



COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA

**NO more
tricks at
Mudumalai**

VOL 22 NO 2 Summer 1998

Beauty Without Cruelty



INDIA BRANCH : 4 PRINCE OF WALES' DRIVE, WANOWRIE. PUNE 411 040.
Tel: (+ 91.212) 66 4321 Fax : 66 4312 e-mail : bwcindia@giaspn01.vsnl.net.in

An International Educational Charitable Trust for Animal Rights
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President Mr Akbarali H Jetha
Honorary Treasurer Wg Cdr (Retd) R K Kachru

Honorary Secretary Ms Rajkumari Mutha
Chairperson Ms Diana Ratnagar

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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.

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Editor and Publisher

Diana Ratnagar, Chairperson,
Beauty Without Cruelty, India
4, Prince of Wales' Drive, Wanowrie, Pune 411 040

Layout, Design and Printing

Kant Dabholkar, at M/s Kant Dabholkar, Pune 411 001

BWC Centre Directors

Bangalore

Mr Sudershan Kumar
M 4/1 SFHS BDA Flats, BTM Layout
Bannerghatta Road, Bangalore 560 076
Tel (0 80) 668 44 38 / 668 49 42 Fax 668 95 32

Calcutta

Ms Purnima Toolsidass
15/B, Clive Row
Calcutta 700 001
Tel (0 33) 220 93 11-2 Fax 220 56 65

Chennai

Ms N C Ramaa
C/o Mr N C Ramanujachary
The Theosophical Society
Adyar, Chennai 600 020
Tel (0 44) 491 3584

Mumbai

Mr Hiren Kara
Pallonji Mansion, 43 Cuffe Parade
Mumbai 400 005
Tel (0 22) 204 1942 / 215 0558 Fax 204 1046

New Delhi

Ms Kamala Shastri
201, Asia House, Kasturba Gandhi Marg
New Delhi 110 001
Tel (0 11) 338 77 33

Varanasi

Dr C V Agarwal
C/o The Theosophical Society
Kamachha, Varanasi 221 010
Tel (05 42) 32 1234

AFFILIATED ORGANISATIONS



Compassionate Friend wins an Award

The IInd All India House Journal Competition organised by the *Mayaram Surjan Foundation* presented **Beauty Without Cruelty - India** with their Special Award in the category of publications of Non-Government Organisations. At a function in Raipur on 18th April 1998, on behalf of **BWC**, Dinesh Dabholkar our lay-out designer, accepted the award from the chief guest, Shri Madhav Rao Scindia.

The trophy has been specially sculptured by Jaidev Baghel, a well known Bastar tribal artist who is a master craftsman and national award winner. Created in bell-metal and titled 'Co-Existence' it consists of a *sulhi* tree and two tribesmen thus denoting the interaction between humans and nature.



BWC obtains commitment from Udbur to forsake sacrifices

Dr. Ranjit Konkar

In its continuing interaction with the village of Udbur near Mysore, where, readers will remember, animal sacrifice within the precincts of the temple was prevented by our team during *Sankranti* this year, **Beauty Without Cruelty** went a step further and, in a follow-up action, obtained a commitment from them to *forsake the practice completely henceforth*.

The goal of the post-*Sankranti* visit was primarily to express the gratitude we felt towards the villagers for having agreed to voluntarily participate in our social experiment that sought to dismantle one of their customs. Their conduct throughout the entire negotiations was one which left us with a sense of great indebtedness towards them. After all, *we* wanted sacrifice to be stopped, *we* barged into their village, *we* made demands upon them, *we* were the outsiders. They need not have entertained any of our requests or demands. Therefore we felt we owed them a concrete gesture of appreciation.

That gesture was decided to be to hold a small felicitation ceremony in their honour after the tensions and emotions of the event had subsided. So on 8th February, 1998, we returned to the village, where in a gathering of people in the school classroom, we explained at more leisure than had earlier been possible our backgrounds, our motivations, and our goals.

We explained to them that none of us were being paid by anybody to do this, that we had no relations with any government body, any politician, were not the agents of any industrialist, and had no personal ambitions to fulfill or benefits to gain in the matter whatsoever. We were all job-holders who were taking leave from our jobs to pursue this cause that was so dear to us and who were spending part of the money involved from our own pockets to do all this. This fact seemed to impress them a lot. We also put the following question to them: "Now that the event is over and you let us have our way, who among you is sad that the sacrifices didn't happen? Who wishes that instead of the atmosphere of peace that prevailed in the temple that day, conditions of fear, violence, and pain should have been there? Who, if they could do it again, would actually choose to revert to the older way?" To this, we received a unanimous response of agreement upon the benefits of the experiment we had carried out. They had no hesitation in accepting the rightness of what had been tried out, to the extent that *on their own, they offered to stop this practice in their village thenceforth!* This was sweet music to our ears and was what we wanted to hear the most. Their conversion from their earlier their earlier mindset was evident from the fact that at that point they started

discussions on vegetarianism, instead of arguing about the desirability of the practice of sacrifice! It will be some time before they give up eating meat, but a beginning was seen, a seed was planted.

The village was presented with a certificate in Kannada that read: "Beauty Without Cruelty is pleased to acknowledge the contribution of the village of Udbur to the eradication of the practice of animal sacrifice."

From donations received from Ms. Sudha Parikh of Mumbai and Mr. Vasant Bhandari of Bangalore, we presented to

the village school library books for children on India's great leaders like Mahatma Gandhi, Gautam Buddha, Mahaveer, in the hope that their teachings would inspire the children to be more conscious and respectful of life than the adults are today. A set of Panchatantra books was also presented. It is to be hoped that with education arising from this, no animal rights organisation has reason to visit these villages in the next generation for this purpose. Cloth pouches were presented to the village elders for their daily use as an alternative to leather. The ceremony wound up with refreshments .

ಕ್ರೌರ್ಯವಿಲ್ಲದೆ ಸೌಂದರ್ಯ

ಸಂಸ್ಥೆಯು ಪಶುಬಲಿ ಪದ್ಧತಿಯ ನಿರ್ಮೂಲನೆಯ ನಿಟ್ಟಿನಲ್ಲಿ

ಉದ್ಬುರು ಗ್ರಾಮ

(ಮೈಸೂರು ಜಿಲ್ಲೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ)ದ ಕೊಡುಗೆಯನ್ನು
ಸಹರ್ಷ ಶ್ಲಾಘಿಸುತ್ತದೆ

15ನೇ ಜನವರಿ 1998

ಅಹಿಂಸೋ ಪರಮೋ ಧರ್ಮಃ

Sudha Parikh
ಸುದರ್ಶನ್ ಕುಮಾರ್
ಅಧ್ಯಕ್ಷರು
ಬೆಂಗಳೂರು ಪರಿಚ್ಛೇದ



Ranjit Kulkarni
ರಣಜಿತ್ ಕೊಂಕರ್
ಗೌ. ಕಾರ್ಯದರ್ಶಿ
ಬೆಂಗಳೂರು ಪರಿಚ್ಛೇದ

The Circus Maximus



Bannerghatta Road of Bangalore has, over the last month, seen more people than usual streaming along it around 1pm, 4pm, and 7pm daily. Where are they all going? Oh, didn't you know? The circus, of course! The Gemini circus is in town.

The latest group keeping the animal rights community of Bangalore busy is the circus. After animal abuse for religion (*Sankranti* and *Bakri-Id*) and animal abuse for commercial farming (ostrich farming) over the last six months, it was now the turn of animal abuse in the entertainment business to attract their

attention. Few other uses of animals are so anachronistic as their use in circuses. And few that should shame us more once we think a little deeply about the matter. There may not seem much barbarism in an elephant being made to stand on its hind legs; there may not seem much cruelty in a tiger simply jumping through a ring of fire; or in a bear riding a cycle. But a clue to the horrors that must precede these seemingly innocuous acts is to be found in the goad-wielding *mahout* standing close by when the elephant stands on its hind legs, of the whip-cracking

ringmaster whose every command the king of the jungle seems to obey. And, most pathetic of all, is the fear in the eyes of every animal when its 'trainer' approaches it.

Such are the facts that are being put before the people of Bangalore by the local animal-rights activists. Through leaflet distribution and poster-display, through personal cajoling and letter-writing, through legal channels and calls to boycott, an awareness campaign is being conducted by all the organisations that work for animals here, such as *CUPA*, *PFA*, *BWC*, *SPCA*, and others. **Beauty Without Cruelty** is sponsoring a legal suit filed by *CUPA* seeking to get a stay order on the circus while the legalities of the issue are being sorted out to bring about abolition of animal acts altogether.

The cruelty involved in the training of circus animals would befit more the era of semi-evolved humans who had just discovered that their mastery over fire and their skills in tool-making put them one up on other animals and who started using these new found capacities for dominating over them. It resembles the ugly period of the Roman circuses where the superiority of human might was sought to be proudly exhibited by displays of barbarism and cruelty towards helpless creatures, in that we still get enthralled by the 'skill' and 'courage' of the trainer who is able to command a wild, carnivorous animal twice his size to perform human acts like balancing on a rolling drum, or riding on a bike. We feel the trainer is endowed with a special personality or skill which allows him to do what we can't and we therefore hold him in great admiration and awe. But what awe can there be in terrorising a defenceless animal into submission? What is the place for admiration when we come to learn that the one and only reason the animal is obeying the trainer is that if it didn't it would be given electric shocks, kept hungry, whipped till tears flowed from

its eyes, branded with red hot irons, or poked with pointed spears? If we can still admire such methods of inducing the animal to act then **SHAME UPON US!**

The difference that the intervening centuries have seen in our attitudes, however, is that naked barbarism itself does not any longer constitute part of the displayed act unlike the unabashed cruelty of the Roman circuses. And a large part of the credit for this must go to the animal rights movement, that it has raised our consciousness to the level where it is no longer acceptable to rejoice in another's pain. Not to most of us anyway, and especially not towards wild animals upon whom this half-century's activism has conferred a special place in people's minds. But unless animal acts for human entertainment are abolished entirely, this achievement will remain incomplete and unsatisfactory. Animal acts for entertainment have no place anymore in today's context and run counter to the current of compassion and respect for life sought to be ingrained in people's minds.

While legislation is being enacted abolishing animal acts, circuses must be allowed to be inspected by organisations like *BWC* or *SPCA* and obtain a No Objection Certificate from them. A practice widely accepted in the West, where the circuses are always on their best behaviour for fear the *RSPCA* might come and give them a bad record, must surely be accepted in India. All readers are implored to write to

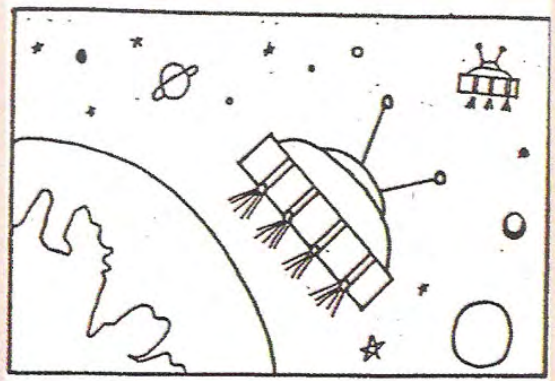
The Secretary

**Ministry of Environment & Forests
(Government of India)**

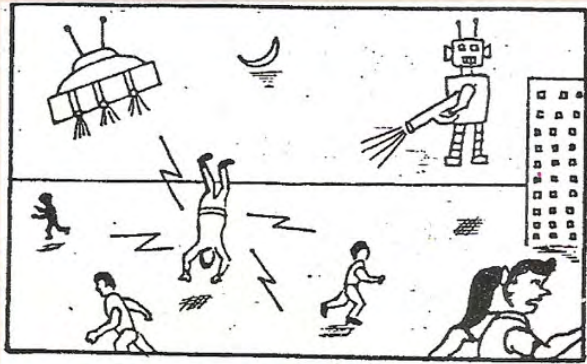
**Paryavaran Bhavan C G O Complex
Lodhi Road, New Delhi 110 003**

to demand that legislation to this effect be passed. Not until our voice drowns the voice of the vested interests will relief come for the animals. And salvation for the humans.

**IMAGINE A MIGHTY RACE
OF CREATURES FROM
OUTER SPACE
LANDS ON EARTH.**



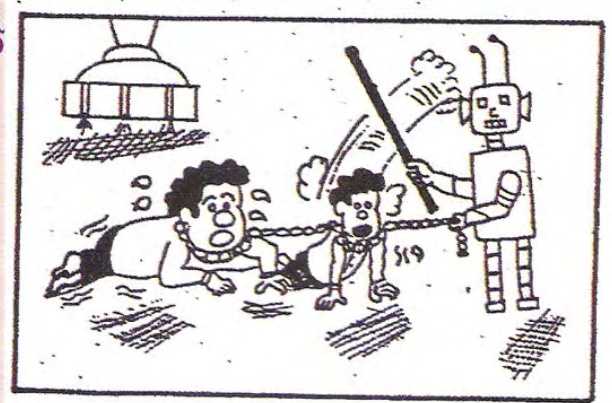
**THEY PICK UP A FEW
CHILDREN AFTER
KILLING THEIR PARENTS
AND FLY OFF WITH THEM.**

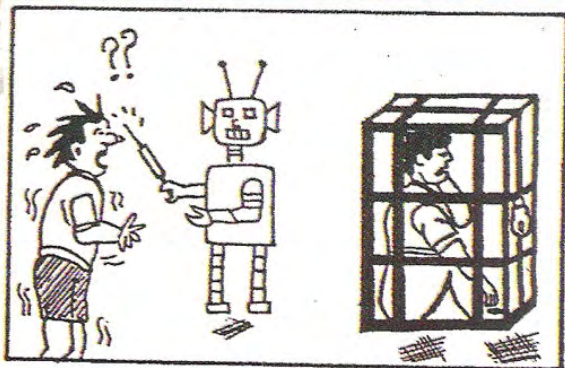


**IMAGINE THAT THEY
POKE AND PROD
THE CHILDREN, BEAT
AND STARVE THEM, GIVE
THEM ELECTRIC SHOCKS
AND INJECT DRUGS TO
TRAIN THEM INTO
UNDERSTANDING
THEIR PECULIAR
SOUNDS AND SIGN
LANGUAGE.**

The A Circ

Panka





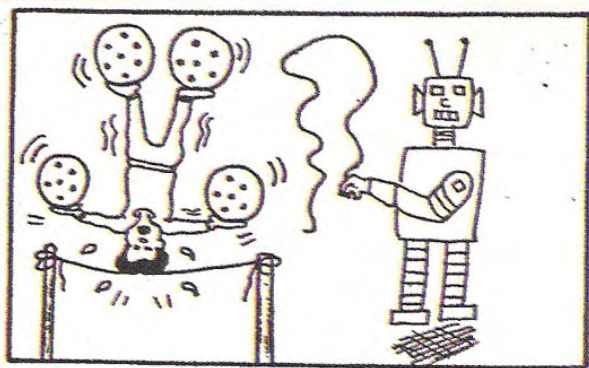
IMAGINE THESE CHILDREN KEPT IN ISOLATION, IN SMALL CAGES, IN A MUSEUM AND MADE TO PERFORM AT THE WILL OF THEIR "MASTERS".

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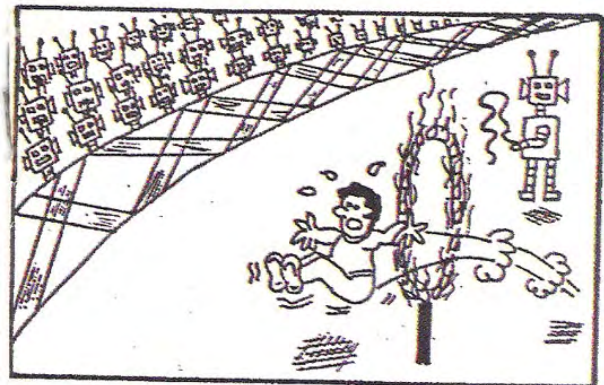
cus

Roy



IMAGINE THAT YOU WERE ONE OF THEM. WHAT WOULD YOU FEEL ABOUT THE ALIENS?

THAT'S WHAT THE ANIMALS IN A CIRCUS FEEL ABOUT US!



Animal Welfare Society in Meat Marketing Scheme

Mike Elam

(Founder of *Stop Animal Suffering* whose article from the *International Vegetarian Union News* is reprinted below)

Readers in other countries may be surprised to learn that the UK's oldest animal welfare society, the *Royal Society for the Prevention of Cruelty to Animals (RSPCA)* has entered the nasty world of meat marketing. As this is such a backward step for both vegetarianism and animal rights, I will explain how it happened and then suggest a better way to improve conditions for farm animals without encouraging meat eating.

The sad saga, in essence, is as follows. A scheme known as 'Freedom Food' was set up by the *RSPCA* in 1994. Farmers rearing animals under certain conditions, specified and monitored by the society, could apply the Freedom Food label to their products, which would then be sold in the normal way through supermarkets and shops nationwide. The labels read: 'Freedom Food - *RSPCA* monitored' but they might as well say 'approved' because that is surely what most people will understand them to mean.

I can accept that the kernel of the Freedom Food idea may have been a sincere desire with the best of motives to improve the appalling conditions suffered by the majority of farm animals in Britain. However, it is bound to send a confusing message to meat eaters and to wavering vegetarians to the effect that meat eating is somehow acceptable, particularly if it apparently has the seal of approval of the most widely known and respected animal welfare society.

I believe, therefore, that this ill considered and ethically flawed scheme will have the effect of sanctioning meat eating and at the very least revivifying the declining meat trade at the very moment when sensible people are beginning

to turn away, especially for health reasons, from the practice of eating dead animals. Instead of encouraging a healthy and cruelty-free lifestyle, the *RSPCA* is encouraging its members and the general public to buy 'Freedom Food' meat. This presumably means that they can now eat with a clear conscience such 'delicacies' as pork, chicken, beef, ham, eggs, sausages, lamb and believe it or not, the latest product to receive the seal of approval is veal (calf meat), which has been almost a byword for cruelty in the British mind - until now, at least.

We were told to expect profits from the scheme, but rumours abound of huge losses which can only be to the detriment of all animals. Critics of the scheme are ridiculed for "not living in the real world" or "expecting everyone to turn vegan overnight" and risk expulsion from the society. Yet, many feel strongly, as I do, that a tragic error has been born of a genuine desire to alleviate the suffering of animals.

Most bizarrely, it transpires that the Freedom Food scheme is totally superfluous, merely duplicating a similar scheme administered by the *Soil Association*, the body which regulates organic foods. Why, one wonders, could the *RSPCA* not have worked with this group, especially as it now seems that the welfare codes stipulated by the *RSPCA* are less stringent than those of the *Soil Association*? And when it comes to specifying welfare standards for farm animals, I am sure that compromise will be the inevitable rule and farmers will have far too much influence. It is difficult to see how an already

overstretched organisation can even begin to monitor the codes on farms up and down the country. Yet the RSPCA claims to have made a significant improvement to the lives of more than 10 million animals since the launch of the scheme.

What if Freedom Food is not taken up by the big food retailers? Shall we see the RSPCA opening butcher's shops? And what next? With this line of thinking, should we expect to see 'Freedom Fur' and 'Cruelty-free Vivisection'? Where will it all end? An ill thought through idea, designed to improve the lot of animals could so easily turn into a nightmarish vehicle ensuring their continued abuse.

I implore you not to let this happen in your country. When the Freedom Food scheme was foisted on members of the RSPCA at an annual general meeting there was no strong opposition as we were all caught unaware. None of the leading lights of the animal rights movement spoke up to condemn the scheme or threatened to campaign against it if it went ahead. I therefore suggest that you alert those in the movement (in your country) whose voices carry weight about any such proposals. Be vigilant: don't let your animal protection groups jump into bed with the farmers and never ever let the name of an animal society appear on a lump of flesh in a butcher's shop. Meaningful improvement in conditions for farm animals are best brought about by persuading more and more people to stop eating them, as we all know.

I strongly recommend support for organisations such as *Compassion in World Farming* (active in the UK, Ireland and France) which seek to improve welfare standards through reform of the law and by giving people information so that they can use their consumer power. There is then no need for a labelling scheme which links animal products with animal welfare groups and the pitfall into which the RSPCA has perhaps unwittingly fallen can be avoided.

Editorial Note:

Meat is Murder

In 1997 the Realeat/Gallup survey of attitudes to meat eating (conducted every two years since 1984) showed a record 5.4% of the UK adult population having adopted a vegetarian diet. This means there are now over 3 million vegetarians, with an increase of 5000 people every week for the past two years as compared to just 1 million veggies in 1945 (*The Vegetarian*). The same survey reveals the number of adult vegans rose from 170,000 in 1995 to nearly 250,000 in 1997.

Alas, how many more would have turned to vegetarianism (and been directly instrumental in saving animal lives) if the RSPCA Freedom Food scheme did not alleviate people's guilt and thereby encourage them to eat meat.

Several organisations in India are affiliated to the RSPCA and receive their aid. But unlike the RSPCA they should never forget that it is the mischievous meat lobby which through foul means manages to get the approval of gullible animal activists. Their first foothold into the movement was the ridiculous 'humane slaughter' concept promoted by a number of animal welfare oriented organisations.

Readers may recall the great nationwide protest in 1989 when the Government of India unthinkingly appointed the Chairman of the Expert Committee on the Promotion of the Meat Industry as the Chairman of the Animal Welfare Board of India (AWBI)! Although he had to step down, it has not prevented the AWBI from serving meat. At the RSPCA's initial course to train teachers for the AWBI, who would in turn train others in animal welfare, animal flesh was served and consumed without guilt by many.

Beauty Without Cruelty feels that those who claim to be animal lovers yet eat them are hypocrites for meat is synonymous to animal murder.

SEMINAR ON OSTRICH FARMING

The Bangalore Centre of **Beauty Without Cruelty**, in conjunction with *People For Animals* and *Compassion Unlimited Plus Action*, organised a seminar on Ostrich Farming on 28th March, 1998 to counter the similar event that heralded the activity into Bangalore last November. The purpose of the seminar was to raise general awareness on the non-commercial aspects of the topic among the lay people by (a) giving a chance to experts or experienced people from various backgrounds who did not have a vested interest in promoting the activity, to express themselves, something that was not done by the proponents of the activity, and (b) by screening for the first time a video titled 'Ratite Slaughter' obtained from the *Humane Society of United States*, depicting the cruelties practiced in ostrich farming even in the technologically advanced countries. Representatives from environmental organisations, Nature clubs, bird-watching clubs, the state's forest department, the farming community (whom this project is claimed to benefit), and of course, the animal rights community were all invited and present. All the ministers from Karnataka State's Legislature were invited; however none could find time to attend the seminar.

The event began with a poster session where all photo- and video-graphic footage of ostrich farming which was obtained to date was exhibited.

After refreshments, the main event started with the representative of **BWC** talking about the background and the philosophical underpinnings of the campaign. The video was displayed during this time to serve as a visual reminder of the motivation for this campaign. Although the video footage was just of 90 seconds duration, it had a powerful impact upon the assembled audience.

The panel session was followed by questions from the audience and discussion of the points raised. The evening concluded by the passing of a resolution condemning the proposed project of the government, and asking the government to reconsider it on the basis of the opinions of the gathered experts.

The proceedings of the seminar are being printed and would be available for perusal shortly. It was devoutly to be wished that people in decision-making positions had attended, so that they would get to see what is the reality they are licensing and inviting into India.

The Undesirability of Ostrich and Emu Farming

Let us see the idea for what it is:

- * Importing the chicks of a species completely foreign to the subcontinent.
- * Raising the chicks in India in the face of all the risks the activity poses.
- * Hiring Indians to butcher the young birds.
- * Sending the products of the slaughtered birds back outside the country.

IS THIS WHAT INDIA SHOULD BE ALL ABOUT: A KILLING GROUND FOR A FOREIGN WILD SPECIES?

IS THIS TO BE INDIA'S ROLE IN THE NEW WORLD ORDER: TO BE A SUPPLIER TO THE WESTERN WORLD'S HUNGER FOR EXOTIC MEAT?

Let us look at what we would inherit with this new occupation:

- * Entry of new and unknown diseases into the country with the introduction of the chicks of a new species. Diseases that affect both humans and animals:

Congo fever (has killed many workers on a South African ostrich slaughter-house).
BSE, Newcastle disease.

Avian influenza (last year in Australia 1,670,000 broiler chickens were destroyed due to a virus which had originated in an emu farm and crossed the species barrier).

- * Wasteful consumption of resources: land, feed and water, compared to alternatives like organic, dry land horticulture which actually replenishes these resources.

- * Dangers to the human workers handling the birds:

Deaths have resulted from the kicks of ostriches.

It is not an easy bird to domesticate.

Infection from ticks on the birds.

Difficulty of transport.

- * Proliferation of the business of butchery.

IS THIS THE LEGACY WE WANT TO LEAVE OUR CHILDREN? MORE AND MORE JOBS AT SLAUGHTER-HOUSES?

ARE THE NUMBER OF ANIMALS BUTCHERED AT UNLICENSED SLAUGHTER-HOUSES NOT ENOUGH THAT WE ARE NOW IMPORTING ANIMALS FOR SLAUGHTER?

INDIA'S CULTURE TEACHES US TO CARE FOR AND PROTECT ANIMALS, NOT TO VIEW THEM AS COMMODITIES TO BE EXPLOITED FOR COMMERCE.

LET US BE INDIAN AND REJECT SUCH PROJECTS.

Beauty Without Cruelty IN ACTION

No more tricks at Mudumalai

In response to Meenal Kaushik's article in "A performing Circus within a Sanctuary!" in the Spring 1998 issue of *Compassionate Friend*, persistently followed up with representations to Government, at long last the Elephant Show has been scrapped at Mudumalai Sanctuary. **Beauty Without Cruelty** thanks all those who supplemented our efforts by writing letters to the authorities.

MPs can help Animals

Many important Government decisions pertaining to animals were pending because of the elections in February 1998. Parliamentarians, if they so desire, can do countless things to save animals from exploitation and death. **Beauty Without Cruelty** would like to request all those who know any recently elected members of the *Lok Sabha* to uphold the rights of animals. If they promise to help animals, please let **Beauty Without Cruelty** have their names and addresses so that we can approach them should the need arise.

The Ahinsa Trophy

For the third consecutive year Mr Rikabchand K Jain of Hubli has won The *Ahinsa* Trophy for enrolling the maximum number of Life Members for the year 1997-98. This time Mr Jain enrolled as many as 70 Life Members. If all our members were as enthusiastic as Mr Jain our membership strength would increase in leaps and bounds.

New Hon Secretary of BWC India

Ms Rajkumari Mutha is the new Honorary Secretary of **Beauty Without Cruelty** India. She has been our life member since 1983. She comes from a family actively involved and deeply committed to the vegetarian cause.

Dhuro: Bull fights in Goa

Till the beginning of last year, bull fights called *Dhuro*, in which specially reared and trained bulls fought and gored each other to death regularly took place in Goa. Often spectators also lost their lives. It was cruelty personified but was luckily stopped through the efforts of *People for Animals (PEA)* who won a High Court case. The Supreme Court upheld this judgement by dismissing the appeal.

However, in September 1997, the Union Minister of Law who hailed from the State of Goa where these bull fights were common, announced that he would get the *Prevention of Cruelty to Animals' Act* amended so that such bull fights could continue under the guise of a 'sport' instead of a fight.

Alarmed at the unfortunate turn of events, **Beauty Without Cruelty** immediately helped *PEA* by sending out appeals to organisations and individuals abroad requesting that they urgently write a strong-worded letter of protest to our Prime Minister that if these bull fights are re-started, they would appeal to people in their countries not to visit India, particularly Goa where foreign tourists are attracted.

Beauty Without Cruelty thanks all those who wrote to the then Prime Minister and hopes that the amendment will not come about under the newly formed Government.



How about attending the next World Vegetarian Congress?

The 33rd World Vegetarian Congress will be held at Chiangmai and Bangkok in Thailand from the 4th to 10th January, 1999. Those who would like to attend can obtain details from our **BWC** Mumbai Centre Director, Hiren Kara who is also the Honorary Deputy General Secretary of the *International Vegetarian Union*, Tel/Fax: (022) 204 1046.

Alternatively, they can contact the organisers direct:

International Vegetarian Union - Thai Congress,

PO Box 38.130, 28080 Madrid, Spain. Tel: 00 34 91 331 9960, Fax: 00 34 91 332 1416,
e-mail: thai99@ivu.org

Keeping in touch with BWC India

Members are requested not to use the **BWC** post box addresses (Post Box 18, Pune 411 001 and Post Box 1518, Pune 411 040) when sending registered mail and money orders.

Registered letters and money orders for **Beauty Without Cruelty** should only be sent to:
4 Prince of Wales' Drive, Wanowrie, Pune 411 040.

The same applies to packets sent through courier services on which our telephone number and office timings as between 11 a.m. to 6 p.m. should positively be mentioned.

Those who wish to visit our **Beauty Without Cruelty** office in Pune are welcome with a prior appointment:

Telephone (0212) 664321

Fax (0212) 664312

e-mail address: bwcindia@giaspn01.vsnl.net.in

Used Postage Stamps

Beauty Without Cruelty thanks all those who have been taking the trouble of sending used postage stamps, particularly foreign ones. Over the past year we have been able to give them to a collector's association which in return gives us donations.

News items

Several **BWC** members most thoughtfully mail us news items and articles pertaining to animals which often prove useful, especially if we have missed reading them.

While not wanting to sound ungrateful, we would like to request that the name of the publication and its date be written on each clipping.

Please appreciate that without this information it is difficult for **BWC** to take concrete action.

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SMILE!

... OR THEY COULD SHOCK YOU WITH AN ELECTRIC PROD



CIRCUSES. YOU CHOOSE. THEY CAN'T..



Beauty Without Cruelty

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