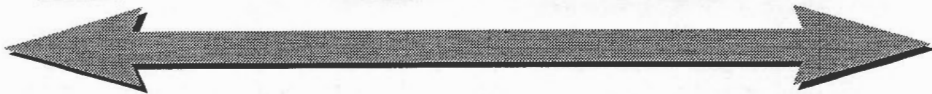


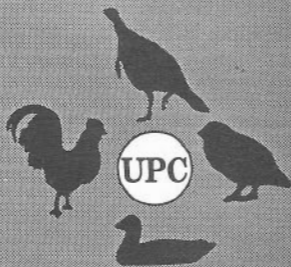
Poultry Press

THE ROOSTER PULL



*Promoting the
compassionate and
respectful treatment
of domestic fowl.*

Editor: Karen Davis



United Poultry Concerns
P.O. Box 59367, Potomac,
Maryland, 20859
(301) 948-2406

New Mexico Dept of Tourism Announces Removal of Listings of Indian Pueblo Feast Days Featuring Rooster Pulls

Our protest against the New Mexico "rooster pull" hit the headlines the week of May 8 in **The Santa Fe New Mexican**, the **Albuquerque Journal**, and the Associated Press. A "rooster pull" is a dismemberment ritual conducted by certain Native American pueblos (villages) in New Mexico in which contestants tear live roosters apart before spectators. Here is a coverage update.

Santa Fe New Mexican: "A deluge of letters and telephone calls to the state Department of Tourism has persuaded the department to remove listings of feast day rooster pulls at three Indian pueblos from future editions of the state vacation guide. 'I empathize with a family showing up and not knowing what a rooster pull is,' John Garcia, the state tourism secretary, said Monday." He said, "We're pulling the listing from future issues of our Vacation Guide because it's not something we want tourists to see."

"Rooster pulls formerly were common in Northern New Mexico, according to State Historian Robert Torrez. Torrez said he's never seen one but that his grandfather told him of participating in rooster pull competitions in the 1920s and 1930s. 'From what I've read, there wasn't much left of the rooster by the time it was over,' Torrez said.

"In a rooster pull, a live rooster is buried in loose dirt up to its [sic] head.

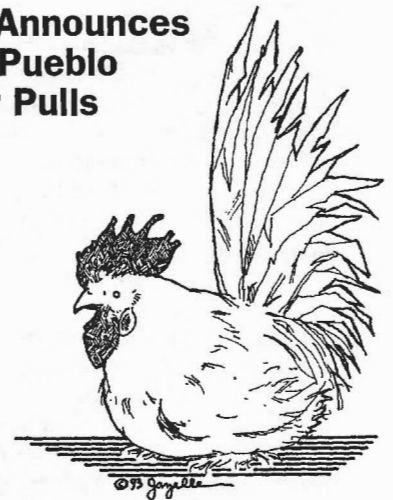


Illustration by Jazelle Lieske

Horsemen then ride by and, leaning down from the back of the horse, attempt to grab the rooster. Torrez said that it was his understanding that once a rider gets the rooster, other participants try to pull the bird away. The idea is to keep the horseman with the rooster from crossing a finish line with the bird in hand.

"Part of it is whacking your opponent on the head with the rooster," Torrez said."

Albuquerque Journal: "Essentially the events lead to boys and young men—either on horseback or on foot—skirmishing over a live rooster. Sometimes the competition begins with a rooster buried to its [sic] neck or strung up with a rope. Participants then try to

Continued on page 2

grab the rooster, and the bird often is torn apart in the process.

"Jose Jojola, a member of Isleta Pueblo just south of Albuquerque, said rooster pulls conducted by the tribe resulted in broken bones for riders and horses and led to fights among competitors.

'You're riding at full speed sometimes.

There are a lot of horses out there. It could injure someone permanently or you may have to put a horse down.'

"Rooster pulls were introduced to New Mexico by the Spanish hundreds of years ago. The Spanish also introduced Roman Catholicism to the Indians, who have made rooster pulls part of their activities on feast days held to honor particular Catholic saints. At Acoma Pueblo, the dead rooster is considered a sacrifice to the saint being honored. The idea of abolishing the events is unacceptable, said Lloyd Felipe, pueblo secretary. 'It is a religious ceremony for us,' he said.

"Rooster pulls are popular for another reason, said a second member of Isleta Pueblo who spoke on condition of anonymity. 'When you're young, it's fun,' he said.

"So far, no pueblo has announced an end to its rooster pulls. But Acoma Pueblo officials said Wednesday that they would close the pueblo's rooster pulls to non-members because of the controversy.

"Felipe said there has been a general lack of understanding about the religious and cultural significance of rooster pulls. 'It would be like we are constantly trying to explain it,' if the events remained open to non-members, Felipe said." Elisabeth Jennings, Executive Director of Sangre de Cristo Animal Protection, Inc., replied in an op-ed to the **Albuquerque Journal**, 'I find it extremely disturbing that people like Lloyd Felipe, Acoma tribal secretary, say, 'We have no need to justify our religious and cultural foundations.'"

Cynically, Father Richard Olona, chancellor of the Archdiocese of Santa Fe, told the **Albuquerque Journal**

that while rooster pulls aren't a part of Catholicism, which believes "all God's creatures should be treated with respect and not

abused," he

added that "he is neutral on the rooster pulls, saying the object is not to torture the chickens. 'I would not consider it abuse in that context' of traditional celebration, Olona said."

Associated Press: "Karen Davis, founder of the animal rights group United Poultry Concerns of Potomac, Md, responded, 'To cite tradition and culture as an excuse for cruelty is ridiculous.'"

What Can I Do?

■ Please thank NM Tourism Secretary John Garcia for removing listings of Indian feast days featuring rooster pulls from future editions of the state vacation guide. Tell him, however, that until you have been assured that the rooster pull has been permanently banned in the New Mexico pueblos, you will not vacation in New Mexico. Contact: John Garcia, Dept. Secretary, Tourism Dept., 491 Old Santa Fe Trail, Santa Fe, NM 87503 (ph: 1-505-827-7400; fax: 1-505-827-7402).

■ Tell The All Indian Pueblo Counsel that until the rooster pull is permanently banned both publicly and behind closed doors, you will not support Native American organizations or visit the Pueblos or purchase Native American products and that you will inform the Native American organizations about your decision. Tell the counsel how disappointed you are in people whom you formerly respected. Contact: Chairman Harry Early, The All Indian Pueblo Counsel, 3939 San Pedro Drive NE, Albuquerque, NM 87110

(ph: 1-505-881-1992; fax: 1-505-883-7682).

■ Urge your Native American friends and relatives to demand an end to the rooster pull. If you are of Native

American descent, stress this fact in your

protest to the media, the tourism department, and the Pueblo Counsel.

■ Order the VHS video, **Fiestas of Blood**, produced by Fight Against Animal Cruelty in Europe. It shows roosters being hung on clotheslines and beaten to death and chickens having their heads pulled off by galloping horsemen to cheering crowds in Spain. Air it on your local cable and public access stations so that people can see what kind of a "celebration" the "rooster pull" really is. Order from United Poultry Concerns. \$20.

Summit for the Animals Condemns Rooster Pull

At the annual Summit for the Animals, April 6-8, 1995, the Summit, which is the national convention of organizational leaders of the animal advocacy movement in the U.S., comprising millions of members throughout the country, formed a unanimous consensus that, until the "rooster pull" has been officially banned, New Mexico will be excluded from consideration as a future meeting site for the Summit. Summit participants will encourage their members not to visit New Mexico. In a declaration sent to The All Indian Pueblo Counsel and the NM Tourism Department in April, the Summit noted that its annual meeting was held in Albuquerque in 1993, and that participants will add New Mexico to the list of most popular states for the annual Summit meeting as soon as the "rooster pull" has been consigned to the annals of history where it belongs.

If only I were a writer that could evoke imagery that would seat you on this side of my eyes. I had been to town for supplies. Before I even turned the ignition off, my husband, Louis, stepped out the door and was beside my truck. "Do you want to save some chickens?" he said. "Because I've been out there. They've already started killing and there's only about four hundred left."

We set out. Louis told me that earlier in the week the egg plant had pulled 300,000 chickens to be trucked to slaughter at the Tyson plant in Arkansas. During the pull many hens escaped their battery cages, or were loosed. Hurried hands pulling them three or four to a hand had lost the grip on many.

We watched vigilantly to be certain we did not pass the road we were to turn on to get to the plant. We found it. As we drew near the first house (there are about 18), I could see the light of two flashlights. Louis rolled the window down, "Where's _____ [our informant]?" A voice yelled back, "He's in the fourth house down." We had let him think we loved eggs and chickens. He figured, what the heck, the chickens were just going to be trashed.

We found _____. Without words we simply set to work. Louis asked me to move our truck to the end of the building we were working while he began the search. I rushed through the dark building as quietly as possible. I did not want to alarm the hens. I hurriedly started the truck and headed for the other side of the plant. Most of the buildings I passed gave evidence of death. The ones with open doors showed some scattering of dead hens. As I rounded the corner I saw a larger pile and the next corner astounded me. A dump truck piled as high as would allow without pouring bodies over the sides stood readied to deliver the multi-thousands of hens to what Louis was told was a dog food company (the destination is not given to protect our ongoing investigation).

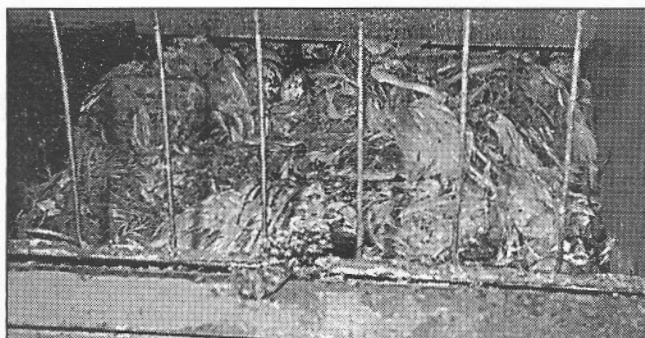
Back with Louis, I transferred hens he was reaching on the tops of the cages to our truck. Then I started a search of the floors and pits, and we separated. The first hens I found had huddled together in a section of the wall that protruded to accommodate electrical equipment. I feared hurting their legs, but if I did not carry them two to each hand I would lose one or more of them. I left my flashlight so that I could rush them to the back of my camper-covered pick-up. The building seemed a mile long. I rushed back to search for more. Again I found a group of four hens, only this time one panicked as I picked up her neighbor, and she ran into the pit. I could not save her. I would not see her again. I would only lie awake that night knowing that her scream would fall on uncaring ears as she struggled to escape her death. I tell myself it just goes that way, you're not responsible for not having saved her, but it doesn't matter. It's not about ego, not because I enjoy beating myself up, but simply because she could have been saved, she will always be a reflection in my mind.

Now we were working the pits. Almost beyond my reach hens stood as if not breathing to avoid being noticed. Nearly featherless and covered in excrement, each precious creature I could reach I pulled to my side. I whispered words that at least comforted me, "We're here, we're going to save you. Don't be afraid, little angel."

RESCUING "LAYERS"

By Doll Stanley-Branscum

Grenada, Mississippi ■ March 1995



"Egg-laying" Hens by Dave Crawford
Boulder Valley Poultry Farms 1994
Courtesy of Rocky Mt. Animal Defense

Somehow I felt we had just arrived and that we would be there all night if need be, when Louis approached and said we must leave in order to save the chickens we already had in the truck. They were panicking and it was clear they would suffocate each other if we did not soon move them to where they could be spread out and calmed.

As I turned to be witness to the brutal death of another hen I dared not spare myself her struggle. While Louis and I had removed birds to our truck, the workers continued their methodical and callous extermination. This bird had her head wrenched to her right side between the thumb and index finger of _____ as he held her body with his other hand. She screamed and he tossed her still writhing body to the edge of the pile he was mounting at the east end of the building. As he pulled another hen from the pit I rushed forward and took her from his hands. I knew we would lose the other hens if we did not leave and that at that point I had crossed the line in _____'s mind from simple gatherer to subtle accuser.

I hurried to the truck and once inside focused on saving the hens who still fluttered and voiced their fear. When we arrived home, we backed the truck up to our fenced-in hen house. I passed the hens gently to Louis and he laid them on the ground; the ground they had never before touched. Counting as I passed the hens along, I finally gloated, "78! we saved 78."

Continued on page 4

I didn't speak my heart, a heart laden with sorrow for the hens left behind. I was so grateful to have a husband who would act as Louis had. It was unfair to bemoan what we could not achieve. Understandably, abuses I suffered as a child were mirrored in my feelings of hopelessness for the hens who were left behind. There would be no back-up, no calvary. They would die unmercifully, pulled from the dark waste pits they had sought for safety.

Humane Slaughter Act, what a joke. Necessary evil, there is NO SUCH THING. There is simply a social code that insures that the public not see or hear of "the unpleasant side of business" and that images of happy spokeschickens appear in every arena of advertising. Try to ask a TV station that regularly transmits violence to air a documentary on what really is going on down on the farm. It won't happen.

UPDATE: March 29, 1995

It will be a week today since we rescued 78 "spent laying" hens. Yesterday one of the hens lay down by the water provided for her and relaxed her wings. I prepared a small animal taxi with soft bedding, attached a container with food and water, and placed her in the warm utility building which is home to our small rescued animals. I stroked her and tried to warm her comb and feet. Then I left her to the calm she needed. This morning I found her dead.

I grieved, and wanted to share my grief; but I didn't. I did not want to hear, "She's better off now. She won't suffer

anymore." While we say these things to console ourselves, and it is true she is not suffering, she lived a miserable life and she died a miserable death. She was cold and covered with excrement when we found her in the waste pit beneath the battery cages. Her body temperature had dropped and she had not recovered.

The six days she had in the fresh air and sun were not days spent flexing her feet and stretching her wings. These days were likely hazy. Yes, she was warm, food was available to her and she ate and drank, but she died last night after a very, very long short life of suffering. And It's Not Okay. May she burn in the forefront of our minds; may we resolve to expose her life and death.

Written immediately following the burial.

Doll Stanley Branscum is coordinator of the Mid-South Office of In Defense of Animals, Route 1, Box 122A, Grenada, MS 38901. Ph: 601/237-4382.

What Can I Do?

- Purchase and eat egg-free products only. So-called "free-range" hens are treated just as harshly as battery-caged hens when the commercial laying period is over. The male chicks are trashed at birth. Egg production is not humane.
- Order **Raw Footage, Raw Pain: Inside a Battery Hen Operation** by Rocky Mountain Animal Defense. This powerful 12-min. video takes you inside Boulder Valley Poultry Farms in CO. Order from UPC. \$18.

Great New Egg-Replacer from the PlumLife Company

Just Like Shortenin' is a delicious, healthy, fat-free replacement for oil, butter, margarine, and eggs in baking brownies, cookies, cakes or muffins. A rich puree made from dried plums, apples, and water, it comes in an 18-oz. jar, available at Fresh Fields and other progressive food stores. In response to UPC's request for all-vegetarian recipes, PlumLife sent several delicious recipes created by Jennie Collura and Muriel Golde of the North American Vegetarian Society. PlumLife rep. Lee-Ann Murphy wrote to UPC, "I am only too happy to be able to contribute to your newsletter and your quest to promote a non-poultry, vegetarian lifestyle." Please urge your local food store to carry *Just Like Shortenin'* if they don't already. Contact PlumLife at 15 Orchard Park, Suite 15, Madison, CT 06443 (ph: 203-245-5993; fax: 203-245-7893).

Sweet Potato Two-Tone Cake

Makes 1 10-inch tube cake

Preheat 350 degree oven

2 3/4 C pastry flour
1 C sweetener
2 tsp baking powder
2 tsp baking soda
1 1/2 tsp cinnamon
3/4 tsp ground ginger
1/4 tsp ground cloves
1/4 tsp ground nutmeg
1/2 tsp salt
1/2 C chopped walnuts or pecans, optional

2 C mashed cooked dark-orange sweet potatoes

(OR 2 C cooked or canned pumpkin)

2 tsp vanilla extract
2 tsp white vinegar
3/4 C *Just Like Shortenin'*
1/4 C vegetable oil

8-12 TB water if needed, to achieve a smooth, thick batter
1/4 C cocoa powder

Combine dry ingredients, except cocoa. Combine wet ingredients, except water. Mix two mixtures

together just until a thick smooth batter forms. Don't over mix. Add water, a few tablespoons at a time, if needed. Spoon a little less than half the mixture into the bottom of a prepared 10-inch tube or Bundt pan. Add cocoa to remaining portion of batter. Mix. Spread over top of batter in the tube or Bundt pan. With a knife, cut through the two layers to swirl slightly. Bake in a preheated 350 degree oven for 1-1 1/4 hours or until sides have shrunk away from pan, the top is springy, and tester comes out dry. Let cool 10 minutes. Then remove to cooling rack. Then Eat!

Fifth Annual Spring Mourning Vigil for Chickens was a Big Success



Photo courtesy of Suzanne Zbailey, Potomac Almanac

Kristel Brodsky of Bethesda, Shari Kalina of Kensington, Charlotte Sullivan of Annapolis, and Franklin Wade of Silver Spring demonstrate against eating poultry.

On Saturday, May 6, United Poultry Concerns held our Fifth Annual Spring Mourning Vigil for Chickens in downtown Bethesda MD in front of Boston Chicken and Chicken Out rotisserie restaurants. More than 60 participants from MD, VA, DC, DE, and PA held colorful posters, passed out delicious food samples, and talked with passersby.

The Vigil received good news coverage with informative articles appearing in the **Bethesda Gazette**, **Potomac Almanac**, and **Montgomery Journal**. UPC president, Karen Davis was interviewed on **KFWB-AM All News Radio** in Los Angeles and had two guest appearances, one before and one after the Vigil, on the Rita Foley show, a discussion program on

WMAL-AM Radio in Washington. Callers wanted to know more about what is wrong with eating chickens. Davis answered this best in an article that appeared in the **Bethesda Gazette** on May 10. "I got to be around living chickens, to see how absolutely charming their dust baths are. I didn't realize how lovely they are. They speak to you and let you know what they want. When I walk out the door, they all come running up. Often they will troop behind me. They will sit with you. They are very companionable."

United Poultry Concerns is grateful to everyone who helped make this year's Vigil a success including Farm Animal Reform Movement, Friends of Animals, and PETA for providing active assistance. A special thanks to

Gregg Ayers of Altoona, PA for bringing a generator for our video and to Lynn Halpern and Dave Welch of Frederick, MD for indispensable all-around support. UPC is grateful to Barbara Stagno and the Animal Welfare Alliance in New York and to Jack Norris and Vegan Outreach in Tucson, AZ for holding local Vigils for Chickens which enabled our message to reach many more people. Please plan now to hold a Spring Mourning Vigil for Chickens in 1996 in your area. UPC will provide hand-out literature and sample press releases to grassroots organizations. Donations are gratefully received to help with printing & mailing. Materials are available for tabling and demonstrations the year round. Please call us.

The annual Summit for the Animals, April 6-8, 1995, which is the national convention of organizational leaders of the animal protection movement in the U.S., adopted a Resolution presented by In Defense of Animals and Psychologists for the Ethical

name or species are other examples of ways to replace 'it' with non-exploitive words. In the same spirit, we agree that the terms 'zoo animals,' 'farm animals' and 'laboratory animals' will be replaced with other terms, such as animals in zoos, animals on farms and animals in labora-

organizational functions, including fundraisers, and to encourage and help our companion organizations to serve only vegan meals at their functions, thereby showing the strong and creditable leadership which speeds public acceptance of progressive social attitudes and customs."

1995 Summit for the Animals Resolutions on the Ethics of Language and Diet

Treatment of Animals to "use language that enhances the social and moral status of animals from objects or things to individuals with needs and interests of their own. We will strive to no longer refer to people who adopt or care for animals as 'owners,' but rather 'guardians,' 'caretakers,' 'caregivers,' or other language which does not support the notion of animals as property or things. We will further strive to refer to individuals of other species in non-exploitive terms such as 'he' or 'she' instead of 'it,' and 'who' or 'whom' instead of 'that' or 'which.' Use of the animal's given

name or species are other examples of ways to replace 'it' with non-exploitive words. In the same spirit, we agree that the terms 'zoo animals,' 'farm animals' and 'laboratory animals' will be replaced with other terms, such as animals in zoos, animals on farms and animals in labora-

tories. We agree to incorporate, whenever possible, this change in language within all our publications, forms, literature, writings and verbal communications, and to encourage others to do the same." The Summit also passed a Resolution presented by United Poultry Concerns, Farm Sanctuary, and the Association of Veterinarians for Animal Rights that the Summit "Adopt an Ethically Consistent Policy of Veganism as a Necessary and Practical Part of the Animal Advocacy Movement." The Summit resolved "to adopt a vegan meal policy for our

The Resolution argued that a movement that affirms a philosophy of animal protection, animal rights, antispeciesism, anticruelty, equal justice, and peace cannot consistently advance these ideals and goals while buying, serving, and eating dead animals and other animal products. The presence of animal products on the tables at advocacy conferences, fundraisers, and other "humane" functions mocks our profession and raises the depressing question of how we can logically urge or expect government, industry, and the general public to alter their outlook and habits when we ourselves cling to entrenched habits and excuses that perpetuate the cruelty and disrespect for life which these products embody.

Please Renew Your Membership Today

We NEED Your Strong and Continuing Financial Support

☐ New Membership \$20 ☐ 1995 Membership Renewal \$20

☐ Additional Tax-deductible Contribution:

\$20 ☐ \$35 ☐ \$50 ☐ \$100 ☐ \$500 ☐

☐ Other \$ _____

United Poultry Concerns, Inc.
P.O. Box 59367
Potomac, Maryland 20859

A Lasting Gift for the Birds

What Can I Do?

- If you belong to an animal protection organization that is still serving animal products at the table, urge the group to adopt an ethically consistent meal plan. Contact United Poultry Concerns for assistance including our all-vegetarian cookbook, **Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri**. \$11.95.
- Make sure that your group's language reflects the reality of animals' lives and dignity by referring to them properly as "he" and "she," "who" and "whom."

At this so-called family event, terrified birds are forced to race with people on their backs, or hooked to chariots holding people. Quite often they trip or collapse from sheer exhaustion. Many are injured or even killed. This year the festival has added a new atrocity. They will be serving ostrich meat. Imagine the horror of being forced to run under a tremendous weight while smelling the burning flesh of your family.

On March 12, 1995, activists from Arizona People for Animal Rights (APAR) made history when over 35 members staged the nation's first-ever protest against the brutal ostrich industry at the Ostrich Festival in Chandler, AZ—site of infamous chariot races, in which the terrified birds are forced to pull a chariot at breakneck speed in a cramped area.

Hundreds of festivalgoers learned of the hidden cruelties of the industry as dozens of APAR activists, signs and leaflets in hand, entered the festival grounds and passed out over a thousand pieces of literature, while inside the racing arena 3 particularly noisy activists were busy giving festival organizers a headache as they handcuffed themselves to the announcer's podium, unfurled a pro-animal banner, and chanting, "There's No Excuse For Animal Abuse!" refused to leave the arena—stopping the ostrich races!

Over 5,000 people watched as angry festival organizers, failing in their attempts to forcefully eject the handcuffed activists, turned to local police, who arrested the three on disorderly conduct charges and transported them to jail, where they were released 8 hours later after posting \$250.00 bond each.

With exposure in over 21 different media outlets, the protest against animal cruelty was big news in the normally sleepy city of Chandler. The action received attention from all the major TV stations, newspapers and radio shows in the area—attention the Ostrich Festival would like to forget. Don't let them forget! Please write the festival organizers and tell them to stop exploiting ostriches.

Contact: **Steve Vriec, Chandler Chamber of Commerce, 218 N. Arizona Ave, Chandler, AZ 85224 (ph: 602-963-4571).** Joyce DePalma is president of APAR (745 N. Gilbert Rd, Suite 124-184, Gilbert AZ 85234.

Arizona People for Animal Rights Arrested for Ostriches

First protest of the ostrich industry in the nation

By Joyce DePalma

ph: 602-813-2727).

A follow-up op-ed article by Roberta S. Wright in the **Mesa Tribune** said, "Newspaper articles and opinions were very positive regarding the use of ostriches for entertainment and food; [however] any picture that does not include the human side of owning these birds, the side that is base, self-serving, greedy, cruel and completely indifferent to suffering, is terribly incomplete. And yet, that is where the real story is."

Cloverdale, CA (rural area near Santa Rosa) 22 Protesters from Vegan Action, Sonoma People for Animal Rights, In Defense of Animals, and Farm Sanctuary formed a very visible presence at the Great Western Emu & Ostrich Expo on April 8, 1995. Prompted by United Poultry Concerns and organized by Leor Jacobi of Vegan Action, the protest included vivid signs and a Farm Sanctuary banner, "Keep Ostriches And Emus Free." Protesters handed out UPC's new brochure on ostriches & emus, "Nowhere To Hide." Responding to an emu exploiter's "We use the meat, leather, eggs, feathers, the whole animal much like the buffaloes in the earlier days," Jacobi was quoted in **The Press Democrat**, "Americans don't need another meat to eat."

What Can I Do?

- If you encounter news touting the ostrich-emu industry, write a protest letter to the editor or program director. Conduct a protest demonstration if an ostrich-emu convention is being held in your area. Oppose any bills that seek to promote ostrich-emu production in your state. Do not buy an ostrich feather-duster or anything made of ostrich or emu flesh, feathers, oil (which may be

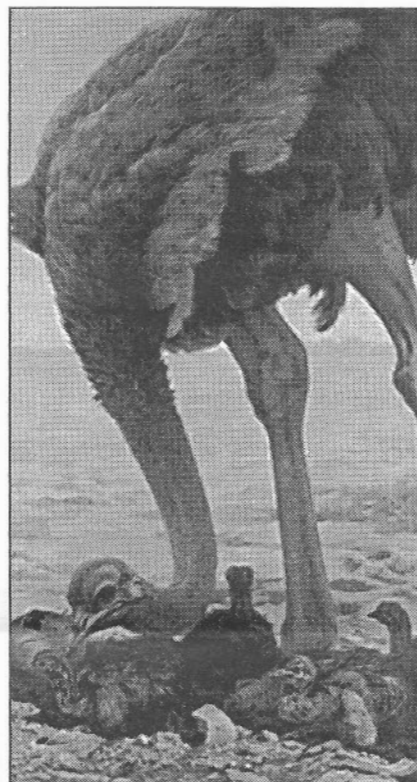


Photo of painting, courtesy John Seerey-Lester

"On one occasion I saw and sketched a female tending her hatchlings. The young will get careful attention from both male and female adults before they develop the necessary independence to be on the move with the family group."

John Seerey-Lester
Artist, "The Hatchlings"

listed in skin-care products as "kalays"), or "hyde." Explain to stores that may sell these items why the item is unacceptable and give them a copy of the UPC information brochure, "Nowhere To Hide." Order 20 for \$4.

To order prints of "The Hatchlings," call 1-800-699-9693.

Deming Duck Race in the Dumps

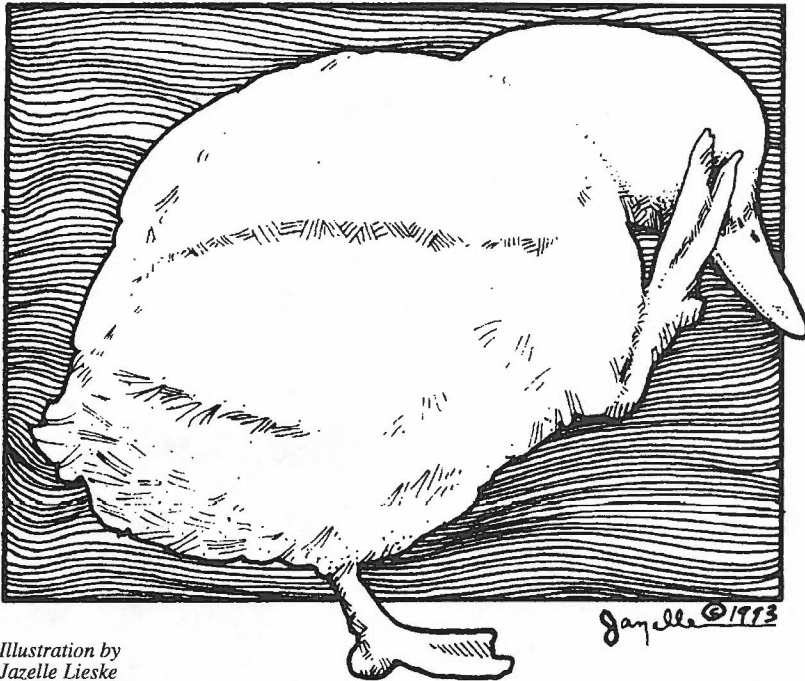


Illustration by
Jazelle Lieske

For the past 13 years, the Deming, NM Chamber of Commerce has sponsored a duck race in August in which ducks dressed in costumes are prodded into racing down a 17-ft. track in the desert heat. Reported abuses range from the use of cattle prods to train the ducks to the dumping of injured ducks when the races are over. A February 1995 item in the **Deming Headlight** noted, "Attendance was down several thousand people last year," causing the price of admission to be dropped from \$5 to \$1 per person.

Please urge the Chamber of Commerce to dump the duck race in favor of something fresh that will attract people and raise money without using ducks or other animals as a gimmick. There is still time before August!

Contact: Linda Stevens, Deming Chamber of Commerce, P.O. Box 88031, Deming, NM 88030 (ph: 1-800-848-4955; fax: 1-505-546-9569).

A LEGACY OF COMPASSION

Have you thought about remembering United Poultry Concerns through a provision in your will?

Please consider an enduring gift on behalf of the birds.

A legal bequest may be worded as follows:

*I give, devise and bequeath to
United Poultry Concerns, Inc., a not-for-profit corporation
located in the state of Maryland, the sum of \$ _____
and/or (specifically designated property).*

We welcome inquiries.

United Poultry Concerns, Inc.
P.O. Box 59367
Potomac, Maryland 20859



*Taken from the videotape: a suffering, dying
hen at Boulder Valley Poultry Farms*

New!

**From United Poultry
Concerns**

**"Raw Footage,
Raw Pain"**

Powerful New Video Takes You
Inside a U.S. Battery Egg Farm

**The Cruel Price of Eggs
Exposed!**

Buy Now! Only \$18
Please send check or money order

A Boy, A Chicken and The Lion of Judah— How Ari Became a Vegetarian

By Roberta Kalechofsky

Micah Publications, Marblehead, MA, 1995
Softcover. Illustrations. 56 pages. \$8. Order from UPC
Reviewed by Karen Davis, PhD

"The problem had begun for him when he was about four and he had asked Ima where the chicken on his plate came from." His mother's answer—that it came from the live chickens in the barn—marks the beginning of a deep personal resistance movement for Ari, a nine year-old boy who lives in the Negev Highlands in Israel with his mother and father. Both parents are active conservationists who farm organically and work to protect the environment and wildlife, while showing no concern about the animals they eat. Ari wonders why his parents attend protest demonstrations to save the earth, yet never protest the cruel chicken house or the treatment of geese to make pate de foie gras. "His parents, he noticed, thought about many things, but not about these things."

Ari considers the different kinds of birds he knows. The chickens kept for meat and eggs smell bad, can't move, make "low moaning sounds," and stare through their cages with "gloomy eyes." In contrast, his beloved hen, Tk Tk, is clean, soft, independent, and loving. She often sits on the porch step with Ari making sweet sounds that "came from deep inside her breast, deep under her feathers, deep inside a well of animal happiness."

Finally, there are the millions of migratory birds—storks, pelicans, eagles, kestrels—whose ancient route across the Negev is threatened by the government's plan to build a radio station in the Arad Valley. These are the "birds in the air that people admired and wanted to protect." Ari wonders "why his parents felt so strongly about the birds of the air, and did not seem to care at all about the chickens in the cages."

Their answers are evasive and Ari suffers a "secret misery" which keeps him from being happy. His pain becomes a family matter when he starts washing his meat with water at the table before eating it, a compulsion which he scarcely understands, yet persists in doing even when his visiting Grandma Ellie from New York baits, badgers and belittles him about his "disgusting habit," and does everything she can to make him feel even worse than he already does about hurting his parents and being a weakling if he doesn't eat meat.

This story is about a boy's quest for moral independence, which his parents have encouraged without dreaming where their teachings might lead. Ari finds unexpected support from them, however, and even from his "henpecked" grandfather, but the most astonishing revelation is that his teacher, Ms. Greenblatt, is a vegetarian and that her brother Yossi, the famous soccer player, is a vegetarian! Ms. Greenblatt washes away Ari's fears so that he will no longer have to wash the blood out of his food and be defensive when taunted by his classmate, Yonatan, who thinks being big and being strong are the same.

When Ari tells Ms. Greenblatt that he informed his mother he did not want to eat meat (and his mother survived!), she praises him, "Good. So now you own your own stomach." This idea becomes for Ari "his personal truth."

Kalechofsky dedicated this book to her son, Hal, "Whose parents did not understand," and "to other parents who might also miss the clues." Ari's practice of washing his meat is based on her own son's childhood habit. Not until years later did she learn that her son always hated meat. Now a vegetarian herself, Kalechofsky sees washing the meat as a "purification ritual" in which one tries to wash every sign of blood from the meat so as not to feel there had ever been any life in it.

For Ari, it is dreadful to eat something that had once been a living, "frightened creature." His morality is rooted in his keen perceptions whereby he distinguishes between "the birds who were free and the birds who were not free."

He noticed that the birds who were free were always beautiful, their feathers were soft and silky and brilliant with color, their wings opened like fans as they mounted the air with confidence and song. He loved to watch the birds in the air. Their migration patterns were like paintings in the sky, moving pictures against the blue air as the birds jockeyed for their different places and lined up behind their leader, predetermined by the forces of sun and wind and light to make this journey. The journey was part of their being. A cage was a terrible thing.

This intelligently adventurous children's book is for ages 7-10, but it is really a book for all ages, especially our own.

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UPC is pleased to report that AmericanAirlines confirmed in a letter dated Feb. 23, 1995 that they expect to remove foie gras from their Duty Free catalog in June 1995. AmericanAirlines said, "Please feel free to share this information with your international membership."

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Contact: L.N. Fry, Staff Assistant,
Executive Office, AmericanAirlines,
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A HEART BEATS IN US THE SAME AS IN YOU

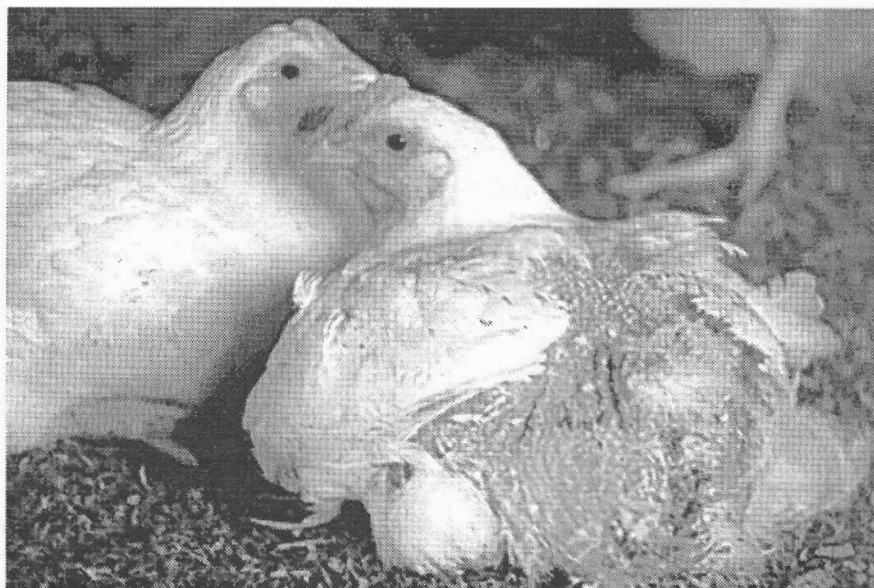


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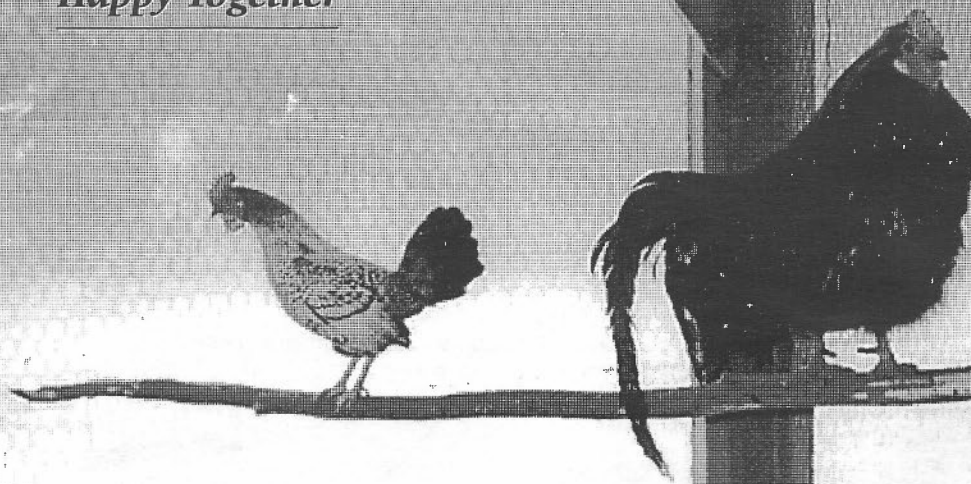
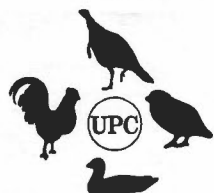


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The Rooster Pull

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a Big Success**

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78 Chickens Saved**

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