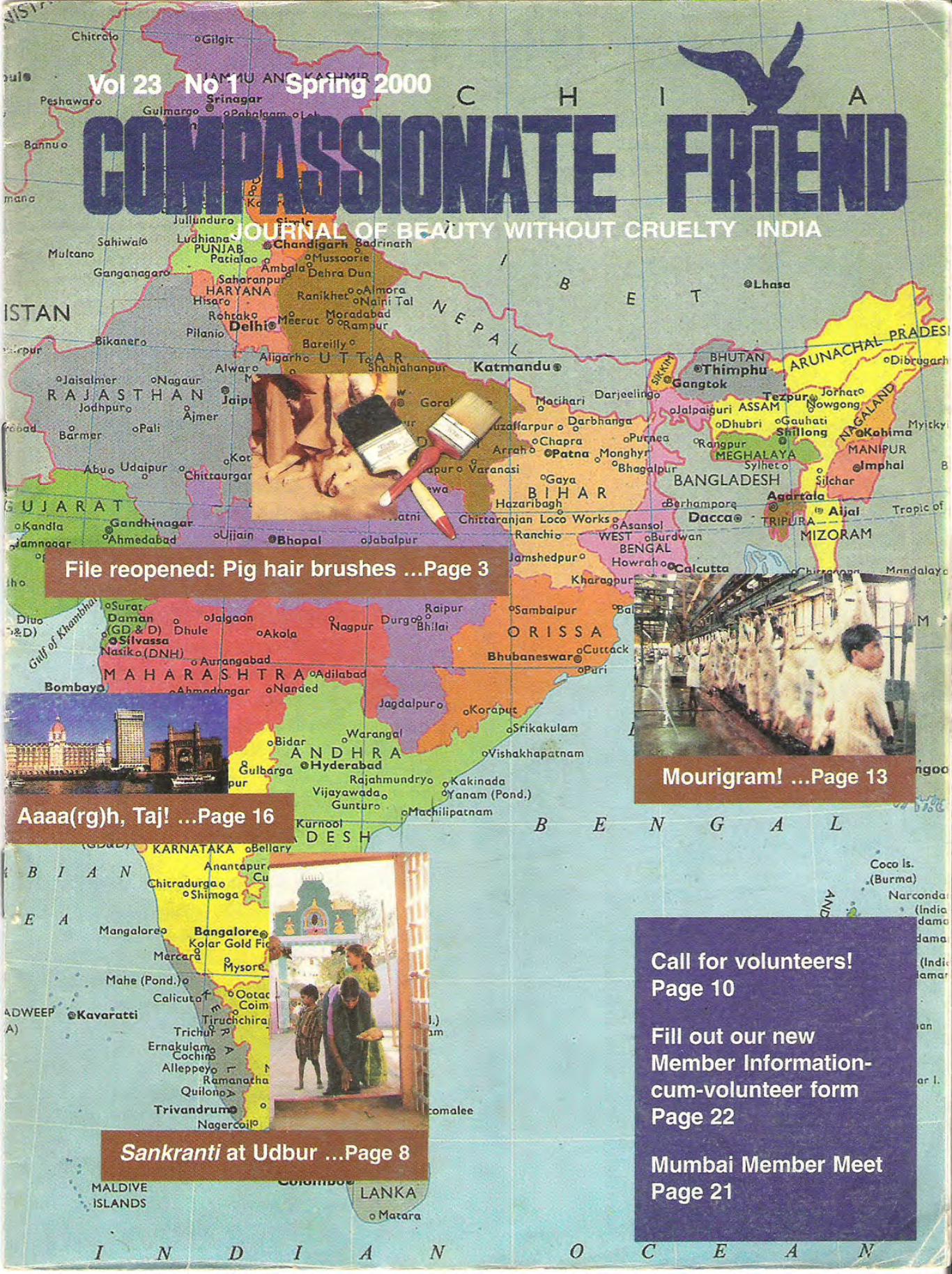


COMPASSIONATE FRIEND



JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



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Call for volunteers!
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Fill out our new
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cum-volunteer form
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Mumbai Member Meet
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Beauty Without Cruelty

INDIA



An International Educational Charitable Trust for Animal Rights

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We, at **Beauty Without Cruelty** – India, welcome our readers again after a gap of almost a year during which we were busy sending you that 500-page tome we published – *A Vegetarian Lifestyle*. Response to the book has been overwhelming, we are pleased to report; and based on that, we plan to come out with a better version of it. Read about that in the *Our Forthcoming Plans* column.

With this edition of *Compassionate Friend* we are trying out a new format for the magazine. What is new is the featuring of regular columns. We introduce these to provide you with different sections of the magazine that would help you identify the articles of your interest better. The regular columns we introduce are as follows:

- ◆ Editorial
- ◆ Investigations, Campaigns, Field Work
- ◆ Animals Rejoice
- ◆ Animals Mourn
- ◆ Book Review
- ◆ Our Forthcoming Plans
- ◆ Our Overflowing Mailbox

Interspersed among these regular columns might be other articles that are important and/or interesting to report but might not fit under the title of any column. Since we are still evolving a new format for our magazine, please do not be surprised to find other regular features in future editions.

We use this first Editorial to describe to you these features that are to be a regular part of the magazine henceforth.

Investigations, Campaigns, Field Work would report on the work that we do from our office and on the field, activities that are the central purpose of our existence, viz, to keep a watch on what is going on around us and educate people on that. In this issue, we describe to you three such investigations/campaigns we have conducted recently: an investigation into a newspaper report describing development of an alternative for dissection; our annual anti-sacrifice campaign at Udbur; and our current project of finding an alternative for animal-hair paintbrushes.

Animals Rejoice brings to you news of happenings around the world that are good news to animals. While we would try to concentrate on India, it must not be forgotten that there is no difference in animals anywhere in the world, and often happenings in distant parts of the world can be of great relevance to us here in India. This time we cover the (partial) success that *Compassion In World Farming* of UK has achieved in getting battery cages for poultry banned in their country and the complete success of an anti-sacrifice drive conducted by *People For Animals*, Mysore.

Animals Mourn brings to you details of events happening across the world that are of negative impact to the animals. The doings of commercial establishments like companies and businesses, and public bodies like governments would likely be the prime source of such news. A slaughterhouse proposed to be opened here, a bill promoting leather export being passed there, a company diversifying into an animal business, all must become known to us if we are at all to act upon them. In this issue, we cover the construction of a mechanised slaughterhouse at Mourigram in West Bengal and the distasteful promotional practices adopted by the Taj group of hotels.

In both these features, we take care to verify first-hand the truth of the report, whether the news it conveys be good or bad.

The items described in each of the above three (*Investigations...*, *Animals Rejoice*, and *Animals Mourn*) are followed by notes titled *What You Can Do*. These notes detail what you, the reader, can do to contribute to a solution to the problems described by us in the article. These are things that can be done sitting at home with expenditure of only minimal time, some compositional effort, and only postage money. The effect of written correspondence is not to be underestimated. If all of you who read this take some time out and write to manufacturers of animal products or animal-free products, government departments that make policies affecting animals, enforcement authorities who are on the streets implementing the laws passed, etc., then the impact upon their minds, of such feedback from distant parts of the country,

could be tremendous. Please remember that if we don't express our protest, how will things ever change? Similarly, if we do not express our appreciation to the right people, they might get disheartened and lose interest and motivation to do what they took initiative to do, but didn't persevere because of lack of encouragement. Therefore, this feedback needs to be as often positive as negative because the best way to fight evil is not only to put the bad down but also to bring the good up. If a letter from us to influential persons can help even a single animal from being killed or otherwise harmed, can we not spare that much time?

Book Review brings to you impressions of books on the issue of animals that have been read by us recently and which we would like to convey to you also. You could use our opinion about the book to decide whether to read it yourself or not. We also invite you to send us book reviews written by you; we would be happy to publish them if found suitable.

In *Our Forthcoming Plans*, we share with you our plans for the coming quarter, so that you know what we are up to at our **BWC** India office in Pune and at our various Centres around India.

As far as letters to **BWC** go, we must say that the silence that our magazine has maintained on the correspondence we receive from the readers

might convey the wrong impression to our readers, *viz*, either that we do not receive much correspondence or that we do not respond to it. Both impressions are wrong and *Our Overflowing Mailbox* will present to you the tip of the iceberg of mail that we receive at our office. In the same spirit of self-reform that we advocate to others, we will accommodate letters critical of us also.

So these are some of the regular features that you would get to see in our magazine from now. Do send us original articles you would like us to consider for printing in *Compassionate Friend* — we would be very happy to publish them if found suitable. We particularly want to start a children's page, for which we invite publishable material from all of you.

Our main goals starting from this issue of the magazine are to become more topical, more issue- and event-oriented, provide more reader feedback, provoke more reader contribution to the cause, educate the reader in issues that are not very well-known, and be driven by field work done by our staff and volunteers, in which we plan to include you in a steady way from now on.

R.R. Konkar

Ranjit Konkar
Editor

Form IV (See Rule 8)

Statement about ownership for particulars about the newspapers entitled **COMPASSIONATE FRIEND** as required to be published in the first issue every year after the last day of February.

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I, Diana Ratnagar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1st March, 2000

sd/- Diana Ratnagar

The Pain(t) Brush...

... the pain behind the paint

This article marks the revival of our effort on an issue that **Beauty Without Cruelty** brought to light about ten years ago: the issue of using animal hair for paint brushes. The effort then was to publicise the issue. The effort now is to see an end to the practice.

We would like to begin this by reintroducing our readers to the issue. It is a little-known fact that the brushes that are used for painting—whether it be painting the walls of our buildings, painting messages on hoardings and billboards, painting stripes on roads, or an artist painting on paper—are all made using animal hair for their bristles. The animal used differs from application to application: mongoose and squirrel hair is mostly used in artists' paint brushes and pig hair for wall-paint brushes. The only exception to this is the brush—almost a mop—used for applying whitewash (*choona*): this is made from plant fibres.

What is the problem with using animal hair for brushes?

It is understandable to think that obtaining hair from animals should not be an issue concerning any pain visited upon the animal; after all, don't we all experience getting our hair cut painlessly? So why should it be any different for animals?

The attitude is understandable, because in the other animal-hair industry that is more popularly known—the wool industry—the concerned animals—sheep—whose hair is made into wool, are indeed sheared by means that do not *seem* to cause visible pain to the animal (we don't say it doesn't, but it at least visually seems not to). Therefore the extrapolation that it should be no different with other animals.

The reality in the matter of obtaining animal hair for paint brushes is, however, different. Let us consider one of these animals: the pig.



Various types of wall-paint brushes available in the market

Our Investigations

How is pig hair obtained?

People questioned by us have invariably expressed surprise that the process of obtaining hair from pigs causes them pain. Isn't it just a matter of running a razor over the pigs body and shaving the hair off it, they ask?

No. It is not a haircut. Not that shaving a pig would be an easy affair to which the pig would readily submit, but here is how it is actually done: At least two people (more if required) grab the pig, force it down on the ground on its side, immobilise it by placing their feet heavily upon it, and then one person proceeds to *uproot* (i.e., pluck) the hair from all over its body with the pig in fully conscious, in fact highly awake, state. Strand by strand, hair by hair. From the face, from the underside of the body, from the back, from all over. The animal can do nothing about it, cannot register any protest. It is overpowered by the most superior species on the earth.

The entire process is captured on film by **BWC**. Those who have watched our film **Beauty Without Cruelty** have seen the act with their own eyes. We also reproduce overleaf excerpts from a letter we received from a person who had the misfortune to witness the sight.

Dear Sir,

Recently I was in Sawai Madhopur, Rajasthan state, where I saw yet another helpless animal species being subjected to mindless cruelty because of man's rapacity. Here the local residents catch the pig, one man ties a noose around the snout and another man stands one foot firmly on the back of the pig and a third man pulls out hairs from all over the body of the pig, like plucking blades of grass from the earth. This cruelty goes on all the time and it is mind-boggling to see the sight of suffering and squealing pigs.

Some of us asked the locals why were they doing this and they said that the hairs are used to make shaving brushes and show shine brushes. When we requested them to stop this cruelty, they said that their livelihood depended upon this activity and we were further told that manufacturers from Calcutta and Delhi buy pig hairs from them at the rate of Rs. 150/- per kg if the hairs were cut by scissors and ... Rs. 300/- if they are manually plucked from the body of the pig. It may be imagined how many pigs will be subjected to this cruel practice in order to get one kilo of bristles. In this inhuman activity, the pigs suffer miserably not only at the time of plucking but also later when they would shiver because of lack of hairs, in the sever winter months of Rajasthan.

...

Sincerely,
T. V. Sowrirajan

But why is it done this way? Why can't the hair be sheared off?

It *could* be, and it is, except that,

- a. Because plucked hair gives better painting properties compared to sheared hair, it is more in demand and therefore commands the higher price of the two. This motivates more people to pluck hair than to shear it off the pig.
- b. Sheared hair is a one-time earner (per pig) for the person involved; plucked hair presents multiple earnings.

Let us understand these reasons better.

Hair with tapered ends is found more beneficial for painting than hair with squared ends: it can apply the paint better. However, it is only the 'first hair' (new hair growing from the roots) that has a tapered, pointed free end. The action of the shearing blade results in the hair getting a squared end.

When the first-hair is cut, its cut portion has a square base and a tapered free end. This can be used in the brush: the squared base end can be clamped and the tapered free end used for



Hair being plucked from a live, fully conscious pig

applying the paint. However, the portion left behind in the skin roots has a squared free end. This will never become tapered even with growth of the hair: once cut, the strand of hair loses its taper permanently, and all further shears will yield only square-ended hair. Therefore although the first shear still earns well for the 'reaper,' it permanently reduces the earning potential from that pig. So future income from hair that gets cut

once drops. On the other hand, if the first-hair is plucked, a new strand of hair grows from the roots of the old one, allowing more 'harvests' of first-hair. More first-hair can be obtained only by plucking the hair from its roots.

Therefore, the motives for plucking the hair—concerns about quality and about financial returns—are purely material and commercial. It gets the people involved more money and it keeps on getting them more money. More the demand in the market, more the incentive for supply.

What are the sources of pig hair for Indian paintbrushes?

Two types of brushes are found in the market: white-hair and black-hair brushes. The hair for these paintbrushes is obtained both from indigenous sources as well as through imports. The country imported from is China. It is the claim of one retailer of paint brushes that the white hair is imported from China, while the black hair is from Indian sources. However, our own findings reveal that Indian pigs produce white hair as well. We also have reason to believe that these are often dyed to colour them black.

Why use hair at all, why not other fibres?

Our discussions on this matter with DuPont have revealed that the reasons that animal hair has historically been favoured for the application of

paint are as follows:

1. It springs back when wet.
2. It has a natural taper.
3. It holds the paint, not letting it slide off.
4. It has natural branches and forks, which help in holding more paint.

What are the logistical problems in making synthetic filament paintbrushes in India?

- ☞ High import duty (75%) on synthetic filaments compared to 10% on hog hair (imported mainly from China).
- ☞ High cost of synthetic filament (between Rs. 1300–1500) compared to Rs. 400–900 for natural hair depending on the length.
- ☞ A comparatively small market for synthetic brushes owing to these reasons.

Who makes paintbrushes in India?

Our investigations have revealed three companies making wall-paint brushes in India: Deoraj Brush Company, Jabalpur (Madhya Pradesh), Arjun Brush Company, Mumbai, and Ajit Brush Industries, Mumbai. The bristle collectors have a representative organisation called *The Bristle Hair and Brush Manufacturers Association* located in Kanpur. We give below excerpts from a letter from them received by us during our correspondence with them in 1991.

On the request of trade, we wish to state as under:

Bristles are a byproduct of pigs. These are pulled from the live pig and annual yield per pig is about 250gms.

Pigs are reared throughout the length and breadth of India in provinces like Punjab, Haryana, U.P. (maximum nos. in U.P.), Bihar, Bengal, M.P., and whole of South India, in millions and millions, by poor and generally scheduled caste people like Kanjar, Khatiks, Koris, Pasis, Dhanuks, etc. These pigs are reared domestically in almost all the about 6 lacs Indian villages and small and big towns and outskirts of cities. Govt. dept. give loans, etc., for pig rearing. These are generally domestic *desi* variety pigs and sometime exotic variety of Europe also. These are all domestic variety pigs reared for meat and bristles sometimes in farms and generally in loose form. These pig bristles are in India in hundreds of tons valued at about hundred crore plus.

Bristles are collected by small village 'bayaparies' who move around places and when they have sufficient quantity they come to markets and sell it. Also bristles are brought and sold in numerous 'haats,' 'bazaars,' and 'melas' (fairs) which take place all the year round all over India, which is a characteristic of Indian village economy.

Indian bristles earn sizeable foreign exchange for the country which is the need of the hour.

For BRISTLE HAIR & BRUSH MANUFACTURERS ASSOCIATION

Sd/-

Secretary

Date: 31.08.91

Our Plans

Our ethical stand: beauty without cruelty

Let it be clear that the reasons objectively stated in the sections above—concern for quality and concern for cost—for preferring to pluck and not shear the animals' hair are just those: reasons, and not excuses, nor justifications.

While striving for better quality is definitely a laudable attitude, in fact one which, if imbibed by every Indian into his system, would take the country out of its economic morass quickly, it should nevertheless never be obtained at the cost of suffering to others. And that too, for a purpose as ornamental, as superficial as the looks of the walls of a house. It is finally a matter only of looks. The colour serves no purpose other than providing visual satisfaction to the house owner. It has no utilitarian purpose that a whitewash cannot provide. The obsession with looks, with getting the house painted with oil-based paints for the 'finish,' for the 'shine,' is an attitude that an individual must question himself about. Not because there may be something wrong with oil paints in themselves, but because the application of them involves such intense cruelty.

What are the alternatives?

Aren't there any alternatives to such a cruelly obtained article? Aren't there any brushes made from synthetic material? The answer is that there *are*, but these are not available in India. All over the industrialised world people are using brushes made from synthetic filaments. Garware Nylons

was one Indian company that tried manufacturing such a brush, but for a number of reasons, it did not succeed. Therefore, the options in India are:

- ☞ if using oil-paint, to go for methods of painting that do not require brushes, e.g., painting by rollers, or
- ☞ to opt for paints like whitewash (*choona*)—**of mineral not shell origin, remember**—which can be applied without these brushes.

However, since these options are regrettably often not acceptable to the customer, we at BWC are making efforts to make available in the market brushes with synthetic filaments as are used in the industrialised world. Fortunately, there is now a company in India that does have the experience and the establishment to manufacture synthetic filament paint brushes. This company is DuPont (India), the Indian branch of the international company of the same name. We have begun discussions with the DuPont company to market their product in India. In the initial phase, we are gathering information regarding the technology and the logistics; later on we hope to be able to devise from it a workable solution. We would keep you informed of the form that these plans take as our discussions with DuPont proceed and the suitable direction becomes clearer.

Why not popularise sheared-hair, 'ahimsak' brushes?

Although, on the scale of suffering, sheared-hair brushes are a definite improvement over the uprooted-hair brushes, we feel that putting efforts into developing the former kind would result in the kind of problems that the *ahimsak* leather or silk industries present to the customer: mixing of types and the difficulties of verification. What is sold as an *ahimsak* leather article is actually made from a mix of leather obtained from slaughterhouse hide and natural-death hide. The marketing agency, e.g., Khadi and Village Industries Commission, no longer restricts its supply to only natural-death hide. Since the composition of the leather itself does not differ between the two sources, the only way for the customer to know the type of the leather would be to trace it to its supplier. That is not something viable for a normal customer to do. Therefore he has no option but to avoid leather altogether if he



Wall-painting brushes with man-made bristles

wishes to take no chances regarding wearing a killed animal's hide.

Similarly with the issue of price. One might think that it should be possible to tell a silk saree from a non-silk one simply by the price: the silk saree should be much more expensive than the other kind. However, there again a mixing of various kinds of silk (of which some might indeed be obtained from cocoons whose moths that have been allowed to live) as well as a high price for a man-made alternative make the determination of the cloth's origin from its price alone not very straightforward.

This best-case scenario, of 'ahimsak paint brushes' (referring to brushes made from hair that is sheared and not uprooted) would still be a severe compromise for one's principles of leaving animals alone to enjoy their lives and not have their bodies violated in any way. A shear might not be painful to the animal but the matter of fear caused to the animal during capture and the force required for immobilising it while shearing still remain. It is for this reason that we at BWC have decided to concentrate upon developing the alternative of man-made bristle brushes only.

Why not lobby to make the current method illegal?

While such a law would certainly be desirable, it would only add to the list of unimplementable laws of India. Who would monitor the production of this hair? The industry is an unorganised one, consisting of people in the rural, semi-rural, or urban slum areas (ab)using the stray or half-tame pigs in their areas for the purpose of obtaining a little extra income. Piggeries are another source. Their extent is unknown. It might, however, be worth somebody's while to file a cruelty case in court against the practice. In most cases of laws that protect animals, it is seen that they are made inapplicable when their implementation affects the livelihood of people.

The particular difficulty is that the actual first hair of the animal is indistinguishable from the later first-hair that grows from the roots of the uprooted hair. Therefore, although the trimmed end is distinguishable from the tapered end, it would not constitute a valid proof of uprooting: the persons involved could always claim that it was the genuine first hair that they sheared. ■

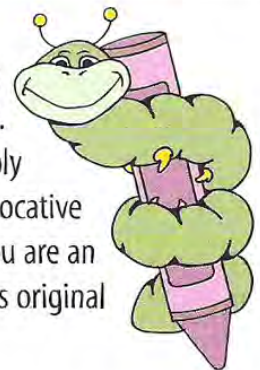
In Closing...

Rollers may be expensive compared to brushes, but then morality does have its price: we have to choose between ill-gotten cheapness and a higher but ethically obtained cost of living. Applying *choona* instead of an oil based paint is a practice that is fast disappearing in the cities, with people's preference for colour and for fastness of paint. However, it is not an option to be forgotten for those willing to exercise their compassion when the time comes to make a decision. It may not look slick, it may look monotonous, it may come off on your dark coloured clothes, but remember the pig's pathetic condition and God speaking through its tear-filled eyes as you make that decision to paint your house.

If beauty is not obtainable without cruelty, let us do without the beauty.

WANTED: CARTOONISTS

Got good drawing skills and a sense of humour? Well, try your hand at putting these together and conjuring up cartoons for us on topics related to animals. We promise to use the best three entries we receive in each issue, and to suitably reward the best entry also. Needless to say, the cartoons should convey a provocative message or a situation that makes one think. But it should be funny. So if you are an artist and have a flair for the funny, make our magazine richer by sending us original cartoons to print in *Compassionate Friend*.



Hat-trick at Udbur

For the third year in succession, Udbur residents celebrated *Sankranti* without the ritual of animal sacrifice in their temple. As in 1999, it required little doing on our part this year also: the villagers kept their word on abstaining from animal sacrifice on the occasion. Although they had assured us during *Sankranti*, 1998, of the sincerity of their commitment to us in that regard, we felt that it would be wise to be present to monitor the happenings, so that in case of any unanticipated problems, we could intervene and prevent a bloodbath. We also notified the police department of Mysore, still ably headed by Superintendent Sunil Agarwal, and asked them to post a token force there for emergencies. The S.P. demonstrated his continued commitment to the cause by personally summoning the village panchayat president Shri G. Murthy, to remind him of his (Murthy's) vow of abstinence from sacrifice, taken on behalf of his village at a workshop on the issue of animal sacrifices held in Mysore a year ago. On our part, we continued our newly formed custom of distributing sweets to all visitors to the temple on the conclusion of their pooja to express our appreciation to the villagers for their breaking from tradition on our behest from 1998. We were joined in this effort by activists of *People For Animals, Mysore*. The sweets were carried from Pune, and were accepted with pleasure by all the devotees who visited the temple. On being asked by the activists distributing the sweets what their opinion was about the cessation of the previous custom of animal sacrifice to keep the temple clean and neat and blood-free, almost all replied that they were very happy to see it this way: the atmosphere felt purer and holier (notwithstanding the blaring



Devotees enter the temple without animals; the new gopuram is visible in the background

loudspeakers just outside the temple).

It is to be mentioned that the temple this year was renovated to have a colourful gopuram added to the entrance (see photo). Besides its ornamental value, we were explained by Shri Murthy the other significance of the structure: it imposes upon every visitor to the temple the rules of no footwear, no liquor, no animal sacrifice, *etc.* inside the temple! It came as a delightful surprise to us to learn that that was the significance of a *gopuram*, and that the visitor to a *gopuram*-adorned temple is honour-bound to obey these rules. It seemed to make the job even easier for us in the future.

The unfortunate thing to report is that the ritual of fox-hunting continues year after year. Unlike the police department, which is playing its role so admirably in our social experiment, the forest department has remained conspicuous by its absence from the scene, although the fox counts among wildlife and its hunting is prohibited by law. Like last year, this year too the villagers did not manage to catch any fox and the procession carrying the goddess's idol on a chariot proceeded without the supposedly auspicious presence of a fox. We were happy about this but it also struck us that it could be a sign that there were no foxes left to catch anymore. We asked the villagers about this, but they said that there were still plenty of them, and that their failure to capture any didn't owe to the depletion in the number of foxes in the wild. Like last year, this year too a hare was substituted in place of the fox. We strongly felt that even this bit of indulgence and superstition should go, but are careful not to push the villagers too far and incur their displeasure and lose the

Continued on page 11...

THE GREAT 'RUBBER GUINEA PIG' HOAX

In September 1999, we came across this report in the newspapers:

Artificial guinea pigs created

MEERUT: Scientists have developed “environment friendly” artificial guinea pigs for dissection and other experiments in laboratories to prevent cruelty to animals.

The animals, made from high quality rubber, “look like real animals in size and shape and are specially designed for anatomical and micro-surgical laboratory experiments in universities, hospitals and clinics,” says Dr Suresh Vir Singh Rana, professor and head of the department of zoology at Chaudhary Charan Singh University here.

Prof Rana said after dissection, the veins and internal organs like the stomach, liver and others can be studied closely and even removed.

Artery stitching and nerve fusion can be practiced on these “fake” animals which can be used again and again by simply removing the sutures after practice dissection or surgery, resulting in considerable savings on laboratory costs. (UNI)

Undated report filed by UNI in newspaper

You can imagine that we at BWC were very excited that such a remarkable development had been reported out of an Indian university, that too a relatively unranked one. Since such a product matched exactly with our goal of using alternatives to animal usage, we decided that we wanted to give the news publicity, if indeed true, and maybe promote the product if of good quality. However, before embarking upon second-hand reporting and publicity, we decided to check for ourselves the veracity of the report by corresponding with the concerned professor himself. After multiple letters and numerous phone calls, we managed to get through to Prof. Suresh Vir Singh Rana, only to have him tell us, to our great disbelief, that *no such work has been undertaken by him!* All knowledge of any such work at his entire University was denied by him. He very helpfully pointed out, though, that the work might have been done at an identically named institution, the Choudhary Charan Singh University at Hissar, Haryana. Although that didn't explain his name appearing in the report, we were curious and still hopeful that this work must have been *somewhere* and couldn't have been a work of fiction. On following up—again, after numerous phone calls—with the zoology department of the Choudhary Charan Singh university at Hissar, also, the same story was

heard, *viz.*, that their department didn't conduct any research of that description.

What started out as a news report that made us sit up ended up being a fictitious piece of reporting by the concerned news agency. We do not know the motives behind such fraudulent reporting on the part of the news agency, neither does our respect rise for the newspaper that publishes reports without verification. It is our disappointment to report to our readers that no such work as reported in the article took place, and that guinea pigs will continue to be killed in laboratories until such time that it does happen. ■



Dissection in progress in a school

People for Animals, Mysore, does it again



In 1998: knife-wielding man preparing to sacrifice a goat on the tracks

Beauty Without Cruelty, India would like to congratulate *People For Animals, Mysore*, for succeeding for the second year in a row in preventing ritual sacrifice of animals on the occasion of *Ayudh Pooja* on the Mysore section of Indian Railways.

Till 1997, on the day of *Ayudh Pooja* during *Dassera*, the Chamundi Express which plies between Mysore and Bangalore, used to reach Bangalore a couple of hours late owing to repeated stops for ritual pooja, accompanied by the sacrifice of animals on the tracks in public view, and the

smearing of its blood on the engine to 'sanctify' it. But in 1998, Geeta Manja, the President of *PFA, Mysore*, decided to put her foot down and prevent the act of sacrifice from proceeding. The story of this successful maiden attempt by her was carried by us in the Winter 1998-99 issue of *Compassionate Friend*.

This year *PFA, Mysore*, decided to ensure that there was not even an attempt at sacrifice. Letters were sent by them to the highest authorities in the Railways informing them of the illegality and cognisability of the custom and asking them to ensure that their employees and their premises were not involved in any incidence of even attempted sacrifice. Polite warnings were issued indicating that even the presence of an animal on the scene would invite stern censure from the activists. Assurances were received from the authorities on this front. However, anticipating the likelihood of orders not percolating to the ground level, a team of *PFA, Mysore*, activists consisting of Geeta Manja and Deepak Mishra decided to take no chances and board the train to personally intervene in any untoward incident that might take place. Accompanied by a co-passenger Mr. Diwakar Rajagopal, they approached the station-in-charge approached the

Volunteers Needed!

We need volunteers to work for us on field as well as in our Pune and Bombay offices. We have a lot of projects planned for the coming year and need enthusiastic, self-motivated, and above all, people concerned for animals to volunteer their time for the cause. Even an hour a day is fine, we can assure you that you will end up making a difference to animals even by putting in that much time with us. The office projects we mention include compiling data obtained from companies for our product research, cataloging our vast amounts of literature for reference use, writing articles for us, to translating our material in different languages. Field work would cover conducting surveys of people involved in occupations related to animals. investigative fact finding about establishments

station-in-charge, Mr. M. S. Honnesh Gowda to express their concerns, but were pleasantly surprised to hear from him that their fears were needless, since all the concerned authorities had received orders from the higher authorities that there be no attempts at sacrifice and no unscheduled stops like in past years. The activists handed a copy of the law on the matter (the Mysore Prevention of Animal Sacrifices Act, 1959) to the engine driver Mr. Iruda Raj and the Supervisor Mr. Garg. True to the assurances received, the journey was conducted with no unscheduled halts (the Chamundi Express reached Bangalore on time), no presence of animals near the tracks, no people gathered for any ceremonial sacrifices. Instead, the occasion was celebrated by a *pooja* of the engine at Maddur station, with flowers and fruits. The sight of religion being peacefully practised was a sweet reward to the activists for their pro-activeness and vigilance which ensured the absence of bloodshed and barbarism in the name of religion. ■



In 1998: Animal brought for ritual sacrifice to Maddur station on Ayudh Puja day

If you wish to be active in the prevention of sacrifice in your area, please let us know. We are drawing up plans to tackle this problem on a nationwide basis, and we need all the volunteers available.

What you must do:

Please write to (i) S. Gagarin, IRTS (Senior Divisional Commercial Manager, Commercial Branch, Divisional Office, Southern Railway, Bangalore City, Karnataka 560 023), the official from the Railways who had passed the orders to the lower officials to ensure that no incidents of sacrifice took place, expressing your appreciation for his efficient and effective response to our cause and your pleasure at seeing his order being respected down to the lowest level. In your letter, also ask him to ensure that next year his good performance on the Bangalore-Mysore sector is repeated all over Karnataka. (ii) Mrs. Geeta Manja (People For Animals, 2919/A Irwin Road Cross, Halladakeri, Mysore 570 001, Karnataka) congratulating her for the success and thanking her for her untiring and often single-handed efforts in this matter.

Continued from page 8: Hat-trick at Udbur



The celebrations proceed without the 'auspicious' fox

goodwill we have established with them that has caused them to make so many concessions to us in their customs. Instead we are willing to wait for the villagers to forsake the fox hunt on their own. In the meantime, our vigilance in the matter of goat and sheep sacrifice continues.

It was also felt by the activists that it is of utmost necessity to attack the root of the problem—the habit of meat-eating—to wean the villagers away from even the desire to kill animals on festive occasions to feast upon them. BWC would look into that aspect of the solution from this year onwards. The other focus would be now to spread the campaign beyond Udbur to other centres of mass killing for religious purposes. ■

UK Bans Battery Cages for Hens

Compassion In World Farming (CIWF) of the United Kingdom has almost achieved the unthinkable: a ban on battery cages for hens all over Europe! A 'battery' is the term used for the system of imprisoning hens 2-3 to a single cage made of metal wire mesh, from a little after birth to the end of their lives. Each bird gets little more than the space of 450 cm², which is about the size of this page of *Compassionate Friend* that you are reading. After 1st January 2003, it would be against the law in Europe to put any more hens inside battery cages to farm them for their eggs, as done now. However, existing battery farms would be allowed to continue, but only up to 1st January 2012. After that, *all* battery cages (by current definition) in existence would have to go. Any new cages that get built would be so-called 'enriched cages,' in which each hen would have to be given double the current space would have to be given a nest, a litter to peck and scratch in, and suitable perching devices. CIWF is unhappy about both the duration of the phase-out as well as the scope for future abuse left open by the 'enriched cage' notion, but feels that the proposed enrichment would make the system uneconomical (double the space would halve the profit), and the producers would not be attracted to egg-production at all. Therefore, let us pray—for those who still want to devour the to-be-born of another species—that all eggs they eat would be farm eggs, laid by hens which would be free to move around in backyards and barns. Just the thought that after 2003, no more hens in Europe would ever again be introduced into the maddening torture of lifelong imprisonment without even the basic freedom to move their limbs brings tears of joy to every respector of liberty.



Inside an Indian poultry farm, notice the cramped conditions

Beauty Without Cruelty, India congratulates CIWF on this achievement at the end of 30 long years of struggle. We know how it feels, since it took us 12 long years ourselves to get the Indian government to stop the Karakul lamb project, to ban export of frogs' legs, and to ban the import of calf rennet. We now draw inspiration from CIWF's efforts to start working on the same issue here. The difficulty of the task is enormous, to say the least. The government openly encourages the occupation of poultry farms, offers it as income-generating activity to farmers in villages, and advertises the 'benefits' of eggs in the state-owned television. Private industry has given a response to this more overwhelmingly than to any other industry in recent times. A generation is growing up on omelets for breakfast, and people do not see anything wrong with the notion of imprisoning birds for commercial purposes. When will relief come for *India's* hens? ■

For more details on CIWF's achievement, refer to their web site at www.ciwf.co.uk. Please remember to send in your personal congratulations to them so that the fruit of 30 years of their struggle seems even sweeter to them.

Their postal address is:

CIWF, Charles House, 5A Charles Street, Petersfield, Hampshire GU32 3EH, United Kingdom

MOURNING FOR MOURIGRAM

Do you know that even as you read this, one more brick will be laid in the construction of a mechanised slaughterhouse in West Bengal? A slaughterhouse which, once it begins operation, would be butchering cattle at the rate at which parts are churned out by a factory? Because it *is* going to be a factory. But with a difference. A factory whose raw materials are not inanimate minerals and ores but sentient, feeling, live animals. A factory whose sounds are not that of metal cutting metal, but that of metal hacking through bone and gristle, interspersed with the screams of animals. Where drop on the floor not metal chips or wood shavings but heads and hooves of animals. And a factory whose effluents are not scum and froth, but warm, red blood that had coursed in the arteries of the animals that are the raw material for the factory.

The place is Mourigram, close to Howrah in West Bengal. Mourigram is to be added to this country's tragic list of places which stand testimony to our steady abdication of all that our spiritual forefathers have taught us. First Deonar in Bombay. Well-educated engineers from cultured—many probably vegetarian—families designed, constructed, installed, tested, and commissioned the country's first factory whose product was not a creation from nature's resources but a destruction of an existing 'product' of nature: the sentient animal. Animals were now not to be killed in the time-consuming manner of old, many people grappling with one animal. Now, with the machines built by the company which does things that 'make the nation proud,' one could kill them as fast as they



Mourigram: chosen site for West Bengal's killings

came. The bottleneck was only in bringing them fast enough to the killing site.

Then came Al-Kabir at Rudraram near Hyderabad. A place that today supplies the vast Middle-East markets with all the beef they demand. And what easier place to get cows from than from the land 85% of whose people supposedly consider them holy? Cattle from all around Hyderabad being brought in lorries to the place where they began their posthumous journey to the Gulf became a common sight near that city (see picture below).

Both Deonar and Al-Kabir are places where you cannot enter unless you are the killer or the to-be-killed. Strict security guards see to it that a visitor is not allowed to enter. For fear of what? Fear that they would disclose top-secret military documents that endanger the nation's security? Or that they would leak a confidential, patented process of making something? Or is it



Cattle being taken in trucks to slaughterhouses around Hyderabad

for fear that he might take a picture there that would open the eyes of the world to what happens in these hells-on-earth?

Places like Mourigram will be remembered as sites where we collectively decided that our teachings of ahimsa are not only to be discarded but that the practice of *himsa* is to be made businesslike, efficient, mass-producing (or mass-destroying). But was the decision really collective? And how is it that few even know about it?

How did this slaughterhouse come to be erected? What are the facts of the case? Read in the box below excerpts from the statement on the case released by the Indian Vegetarian Congress, which is fighting the case in the Supreme Court.



High-tech, big-machine meat-processing at Deonar

Excerpts from statement released by the Indian Vegetarian Congress
on 22nd October 1999

Allana company of Mumbai is putting up one modern abattoir at Mourigram, near Howrah. Indian Vegetarian Congress (IVC), Calcutta, is protesting this project since the beginning.

46.42 acres of land on which this project is coming up is given on 99 years lease in perpetuity by the State Government to the said company ignoring all statute for disposal of surplus Government land. Possession was given in July '94 while lease agreement was signed in June '95. Government acquired the land for a railway project in the name of public purpose and gave away the unutilised surplus land to a private party for business purpose ignoring the directive principles of the Constitution of India. Further, while the value of the land at the time of giving away the possession was around Rs.15 crores, it was given for a paltry sum of Rs. 71 lacs as lease premium and Rs.418 only as annual lease rent for land of 46.42 acres i.e., 1,85,000 square metres approx.

IVC, Calcutta, along with four of the erstwhile owners of the land, filed a writ petition in the Calcutta High Court last year, but both single and divisional bench overlooked various aspects of the case and dismissed our writ. Finally IVC filed a Special Leave Petition (SLP) in the Honorable Supreme Court on 20th September and the case was first heard for admission on 15th October '99.

...

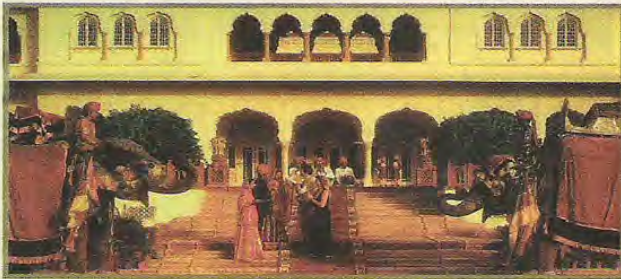
Honorable court while admitting our SLP was very unhappy with the manner of disposal of surplus land by the government and orally conveyed to the parties to the SLP to maintain status quo and gave six weeks time to file their counter and two weeks to IVC to reply to the case.

The participating parties are thus the Government of West Bengal and the processed food group, Allana. Think of the latter when you come across

advertisements of canned beef. Soon that can of beef might start carrying the label 'Made in Mourigram.'

Taj's Romantic Holidays: Back in Time

THE TAJ GROUP OF HOTELS
THE ONE-IN-A-THOUSAND-YEARS CELEBRATION BEGINS



On the brink of a new century, there are many ways of going over the edge. Holiday Offers, it is one big, mega-party. There is a Once-in-a-1,000-Year Theme Party on the night of 31st December, 1999 at every Taj Hotel.

From a Taj brochure

Fourteen years ago, *Beauty Without Cruelty* was the first organisation to object to a performing bear being sent to France by the Indian Hotels. They called him Munna du Taj, got a passport for him and his mahout and flew them to dance for the French people while they enjoyed eating street food from India during the Festival of India in Paris. There was a lot of fanfare when Munna and his mahout departed, but few know that they returned the same summer of 1985 — in disgrace. French publications had showed their great displeasure and were outraged by terming the performance an unforgettable spectacle from the Middle Ages and detailed the great cruelty involved, resulting in an animal rights group promptly kidnapping the animal from his cage at the side of the River Seine.

One would imagine that the Taj Group of Hotels would have learnt its lesson, but no, the bear was kept at their Rambagh Palace Hotel, Jaipur, and made to perform on its lawns. Now the latest Taj News proudly declares that three of their hotels have found a place in the prestigious Gold List of Conde Naste Traveller and one of them is their Rambagh Palace where “amidst snake

charmners and sitar players, you feel you have stepped back in time...” and an earlier issue mentioned elephants saluting with raised trunks and camels and horses on their lawns welcoming guests.

Is this the India we wish to promote? A land of snake charmners and performing bears? A land which tortures wild life to attract foreign tourists? Another hotel, Taj Garden Retreat, Chikmagalur, run by this group also advocates “wild game”. All their hotels promise to organise “exciting and creative theme parties”

with exotic cuisine —for example, a fishing village with fresh seafood or barbecues— and think nothing amiss using things like shells on the walls, white silk curtains, and lacquered golden bowls for decorating their interiors. Added to which their restaurants serve wild life such as venison at The Zodiac Grill and quail at The Apollo Bar.

Even in Sri Lanka, guests at the Taj Exotica, Bentota, are encouraged to collect shells on the beaches and visit the Turtle Hatchery at Kosgoda.

The latest is the Taj InnerCircle membership promoted by the group, which gives out gifts including ‘fine leather luggage’ as rewards for loyalty. And their ‘gala theme celebrations’ for the millennium consist of elephant polo matches. ■

What you can do

BWC requests you to tear out the protest letter given opposite, fill in the date, obtain signatures from people who care, and post the signed protest. Please remember to send BWC a xerox copy of the letter (with signatures) for our records.

What is wrong with 'Snake charming':

Snakes do not have ears and so it is not true that cobras "dance" to music; they simply sway with the movement of the snake charmer's flute, following its movements. Don't forget this involves the cruelty of capture, followed by the removal of fangs, and being housed in unnatural conditions for the rest of their lives.

The tourism industry is solely responsible for the foreign tourists thinking that snake charmers are synonymous to India. Come rain or shine the *madaris* open their baskets and play the flute making the poor snake within literally dance to their tune.



What is wrong with dancing bears:



One still finds 'dancing bears'—most of them called Munna—dragged from city to city in the hot sun. Baby bears are brought from cold regions; a hole made in the skin between their eyes and the snout; a cord is passed through this hole, emerging lower down through the nostril. Their teeth are extracted and nails removed: cruel methods of control and training which enable easy handling.

Once again, the tourism industry is solely responsible for this popularity of watching dancing bears among foreign tourists. While few Indians are particularly attracted to the event, it draws curious foreigners whose generous contributions for the act motivate further capture of bears.

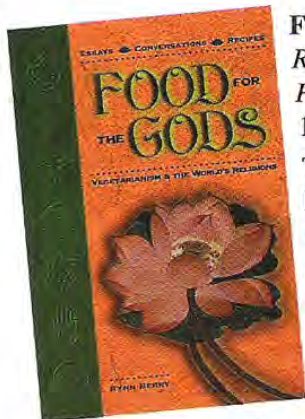
What is wrong with shells, silk, and lacquered items:

Shells, conches and corals (including capiz, mother-of-pearl, etc.) used in showpieces, lampshades and other decorative items can rarely be obtained without the loss of a life—that of the sea creature living inside the shell.

Lac or shellac is used for enhancing the beauty of many ordinary looking items. Few people realise it is a product of *hinsa*: a lac is 100,000 and that many lac insects are killed for 333 grams of shellac/lac.

To produce one hundred grams of pure silk, approximately fifteen hundred chrysalis (containing moths) have to die. The cocoons are usually immersed in boiling water or passed through hot air, killing the lives inside. A continuous filament as used for reeling is thus obtained.





Food for the Gods. Author: Rynn Berry, Published by: Pythagorean Publishers, 1998.

This book seeks to shed light on what the world's various religions have to say on the issue of vegetarianism, and comes not a day too soon. With the rapid rise of consciousness among people in the last 20–30 years about out duties to the animal world, vegetarianism has ceased to remain a monopoly of the Eastern countries or of the followers of the Asian religions. *Food for the Gods* takes us on a journey of most of the mainstream, and some less well-known, religions' attitudes towards animals, filling an important gap existing hitherto in the animal rights literature.

The religions covered by Berry are Jainism, Hinduism, Buddhism, Islam, Judaism, and Christianity. Sikhism, Zoroastrianism, the Shinto, the Bahai faith and the Bishnoi sect are conspicuous by their absence. The format of the book is an 'essay' and a 'conversation' for each religion. The essays, by Rynn Berry himself, are based upon his readings on each religion, and the 'conversations' are verbatim reports of his interviews with representatives of the various religions. These representatives are in some cases religious heads and in others ordinary but learned individuals. The value of this book is that it educates the reader in the stand taken by all the religions—including her/his own—in regard to their view of animal life. Readers would be tempted to judge Berry's treatment of their own religions. To take the liberty myself with regard to the Hindu faith, my only comment is that the choice of Berry's interviewee for the Hindu faith could have been more appropriate than an American convert to the non-mainstream branch of

Hinduism, the Hare Krishna Hare Rama followers. Without putting down Steve Rosen's learned opinions on his adopted faith, one does feel that an Indian scholar from one of the various muths or from the Chinmaya Mission would have been a more suitable candidate to comment upon Hindu tenets.

A recurring theme in the book is the linkage that Berry seeks to establish between vegetarianism and the notion of reincarnation. Another recurring point is the relation of animal sacrifice to the practice of meat-eating. To Indians, who are only too painfully aware of the ghastly blood-letting that happens in the Kali temples across the country, it comes as a revelation to learn that animal sacrifice was prevalent in the West too, indeed was the precursors of the rampant non-vegetarianism of the industrialised world.

The reader gets to know of an obscure branch of Christianity called *The Order of the Holy Cross*. She learns that this is the only church in the world which comments at length on the issue of what our treatment of animals should be, and which takes the unheard-of step (for a non-Asian religion) of explicitly and unconditionally requiring vegetarianism of its followers.

The chapter on Jainism—on of the very few religions in the world which imposes the vegetarian commandment (so do the Bishnois) on its followers unabashedly and unconditionally—rightfully finds its place at the head of the book. It is reassuring to find in this publication that the interviewees are not only aware but deeply appreciative and admiring of the Jain religion. Quite a number of recent studies and documentary material—like John Robbins' *Diet for a New America*—have astonishingly completely ignored India's thriving vegetarian population, putting forward the far-eastern countries, instead, as models of the vegetarian habit. This lack of exposure to India by scholars interviewed for other texts is balanced by the following, maybe

overgenerous and now certainly inapplicable, comment on India by Philip Kapleau: "On a pilgrimage to India many years ago, I marvelled at how few butcher shops and liquor stores one saw. India is a vegetarian's delight." The number of butcher stores and the ubiquitous sight of carcasses hanging from hooks and hens cramped in cages outside 'Chicken dressing centers' in each and every city, town, and village of India today certainly would not attract this comment from anyone any longer. The first line of the second paragraph of the Introduction (page 1) however, would attract indignation from many a Jain: "These 'vegetarian' religions (referring to Buddhism, Hinduism, Taoism, and Jainism)—the quotation marks are necessary because these faiths encourage but they do not require their followers to practice vegetarianism all have established branches in the West." Given Berry's otherwise consistently appreciative appraisal of the Jain faith, this seems almost like a typographical error.

One reads with great surprise of the stubborn opposition put up historically by the Christian

faith to conversion to vegetarianism, and realises the genesis of the habit among people of this community in India, of eating meat at literally every meal. One is also touched by the conviction among the Christian vegetarians that 'the Master' could not have condoned butchery. It is also encouraging to learn of the bold stance taken by many from the Christian community in not toeing the traditional line. In the other religions born in the Middle East, fidelity to scripture seems to have a stronger hold upon the individual's decision-making. But contrarily, it takes an convert from an non-confirmist (to the vegetarian ethic) community like Dr. Robert Kole of the Jewish community to show the established vegetarians of India where they might be going wrong in their principles of nutrition as regards cooked food and items like milk.

Let me leave the reader with the following excerpts from the book, to give a taste of Berry's observations, and to encourage them to read the book in full:

To get a better understanding of the "vegetarian religions," we ought to take a look at some of the other traits they share. In the course of writing this book, I have identified ten salient features. The first hallmark of these religions is their place of origin: India...The second...is a belief in the sanctity of all life...The...third...is their use of a substitute for animal flesh...The belief in reincarnation is the fourth...The fifth...is a belief in the doctrine of karma...A sixth...is their cyclical view of time...Their inclusiveness and tolerance towards other faiths is the seventh...The eighth...is that they have attached to them a set of physical and techniques for psychological achieving ecstasy...They discourage turning animals into pets: this is the ninth...The tenth...is the manner in which the followers of these faiths convey their food to their mouth. Followers of ahimsa-based religions tend to use chopsticks and fingers; Westerners, on the other hand, use barbaric instruments of the knife and the fork, which can easily be turned into weapons(!)

Read an interesting book recently on the subject of animals? Share your opinion of it with readers of Compassionate Friend by sending us a review of the book. We would be happy to publish it in this column.

Ranjit Konkar

Attention, Mumbai Members

Many of you call or write to us expressing your desire to actively contribute to the cause of animal rights that **BWC** stands for. As you know, we are distributed all over India and for that reason, we have designated Centres in various cities to coordinate our members' activities. To start a process of getting to know fellow **BWC** members in our own cities and to plan local activities jointly in our respective areas, we are asking our Centres to arrange gatherings of members in their cities periodically for the purpose. To start with, we hereby call a meeting of our members in Bombay. The date planned for this meeting is 14th May 2000. Our Mumbai members are requested to contact Hiren Kara on 204 1942 or Ranjit Konkar on 577 8623 to determine the venue of the meeting. As part of the meeting we would screen our video, *Beauty Without Cruelty*. Convenient times, venues, and the agendas for future meetings in Bombay would also be decided. Since this is meant to be an introductory gathering, it is hoped that the maximum number of people attend and make the gathering fruitful. Keep an eye open for such meeting notices for other cities in our future editions of *Compassionate Friend*.

Video on Vegetarianism

Those of you who have watched *Beauty Without Cruelty* would have realised how powerful it is in its educational and reform impact. It raised both awareness and consciousness by its footage and its gripping script. However, one complaint that many might have about the film is that it does not deal at all with the single-largest cause of animal-killing today, which is their slaughter for our food. The complaint would not be without merit and it is in recognition of that shortcoming that we now embark upon the production of a new documentary film on the topic of vegetarianism. We plan to cover all aspects of the topic, from morality/ethics to economics, health, and environment. Interviews with nutrition and health experts, doctors, religious heads, butchers, and the public would let the viewer know what the views of a cross-section of the public on this topic are. Similarly, actual footage of treatment of animals for food is expected to open the eyes of those who have—fortunately—not had the opportunity of watching an innocent, defenceless animal suffer for the sake of our palates. The script for the film is under preparation.

A 'Ready-Reckoner' for A Vegetarian Lifestyle

Based on the overwhelming response we got to our publication *A Vegetarian Lifestyle*, we are planning to come out with a ready-reckoner based on the book, which would encapsulate all the relevant points contained in the book that would be used most frequently by people. Prominently, this would be product information that is listed at the back of each chapter. We plan to enhance it by (a) specifying the issue that causes any particular item to be listed, (b) sorting the lists according to multiple criteria, (c) information on testing as well as ingredients, (d) use of pictures as well as text, *etc.*

Literature in Regional Languages

We wish to bring out all our literature in all the popular languages of India. We have made a start on this by translating some of the leaflets into Hindi. Based upon the response we get from you on the information updation we have undertaken, we will prioritise other languages. So be sure to fill in all the information on the membership updation forms.

New brochure for Beauty Without Cruelty

Watch out for this in your next magazine packet. We are coming out with a comprehensive brochure for the organisation that talks about our history, our achievements, our goals, how we feel people can contribute, *etc.* The brochure would also contain a tear-out form for new memberships, volunteering, and donations. You can use it to spread the word about our organisation to people you meet.

Important: membership information

Readers,

We want to use this issue of *Compassionate Friend* to update and upgrade our information on all of our members. There are two reasons for wanting to do so: (i) just a periodic check of current addresses and contact data to include new means of contact like e-mail and mobile phone and pager numbers, which weren't present before, and (ii) to get information on your background and interests and resources to plan for a new role for our members in the new millennium. Let us explain these efforts here:

Updating information: We are happy to let you know that we are in the process of transferring our member information from manual entries in a ledger to a computerized database and would like to use the opportunity to add information on you that would be useful to have. In addition to allowing our day-to-day work to proceed more efficiently, with quick information retrieval and entry, automatic—and therefore timely—renewal reminders, prevention of duplicate postings or no postings, it would also allow us to expanding the scope of our operations, the reach of our messages. For example, we are now planning to print our literature in languages other than English also. But owing to limited resources, we would not be able to print in all the languages we would like to. To help us in making a decision on which other languages to expand to, we would like to know from you what your preference of language is as far as receiving printed material like leaflets and books is concerned.

Upgrading of information: BWC, as an educational, charitable organisation, has defined its role as awareness-raising in regard to animal products, getting animal-rights based legislation passed, and campaigning on social or commercial issues like animal sacrifices, circuses, animal farming. The focus has largely been on the former two (educational awareness-raising and legislative efforts) and the efforts for them have, for logistical reasons, needed to be centralized rather than dispersed. In the meantime, the ranks of our members have now swelled to a large number: almost 6500. To allow us to grow more and to expand the range and depth of our activities, we would now like to utilize our membership base in executing projects. It will let us achieve much more than before, when our BWC office in Pune would do the bulk of the work described in our quarterly magazine. We would now like to involve you in our work, in fact are thinking of a formal means of requiring your contribution of effort and time as part of our membership so that we can proudly point to a longer list of achievements, and state that it was possible only because of the efforts of our members.

We therefore request that you fill out the new Membership/Volunteers form and mail it back to us. The membership form will let us know bio-data and contact information pertaining to you, and the volunteer form will let us know where you would like your contribution to the organisation to lie. ■

For Your Information

We are in the process of restructuring at the Pune offices
Due to this please note that our mailing address will now only be:

Beauty Without Cruelty
4 Prince of Wales' Drive, Wanowrie, Pune 411 040

We also have new e-mail addresses which are:
info@bwcindia.org and bwc@vsnl.com

Our website address is www.bwcindia.org

Please make sure to note these changes

14.8.1999

Respected Madam,

I am very happy to inform you, after reading the book "A Vegetarian Lifestyle," ...I give up to take milk foods also and entered the divine vegan world...I tried to give up milk foods four years back, but I failed to continue it...But the book has given me much morale and responsibility to give up lacto-vegetarianism also...I am (now) taking care in all these things. I find that I too using jean pants picking up the leather patches. I will try to purchase patchless pants.

I feel sad that this book has no foreword from any Buddhist monk, as the Buddha preached ahimsa greatly and taken it as first precept in panchsheela.

I would like to translate the entire book into Telugu.

Yours faithfully,

D. Nataraj

Sep 10 1999

Dear Sir

We are really pleased to inform you that the book "A Vegetarian Lifestyle" is among the most useful and nicely put together guides for vegans like us and hundreds of others who are trying to live compassionate life.

We have been vegans for last three years and have been able to convince three of our family members to adopt vegan lifestyle.

You early response will help some vegans to be stronger vegans and help others to adopt the most compassionate lifestyle.

Sincerely,

Rajnikant Mody

17/8/99

आपने भेजी हुई किताब हमें मिली। इस किताब के लिये जितनी भी अभिनन्दन किया जाए कम है। इस किताब का मोल नहीं। आशा, राजेश, पल्लवी, दिलिप और इस किताब को बनाने में मदद करने वाले सभी को हमारी हार्दिक शुभकामनाएं।

आपकी सेहाभिलाशी

अंडकोकेट उपा भेदा

13 / 10 / 99

Dear Madam,

I'm very thankful to you for sending me a copy of "Vegetarian Lifestyle." The book is very informative...please tell me that the companies which are mentioned in the book are manufacturing vegetarian products or non-vegetarian products or both.

...

Yours sincerely

Dharmesh M. Solanki

Our response to Mr. Solanki's question: It is not necessary that companies mentioned in the book manufacture only vegetarian products. We have only listed vegetarian products, not vegetarian companies. The companies listed might be making a mix of products, vegetarian and non-vegetarian. We appreciate your concern in this regard. That is not to say, however, that all these companies have some or the other non-vegetarian product. In fact, we are sure that many companies especially those of Jain/Vaishnav/Marwari/Brahmin ownership would not enter into any non-vegetarian business. It is just that that has not been the object of our study. Also to note is that many companies use non-vegetarian products without knowing or intending to.

23 December 99

Respected Sir/Madam,

I am writing this letter to thank you for sending me a calendar that will always remind me that maybe I owe my very existence to some poor and helpless creature who must have been tortured and finally killed so that his body could be of some use to me. Had God realised what he was doing by creating humans, then I doubt we all would have been here.

...

I was scared that if left alone on an island where I wouldn't get any food I would be well prepared to eat leaves coz I couldn't even in my wildest dreams imagine killing an animal and eating it too.

...

Sincerely yours

Tejal

Do write to us:
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Wanowrie, Pune 411 040,
INDIA



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