN ABDULALI

(Mr. Abdulali carried out this work for three years 1976 to 1979 under a grant from the Indian Council of Agricultural Research and was assisted by Dr. A.G. Joshi Ph.D. as Scientist and Mr. M.M. Hosalkar, M.Sc., Research Assistant.)

The export of frog legs from India was started in the early sixties and it was evident and this would be harmful to agriculture. Working under a grant from the Indian Council of Agricultural Research, this has been well established and the following is largely an abstract from a detailed report on the project published in the journal of the Bombay Natural History Society (vol 82 (2) pp. 347-375).

It is noticed that the large Bull frogs (*Rana tigrina*) actually breed only at the break of the monsoon which may be any time between 15th May and 25th June.

The commercial collecting of frogs in the Konkan ends in about November, in Gujarat, Bengal and Andhra Pradesh, collecting continues even later, for the locals dig them out of their aestivating holes where many are said to be often found together. Collecting in Tamil Nadu and Kerala continues after the monsoon because of wet conditions created by the north east monsoon and the heavier rainfall.

The live frog is purchased at prices between Rs.2/- and Rs.4.50 per Kg. As only one-third is recovered as finally processed legs, the base cost of the legs is Rs.6/- to Rs.13.50 per Kg. while (1976-79) F.O.B. prices were around Rs.25/- per Kg. (up to 40/- in 1985). This leaves the difference as the exporter's profit, less the actual cost of processing and shipping.

All frogs of the genus *Rana* have now been brought on the list of animals protected under the Wildlife (Protection) Act 1972 and the packers have to obtain licences and collect and process the legs according to certain terms and conditions. This year (1985-86) the export

quota of 4000 tons has been reduced to 2500. Frog legs after skinning, cleaning, trimming and processing amount to about 1/3rd of the weight of the live frog.

90% of the frogs' food in the Konkan has been ascertained to consist of crabs, insect and insect larvae. The frog therefore takes the role of controller of whatever food item that shows an increase in numbers.

The total quantity exported in 1981 was 4368 tons which is equivalent to 13104 tons of live frogs. The food obtained in the stomachs of the several thousand examined was as high as 30% of the total weight of the frog but taking a very moderate estimate of 10%, their removal results in the survival or non destruction of 1310 tons of frog food every day, which during 4 months 120 days (June to September) adds upto 156000 tons of frog food i.e. 140,000 tons (approx. 90%) of crop pests not eaten.

For every additional year that the animal would have lived, each figure will have to be increased i.e. doubled for two years, tripled for three years, et. seq., until the total frog population has reached the original level which was presumably ecologically stable. The minimum figure in the second year would be 200,000 tons of crop pests.

One can say without hesitation that the removal of large numbers of frogs from their environment upsets the existing balance of nature, and in cultivated areas the process is highly detrimental to crops.

The value of imported pesticides used in India every year was said to be rupees 200 crores (some years ago) and it is anybody's guess as to how much of this is needed to kill the pests which have escaped the frogs.

4368 tons of frog leg exports were valued in (1981) at Rs.12 crores and we find that for every 38 paisas earned in foreign exchange, we have, allowing a 2 year life





span for each frog prevented the destruction of 1 Kg. of agricultural pests. What is the cost to be incurred for their destruction?

The frog is not ordinarily eaten in India and its removal does not lessen any food normally available to the villager. A circular was sent to 1650 police patils in Thana and Kolaba (now Raigadh) and a very emphatic opinion was expressed by the villagers to the effect that the removal of the frog is harmful to agriculture. This is unprejudiced and must command respect.

Collecting the frogs does provide labour for some Kathoris, and other tribals, but this activity coincides with that of rice planting and harvesting and much of this work is done at night involving trespass and damage to standing crops. The real profits are made by the middle-man i.e. the processors and the exporters.

An inordinate amount of cruelty is attached to this business. The frog is caught alive and several hundred are dumped into a gunny bag which is banged on the ground to permit the contents to settle and then sewn up.

Many such bags are then piled into trucks and driven hundreds of miles to the cutting centres, reaching them several days after capture. We have been inform-

ed of consignments in which 90% of the frogs were found dead upon arrival.

At the cutting centres, they are extracted from the bag one by one, gripped by the hind legs, placed under a chopper, and cut into two parts, the front and rear halves both being left to die separately — the front half of the frog resting on its bleeding belly, propped up by its fore feet and staring helplessly at the world around it, is a ghastly sight.

Prior to this cutting, the animal is momentarily dipped into a solution of salt and chlorine which is said to be anaesthetic. This is not so, for the solution is only used as a ward against Salmonella and other infections and does not lessen the pain in any manner.

On October 10, 1985 the Government declared that Export Licences for frozen frog legs will now be issued only to those who kill the amphibians by the painless electrical stunning method developed by scientists of the College of Fisheries, Mangalore. This does not very much lessen the cruelty & other harm done by the business.

However the fact that the annual quota has been reduced from 4000 tonnes to 2500 tonnes is in my opinion an appreciable reduction & considering the publicity which the whole matter is receiving in different ways today, I have every hope that the business will be stopped in a few years.



# GOVERNMENT OF INDIA'S DECISIONS ON FROG LEGS EXPORT:

1. Units not having facilities for humane killing and hygienic processing would no longer be eligible for export licences and export of frog legs by them will be banned.

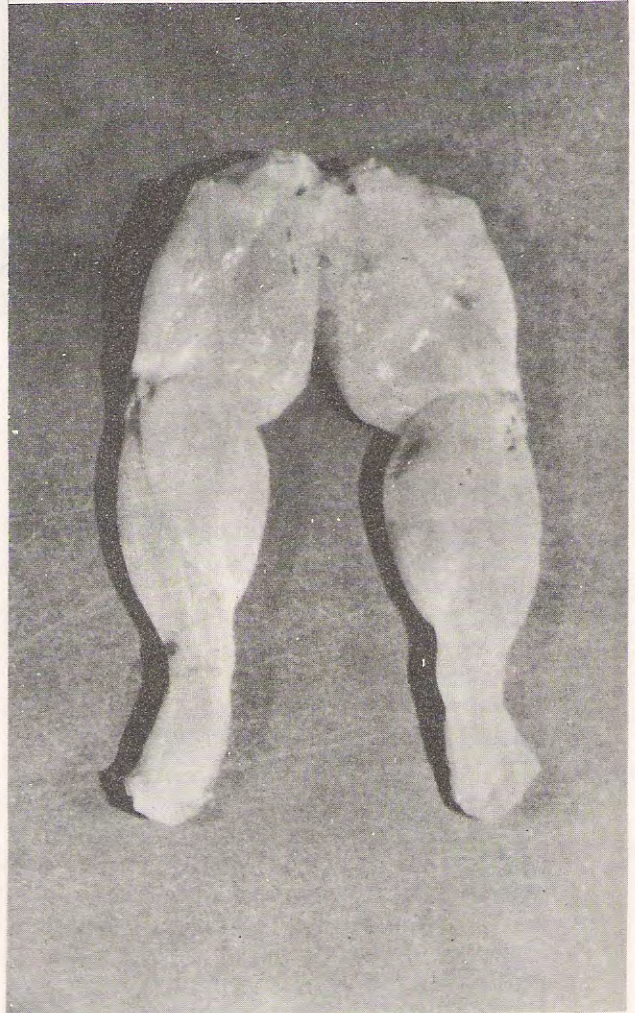
2. Strict supervision of frog legs processing should be ensured. In future, processors will not be allowed to buy frog legs. They will have to buy live frogs which will be processed in clean hygienic conditions using the prescribed methods for processing. The units will be subjected to close inspection by the M.P.E.D.A. (Marine Products Export Development Authority).

3. Applications for licences for frog trapping under the Wild Life (Protection) Act, 1972, would be considered by the concerned authorities only in respect of persons dealing with approved frog legs processing units and not from others.

4. A suitable technology for farming of fresh water frogs would be developed in India so that in due course, collections from nature is stopped altogether.

5. Existing quantitative restrictions on exports and licencing procedures will continue to operate in order to preserve juvenile frogs and avoid excessive depletion.

In addition to the above, it is mentioned that the species of *Rana tigrina* and *Rana hexadactyla* have been included in Appendix II of the Convention on International Trade in Endangered Species of Wild Fauna & Flora (C.I.T.E.S.) recently and, therefore, the export of any specimen of these species (dead, alive, parts or derivatives) will require export permit under C.I.T.E.S. which will be issued by the Management Authority under C.I.T.E.S. in India.



## A TASTE FOR CRUELTY

15 Frogs Captured,  
All Slaughtered.

2/3rds Discarded,  
1/3rd Processed.

Exported:  
1 kg. Frozen Frog legs.

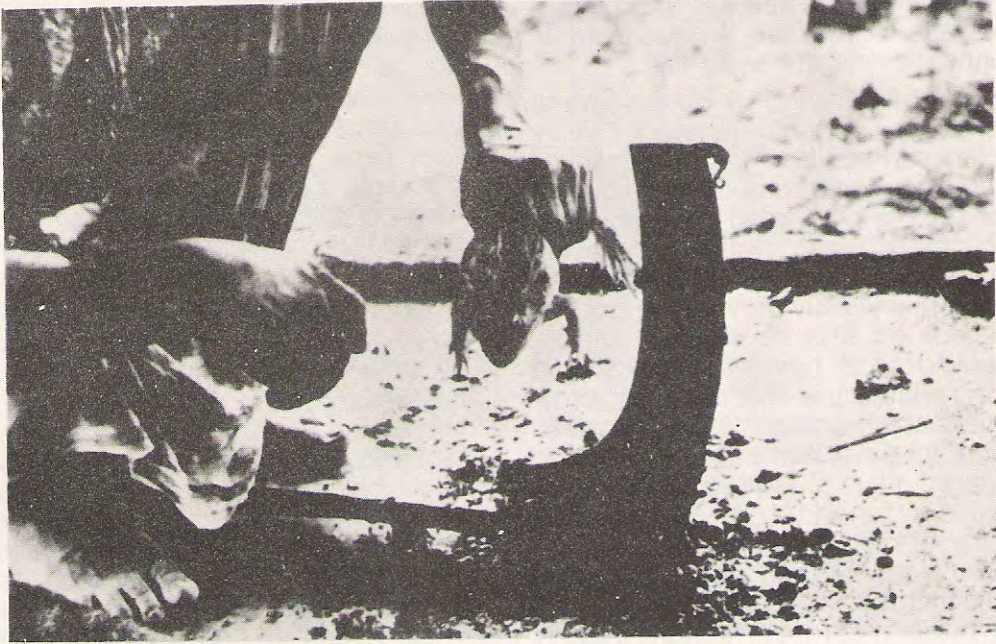
COMPASSIONATE FRIEND



# ELECTRICAL STUNNING OF FROGS INEFFECTIVE

Thank God that at long last it has been established that frogs play a vital role in the control of crop pests. We have no doubt that the collection of frogs from the wild will be phased out over the next couple of years.

veloped by scientists of the College of Fisheries, Mangalore". Very surprising when leading international animal rights groups have now declared electrical stunning as ineffective and have even admitted to millions of creatures having



BUT... the consumption of frog legs in the West is not at all likely to go out of fashion. For example, France where frog legs have been a traditional delicacy has eaten its frogs to near extinction, now relies almost exclusively on imports from Indonesia, India and Bangladesh.

A great deal of anti-publicity about the cruel methods of catching, transporting and killing, together with the unhygienic conditions of processing of frog legs has recently made a mark on the European news. Demonstrations and boycotts against those marketing frog legs have materialised.

India has felt it essential to pass a rule by which "the frogs can only be killed by the painless electrical stunning method de-

suffered needlessly due to its use. Why then, are we in India advocating some thing which causes intense suffering? No purpose is served.

This would be the second time that an eye-wash has been implemented in the case of the frog legs industry, the first one being when dipping the live frogs in a brine solution prior to them being cut into two was compulsory.

Last, but certainly not of least importance, is **Beauty Without Cruelty's** concern about the frog farms which will sprout up in India. Frogs will be specially bred, only to be killed. Can such animal exploitation be justified? Have we forgotten our Indian culture and beliefs which support reverence for life and non-violence? We sincerely hope the Government of India will re-consider its decision and not develop frog farms, thereby creating a new industry. NOW is the time to call a halt.



# FAKING IT WITH FUN FURS

ELOISE SALHOLZ with RUTH MARSHALL

In the beginning God created fur. In the early 1950s man created fake fur and ever since he has struggled to make it look as much like the genuine article as possible. Now, in 1985, he seems to have given up. This season, in steel jungles from New York to Paris, women are answering the call of the wild in a new way: buying outrageously colored coats and jackets that flaunt their synthetic pedigrees.

The fake fur began to fly in Paris several seasons ago. For fashion renegade Thierry Mugler, perhaps the first to introduce synthetic second skins on the couture level, the trend afforded the perfect opportunity to marry two of his fondest credos: sparing the lives of animals and making shamelessly provocative clothes. A vegetarian since he was four, the 38-year-old designer has created blousons in mosaic-printed pile that look like a psychedelic stained-glass window. Knitwear-design specialist Sonia Rykiel this year produced a line of "cat" coats, made of mottled cotton and acrylic, that resemble no animal known to man. On the other hand, it is only natural that Karl Lagerfeld, who under the Fendi label took real skins and made them look fake by working them in unconventional ways, should now be creating classically designed pseudominks for his New York-based KL line. Made of a new Japanese fabric called Furtastic, the Lagerfeld jackets and coats (\$900-\$1,300) would look almost authentic if it were not for the bizarre blue and burgundy vertical stripes.

Picking up on the less expensive, pastel-colored "bubble coats" favored by French teenagers, American fur traders believe

cuddly pile coats will become the season's hottest cold-weather silhouette on this side of the Atlantic as well. Under its private label, Saks Fifth Avenue has imported shocking-pink fun furs from France that are printed with grinning Mickey and Minnie Mouses (\$250). Jordache's pastel or neon "teddies," as the pile coats are called, have a flash of color inside as well as out: they are lined with striking floral prints (\$100-\$220). "I felt the impact of the Paris movement could happen over here, too," says Burton Metzger, president of the Metzger Group, manufacturers of pile coats and other outerwear. "When was the last time fake fur was as prevalent as it is this year? Never."

When they were first developed, fake furs had all the texture of burlap and usually shed badly, but the new breed has what garment manufacturers call "a good hand" and everyone else calls "a nice feel." And intricate Jacquard patterns can now be created with computer knitting. Norma Kamali, who has always shied away from fake furs, was inspired to design foxy "tiger eye" and "zebra striped" jackets and shawl-collared coats in an all-cotton German fabric with a "sumptuous, velvety look." Working with fake furs is a question of survival, says the designer — and not just the animal's. Blatantly fake furs are the ultimate in inverse snobbery. "I was doing a takeoff on luxury," says Kamali. "Real luxury is threatening: if you're wearing an expensive fur, you're afraid of making it home that night."

Courtesy: NEWSWEEK

## FUR...

## SADIST

## THE ULTIMATE STATUS SYMBOL

COMPASSIONATE FRIEND



# THANK YOU FOR NOT WEARING FUR

*If you don't buy them They won't kill them*

## **Every fur represents suffering**

Few individuals can dispute the fact that fur is beautiful to view and lovely to touch. Reality is that every fur garment no matter from where it came or how it was obtained represents suffering and injustice to animals.

## **Furs from the Wild**

For years the humane issue of furs has focused on the use of the leghold trap (steel jaws that clamp shut on the leg of an unsuspecting animal). But there is more wrong with furs than leghold trapping.



In addition to leghold traps, wild animals can be caught and killed for their furs in a variety of other ways. These methods include beating, shooting, snaring and other trapping devices. Therefore there is no way to determine how a wild animal's pelt was obtained.

Restraint devices — leghold traps, snares and many Connibear traps (incorrectly promoted as quick-kill traps) — hold animals for indefinite times exposing them to the elements, predators, thirst, hunger and fear. For wild animals being physically restrained is more traumatic than pain. (Let us not forget the animals which escape by chewing off their own limbs... an amputation resulting in agony and often slow death.)

Death at the hands of the trapper is by drowning, clubbing or shooting.

## **Furs from Farms**

Farming of animals such as mink, chinchilla and fox requires them to be perpetually confined in small cages with mesh floors. No attention is paid to social or behavioral needs of these bored animals. The entire arrangement is for the convenience of the caretaker and to maximize profit.

Death, usually by gas or a broken neck, is equally harsh.

## **Be an enlightened consumer**

The ONLY humane and just solution to the tragedy of furs is not to buy them. Without a consumer market, trappers, fur farmers, hunters and other fur procurers would be without financial incentive.

The consumer solution alone addresses the injustice of killing animals, in this instance for vanity's sake.

Animals are entitled to their furs and to live unexploited lives. If they could they would thank you for boldly speaking for their rights.

Courtesy: INTERNATIONAL SOCIETY  
FOR ANIMAL RIGHTS

COMPASSIONATE FRIEND



# GIVING ANIMALS A BAD NAME

HAROLD DOVER

## Speciesism in language

I've been catching myself out a bit lately. When an aggressive driver cut in front of me in peak hour traffic I found myself muttering "You pig!"

Despite my growing awareness of animal rights issues and frequent attempts at self-censorship, I still fall back into the habit of degrading non-human animals by turning their names into terms of abuse. Cow, rat, monkey, ass, donkey, vulture, sheep, are all part of our repertoire of insults and 'animal' is one of the most powerful.

It may be debatable whether thought shapes our language or language shapes our thinking. But, whichever is the case, the connection between how we think of things and the words we use to talk about them is an intimate one.

## Animals as 'Other'

We construct a kind of psychological distance between ourselves and other animals when we fail to include humans in the 'animal' category. This habit is a challenge to avoid.

If you compare the statement "I don't eat animals" with "I don't eat other animals" you will sense a powerful difference.

## Animal Stereotypes

Stereotypical descriptions of non-human animals abound.

Donkeys are stupid.

Lions are brave.

Owls are wise.

Wolves and dingoes are definitely bad.

Some positive, others negative, these stereotypes often begin with bedtime stories and animated cartoons that are a part of childhood.

These stereotypes result in a kind of fixed linguistic equation.

Elephant = strong

Pig = glutton

Where are all the stupid owls, the elephant weaklings, the friendly snakes and

the small, good wolves?

## The Semantic Derogation of Non-Human Animals

When the names of animals are applied metaphorically to our own species they often become devalued or degraded. Although there are some positive metaphors such as

Brave as a lion

Strong as an ox

and some neutral metaphors such as

A dark horse

A fish out of water.

When we apply non-human animal names to humans they are largely insults. What follows is a list of negative metaphors familiar in everyday language. The meaning of these terms of contempt, based on the names of non-human animals, are all taken from dictionaries. When added to violent clichés such as

Stone the crows

Stir the possum

Killing two birds with one stone, and,

There's more than one way to skin a cat,

they are a clear signal that our speciesist attitudes to non-human animals run deep.

|                       |   |
|-----------------------|---|
| <b>Animal</b>         | A human being in whom the animal nature has the ascendancy        |
| <b>Beast</b>          | A brutal savage and irrational man                                |
| <b>Ape</b>            | One who plays the ape, an imitator, a mimic. Usually contemptuous |
| <b>Skunk</b>          | A thoroughly mean and contemptible person                         |
| <b>Donkey</b>         | A stupid or silly person  |
| <b>Dog</b>            | A worthless, surly or cowardly fellow                             |
| <b>Dog's life</b>     | A miserable, wretched and subservient life                        |
| <b>Dog's chance</b>   | No chance at all  |
| <b>Go to the dogs</b> | Go to ruin  |
| <b>Bitch</b>          | Applied to a lewd woman   |



**Mole** A woman with no sexual morals

**Crow** An old or ugly woman

**Pigeon** One who lets himself be swindled

**Rat** A workman who refuses to strike along with others or takes a striker's place (Noun)  
To desert one's party or cause, especially in politics, to go over as a deserter. (Verb)

**Hawk** One who preys on others, a sharper or a cheat  
Rapacious or aggressive person, person advocating war-like action

**Fishy** Of dubious quality, questionable. 'Shady'.

**Monkey** Term of playful contempt, chiefly to young people

**Sheep** A person who is as stupid, timid, and poor-spirited as a sheep (sic)

**Dingo** Term of extreme contempt when applied to a man because of the animal's reputation for cowardice and treachery.

**Pig** A dirty, greedy, gluttonous or grossly overweight person.  
Derogatory term for police officer

**Cow** Anything disagreeable or deserving vilification, especially women

**Bird** Impersonal term for a young woman

**Cat** Spiteful or malicious woman

**On one's high horse** Behaving with pretentiousness or arrogance

**Chicken** Cowardly

**Chick** Impersonal term for a young woman

**Goose** Simpleton

**Vixen** Quarrelsome woman

**Mouse** Shy, timid or retiring person

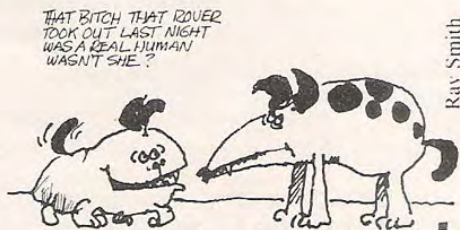
**Vulture** A rapacious or predatory person

There are many more. Observant readers will have noticed that of these 30 common examples, a large proportion are applied almost exclusively to women (bitch, crow, mole, cow, bird, chick, cat, vixen).

Speciesism and sexism combine in these examples. Indeed speciesism and sexism seem to go hand-in-hand.

There is an important link between language and thought. If speciesism is part of our language, it is also part of our thinking.

What feminists have revealed about language in the interest of women's rights, the animal welfare movement needs to do in the interest of animal rights.





# NEWS FROM OUR CENTRES

## BANGALORE CENTRE

Due to various reasons the **Beauty Without Cruelty** Bangalore Centre hasn't done much during the last quarter.

All the same, members have been enrolled and our films have been screened at a couple of places.

We have been successful in getting some publicity by way of **BWC** car and bumper stickers. Some articles in newspapers have also mentioned our activities.

Unfortunately the Greeting Cards' sale was not as good as last year. However, *Ahinsa* Wildflower soaps have been in demand.

We hope to be able to achieve more in the new year.

**Sudershan Kumar**  
Director

## BOMBAY CENTRE

The publicity generated by the Press Conference has resulted in many enquiries and some memberships.

Screenings have recommenced on receipt of "Beauty Without Cruelty" At the screening held for the Lions Club of Byculla at Grand Hotel sale was good; they have also donated Rs.300/-. In addition this Club will be sending us Rs.1000/- towards part of the cost of ballpoint pens being given away for the Essay Competition.

The Essay Competition has got an excellent response. More than 1300 essays have been received in four languages.

Members of **BWC** are once again requested to locate sponsors for the prizes and free gifts etc. (Total Rs.2500/- approx.). If one sponsor is difficult to find, we should try for co-sponsors.

Once results of this competition are ready, we plan to announce a contest for the teachers in the participating schools. The contest will be in the form of a short questionnaire on **BWC** subject with a

short paragraph of writing.

All winners (students and teachers) will be called to a function where prizes will be distributed and our films screened.

This year's sale of Greeting Cards is considerably less than last year. A campaign at 8 Indian Oil Petrol Pumps will be on during December. This should boost sales and get us publicity.

We had a table at Bajaj Art Gallery for 11 days resulting in excellent publicity and sales.

**Sheela Dandekar**  
Director.

## DELHI CENTRE

In December 1985 Ms. Diana Ratnagar, Chairperson and Ms. Nalini Z. Mehta, Vice President, made a short trip to Delhi.

The room promised to **Beauty Without Cruelty** by Mr. Sagar Anand of the Citizen Hotel was handed over to Ms. Diana Ratnagar. However, we are yet to get some furniture and start the office.

During their stay in Delhi, Ms. Ratnagar and Ms. Mehta met several important persons in the Ministries and also some M.P.s. The snake skin trade, frog legs export, performing animals and other subjects were discussed.

In addition, some journalists and writers were contacted and they met some of our **BWC** members residing in Delhi.

We would like members to come forward to help the **BWC** Delhi Centre so that it can actively spread the "ahinsa" message.

**Madan Lal Sharma**  
Director

## OUR BROTHERS

If you can think of them (animals) as brothers, you have made a little headway towards the brotherhood of all souls, not to speak of the brotherhood of man!

— Swami Vivekananda



## MADRAS CENTRE

Wide publicity was given regarding **BWC** and its activities in the regional Newspapers and magazines. "Junior Vikatan" featured a cover story on **BWC** and a PTI Report regarding the film "BWC" appeared in newspapers all over the country, both in English and regional languages.

A Stall has been put up at Red Hills, and the films are also being screened there for five Sundays, starting from December 8th, 1985.

The film was also screened at Pilot Theatre, Madras, for four weeks and at Shanti Theatre, Madras for four weeks. Over a lakh of people have seen the film at these two places. Also, **BWC** Slides are being exhibited in 7 theatres in Madras.

A hoarding was put up on Mount Road, Madras, opposite to the "The Hindu" Office, for over four weeks. Our thanks are due to Lion Krishnan of M/s Diamond Publicities for this generous gesture.

Talks in various Clubs and other Meetings are being regularly given by our Members, especially by Ms. Jyoti Balasundaram.

Several of our volunteers arranged display of **BWC** Posters and Products and Sale of Greeting Cards in November and December at various Schools and Colleges.

The Membership has been steadily increasing and we hope to keep up this progress.

**S. Chinny Krishna**  
Director

## SURAT CENTRE

On 29th September we held the first screening of the film "Beauty Without Cruelty" at Surat. Since then, our three films "What Price Beauty?", "Ivory Poachers" and "Beauty Without Cruelty" were screened at each programme held at Bardoli, Chopda, Jalgaon and five times in Surat itself.

A **BWC** Stall was put up at Nangpura every Sunday till November, where Muni Shri Chandrashekar Vijayji Maharaj Saheb

  
**COMPASSIONATE FRIEND**

From Beauty Without Cruelty, Printed in India, October — December 1985.

was lecturing on the Mahabharat. The Stall resulted in the enrolment of 9 Life Members and 15 Annual Members. Literature about **Beauty Without Cruelty** in Gujarati was distributed to over 5000 persons. The display of *Ahinsa* products drew the interest of many people.

A copy of the All India List of Honour printed in Gujarati was posted to 250 Jain Munis throughout India. This was done with the view to introduce **BWC** and spread the ahinsa message.

**BWC** Surat Centre is grateful for the Donation of Rs.2500/- received for printing posters. In addition to this 500 calendars have been printed with the **BWC** message thanks to another generous donation.

**Pravinchandra M. Zaveri**  
Director

## HELP!

### Animals & Children

Here is your chance to help BOTH Animals and Children.

**BWC** has some greeting cards in stock which can be converted into useful BOOK-MARKS. If you send a Donation (however small) we will give that many book-marks at the cost price of Rs.2/- each to school children with your compliments.

The book-marks are beautifully designed and the six animal pictures depicted are the deer, civet cat, rabbits, butterfly, shells and peacock. Children will love these colourful book-marks cum calendars. In addition, they will get to know about our **Beauty Without Cruelty** movement.

## HERE WE GO!

So man's descended from the monkey!  
I rather thought that he might be  
In a direct line from the Donkey,  
So deep is his stupidity.

Yet, e'en the Donkey's wise enough —  
He's not at all such a big ass —  
Not to destroy his tribe, and snuff  
The earth out in a coup-de-grace.

— Liam Brophy



# LOVE OF ANIMALS

**KHUSHWANT SINGH**

This is a true story of an incident that took place seven years ago (on May 10, 1978) in a village Nadori in Hissar district of Haryana. Rami Devi, a young farmer's wife, was out in the fields when she saw a party of hunters chasing deer. The herd scampered out of range leaving a very pregnant doe staggering behind. The hunters went after her. The doe sat down behind a cover of bushes, delivered a fawn and bounced away in a different direction to divert the pursuers from the fawn.

Rami Devi picked up the new born fawn and carried it to her home. She tried to give it warm milk. The fawn would not like it. Cow and buffalo teats were too big for its tiny mouth. As the fawn seemed to be losing strength, Rami Devi, who was nursing her own six-month-old son, offered it her own breast. The fawn greedily suckled the woman's breast and revived.

For several nights Rami Devi had the fawn share her bed, her son on one side, the fawn on the other. And fed both giving one breast each. She did so till her husband found a goat to feed their adopted child. When the fawn was fully grown it was given away to the Hissar Zoo where it is to this day.

Such examples of love of animals are not unknown amongst Rami Devi's people. She is a Bishnoi. And Bishnois have made preservation of animals and trees essential articles of their faith. There are Bishnoi villages in Haryana, Rajasthan and U.P. where black buck can be seen in village lanes because no human has ever molested them.

The Bishnois are a truly remarkable people who owe their origin to Sant Jambeshwar, a contemporary of Kabir and Nanak. He was a Vishnavite. However, the word Bishnoi is not taken from Vishnu but from the twenty-nine ("bees aur nau") rules of conduct he laid down for his followers. Of these the sanctity of life and preservation of trees were pre-eminent.

In a fracas that took place at village Khejadali in Jodhpur in 1731, between the Maharaja's forest contractors who wanted to fell trees and the Bishnoi villagers who refused to let them do so, 362 Bishnoi men, women and children were killed. They have an honoured place in the scroll of martyrs of the Bishnoi community.

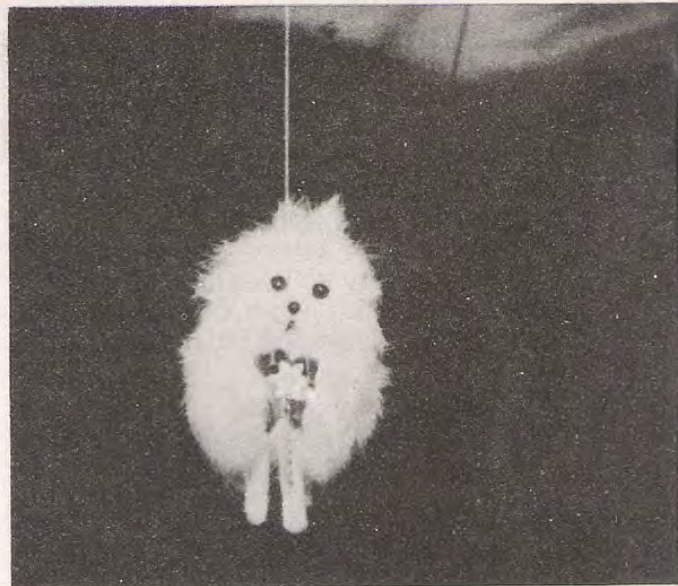
Courtesy: SUNDAY MID-DAY

"We have not two hearts — one for the animals, the other for men. In the cruelty towards the former and the cruelty towards the latter, there is no difference than in the victim."

Lamartine, 1790-1869

## NOT SO CUTE!

Few people realise that such toys (however cheap), often found hanging in cars, are actually made from rabbit's fur.



**COMPASSIONATE FRIEND**