CHAPTER VIII

HUMANE EDUCATION

If the founding of animal welfare stations and animal hospitals is like the planting of healthy vegetation, and if the prosecution of cruelists is like the lopping off of the branches and twigs of a poisonous plant—similes often used by humanitarians—then humane education is a striking at the very root of that plant. If positive habits of kindness to animals can be implanted in children when they are young, they, as adults, will be the less likely to indulge in wanton cruelty. Moreover, as friends of animals, they will tend to spread further afield the doctrine of kindness. Hence, no small part of humane effort has been directed to this field.

During the last fifteen years there has been a growing movement to include humane education in school curricula, and to have it taught in an organized manner in the classroom. But before ever an attempt was made to bring the teaching of humaneness within school doors, there were societies and organizations already existing which were devoting their efforts to the training of children’s minds in the direction of kindness to animals. The American Humane Education Society is the oldest and most active of these.

The American Humane Education Society was founded by George T. Angell to work in cooperation with the Massachusetts S. P. C. A., and was incorporated in 1889 by a special act of the Massachusetts Legislature.1 In article

\[1\textit{American Humane Education Society, 1921 Annual Report, p. 21.}\]
2 of its constitution, it stated its object — "to carry Humane Education, in all possible ways, into American schools and homes." In a recent report, the Society has explained its function more amply: "It is an organized effort to promote 'Peace on Earth,' 'Kindness, Justice, and Mercy to Every Living Creature,' by carrying humane education into all our American schools and homes, aiding humane societies and founding Bands of Mercy over the whole American continent." 

By 1910 it had grown to be a nation-wide organization. It employed humane workers in several western and southern states to carry on humane work and to assist in the promotion of humane education. It had also representatives in several foreign countries, who headed movements for the formation of Bands of Mercy in those countries and facilitated the circulation of the Society's literature as translated into the languages of the countries. It published and distributed at cost or less a number of books which taught the lesson of humaneness. Of these the most important was Black Beauty, of which more than two and a half million copies had been circulated by 1910. The Strike at Shanes and Our Gold Mine at Hollyhurst came next in popularity. In addition to subscribers and members, its organ Our Dumb Animals went every month to editors of newspapers and magazines in America north of Mexico, to the presidents of all American universities and colleges, and to members of Congress.

During 1910 a press-bureau was established at Palo Alto, California, to disseminate humane news to the press of the western states. A humane bulletin board was placed at Leland Stanford University and encouragement given to the

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1 This constitution is quoted in full in McCrea, op. cit., pp. 218-220.
3 Cf. supra, p. 88.
study of antiscruelty subjects at the University. During this year the income of the Society was $31,656.83 and its expenses $26,545.21.

Each year since then, the work of the Society though not changing in character, has expanded. In 1914, for example, special attention was devoted to the southern states, and several new anti-cruelty societies were formed there with the cooperation of the Louisiana S. P. C. A. In 1917, in addition to establishing an eastern humane press bureau with headquarters at Boston, slides and lantern outfits were acquired and lecture courses projected. At this period was started the Jack London Club, which by March 1921 had a membership of 178,750. In this latter year, the Society made a new venture and filmed Longfellow’s poem, The Bell of Atri, for the purpose of distributing it not only to regular moving-picture houses but to schools and churches on their request.

The Society has long ceased to be purely a national organization, but has taken upon itself an international character. It supervises the formation of Bands of Mercy, not only in the United States and in the countries of the North American continent, but in Turkey, in South Africa, in the Asiatic states. Its literature is translated into almost every language of the globe; Spanish translations intended for the Latin American countries predominate. Recently it has published The Teacher's Helper in Humane Education, an attractive booklet of thirty-two pages compiled to meet the needs of teachers wishing to introduce the study of human work into their courses. This pamphlet has been introduced not only into the schools in many of the states in this country, but has gone to the European countries, and in 1921 one order for 4,500 copies of it came from South Africa.

In addition to the American Humane Education Society, the American Humane Association Annual Report for 1922 notes seven other humane educational societies and three humane education committees attached to other anti-cruelty organizations. Of these, however, only four answered a questionnaire sent to them in the autumn of 1922, and from other sources, two of those which did not reply were reported inactive.

One of the most active of the independent humane education societies is that of Rhode Island, organized in 1904. Unlike the American Humane Education Society, the Rhode Island society receives aid from the state; $375 in 1910, $2,500 in 1915 and each year since then. It divides its efforts between the distribution of humane literature and the organization of Bands of Mercy. In 1910, 34,820 pupils in the Rhode Island schools were enrolled in these Bands of Mercy. It has each year made a practice of distributing art calendars which preach kindness to animals. For a time, the continuation of this practice was endangered by the increasing post-war cost of these calendars, which, while only $299.78 in 1910, had mounted to $1,053.20 in 1920. Recent lower costs, however, have made it possible for the Society to continue their distribution. In 1921 the Society's income was $5,329.40 and the expenses $5,386.11.

How little it is possible to judge of the activities of a society by its title, may be seen by comparison of the activities of the Chattanooga Humane Education Society and the Lehigh Humane Society. Earlier in its history the Chattanooga Society confined itself almost entirely to work:

3 Cf. supra, p. 58.
of an educational character; in 1912 it began a campaign of distributing literature and somewhat later, gave a series of lectures on humane topics. It held humane story contests in the schools of Hamilton County. At present, however, it is becoming more and more an anti-cruelty organization, maintaining agents to seek out cases of cruelty and prosecuting offenders in court. In 1921 it investigated four hundred and fourteen cases involving five hundred and nine animals; in the course of the year, it examined nearly thirty-five hundred draught animals. It has added child and women protection to its schedule, attending to twenty-eight such cases during the year. In both fields it prosecuted thirty-seven cases, obtaining convictions in sixteen. Its activities in the field of humane education have diminished rather than increased, although it has recently been publishing *The Humane Record* to encourage the establishment of humane education in the curricula of the schools of Tennessee.

On the other hand, the Lehigh Humane Society is listed in the American Humane Association reports as an anti-cruelty organization. Nevertheless, the greater part of its energies have gone into the field of humane education. In its 1921 *Report* the president writes: "The Society has during a period of fifteen years promoted an educational campaign, believing that the firmest foundation for the future is laid in the hearts and minds of the youth of the country; that education is the true preventive of cruelty to children and animals and the ultimate remedy for troubles to which law enforcement is now applied as a palliative." There are several other anti-cruelty organizations which during recent years have been devoting more and more of their at-

1 *The Humane Record*, vol. ii, no. 2.
tention to propaganda work and to labors amongst school children, so that they might now be considered more as educational than as prosecuting societies.

There are several large anti-cruelty societies which within the last few years have appointed special humane educational committees. It will be remembered that one of the original fields of interest of the Women's Auxiliary of the American S. P. C. A. as it was formed in 1906, was the formation of Young Defenders leagues and the interesting of the children of the city in humane work.1 As the New York Women's League for Animals, this body continued its educational activities. However, when it became an independent organization, the American S. P. C. A. was left without any group or committee on humane education. This deficiency persisted until very recently.

Year by year the New York Women's League for Animals increased its educational program until this threatened to outrun its financial support. The American S. P. C. A. came to its assistance, and in 1920 formed the Department of Humane Education to cooperate with the League. The Department stated its purpose: "Our aim is not to do the humane education work in our schools, so much as to stimulate the work of the schools themselves."2 A circular sent by the Department to all the district superintendents and principals of the New York schools assured them that the Department was "not for the purpose of enforcing the law which makes the teaching of humaneness compulsory, but to stimulate an interest in this feature of the curriculum".3

In the schools of greater New York after the summer

1 Cf. supra, p. 69.
3 Ibid.
vacation of 1921, the children were given essays to write on the topic “What I Did to Help the Animals This Summer”. The Department provided small medals as awards and a banner for the school in each district reporting unusual humane activity. During this same summer, the Department tried out an original scheme to test the effectiveness of its propaganda among the children of the lower East Side. Four of the school districts in that locality were asked to unite in relief work in behalf of animals. While the attitude of foreign-born adults was plainly one of indifference, the children of these same parents, inspired by school influence, became an army of welfare workers to rid the streets of homeless small animals. In order that this work might be done in a kindly and humane way, an instructive letter was read daily for two weeks in every schoolroom in these districts, as well as being posted in the libraries and playgrounds, the message reaching over eighty thousand children. The sympathy of the child and his sense of justice were appealed to, and it was plainly set forth that the ideal was not to collect as many animals as possible, but to confine activities to those that were homeless or stricken. It was suggested that their attention be given also to the sufferings of horses in hot weather by asking drivers if their horses had been given a drink, and directing them to the nearest fountain. Through the courtesy of the American S. P. C. A., temporary receiving stations were opened at desirable locations, with an attendant in charge of each. Fifteen thousand small animals were collected and brought to these stations and the Society humanely disposed of them.

In 1922 the Department repeated its activities of the preceding year, and expanded in some directions. Lecture courses with lantern slides and the distribution of literature were carried on in over three hundred schools.
Kind to Animals” Week, suitable slides were provided to all the largest moving-picture houses. In the late spring an extensive poster contest was conducted with the endorsement of the Board of Education and the Director of Art and Drawing of the elementary schools with schools in every borough participating. About three thousand posters were submitted which represented several times that number drawn but not entered for the contest. Five hundred dollars was contributed by the New York Women’s League for Animals, and was divided as follows: five prizes of ten dollars each, forty-seven prizes of five dollars each, thirty-six prizes of two dollars each, and one hundred and forty-three of one dollar each. The Department recommends that this feature be made an annual school event.

Apart from its work in New York City, the Department tries to keep in touch with educational headquarters at Albany and to supervise, as far as it is possible to do so, humane educational matters in the State. Normal schools are visited regularly in so far as this is possible. During 1922 the Department arranged for illustrated lectures before both teacher and civic groups in nine of the up-state cities.

In addition, the Department is ready to support any group of humane workers in the United States which is striving to further the cause of humane education in its own state. In the 1922 convention of the American Humane Association, there was hung a banner of the Department bearing the slogan “Humane Education in Every State by 1925”. Letters were addressed to the commissioner of education in every state, offering the services of the Department in promoting humane education legislation.¹

The Presbyterian Church of the United States has also

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interested itself in humane education. In 1920 it organized as a part of its Board of Temperance and Moral Welfare, a department of Humane Education. Its Director explained its purpose at the 1920 American Humane Association convention:

First of all, the Presbyterian Church does not propose to do case work. Our field is propaganda work. We hope both in spirit and method so to conduct this work that every humane society, no matter how small or humble it may be, that every individual worker, no matter how lonely and modest he may be, will be stronger and more courageous and more enthusiastic because of what we undertake to do. It is to supplement and not to supplant. We hope the Humane Societies will find in the Presbyterian and in other churches a more congenial atmosphere in which to carry on their activities. Henceforth, humane work is just as much a part of the program of the Presbyterian Church as home or foreign missions, as Sunday School, as education, as ministerial relief, or any other enterprise of the denomination, and will be supported in exactly the same way.

During the past three years, the Department of Humane Education has labored to gain for the rights of animals "that consideration which is scriptural, ethical and humane.

At the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held in December 1921, the following resolution was voted:

"That the Executive Committee approves a recommenda-

1 Minutes of the General Assembly of the Presbyterian Church of the U. S. A. (1920), pt. ii, sec. 9, p. 12.
3 Minutes of the General Assembly of the Presbyterian Church in the U. S. A. (1923), pt. ii, sec. 9, p. 10.
tion of the Board of Temperance and Moral Welfare of the Presbyterian Church in the U. S. A. that a committee be formed in the Commission on Church and Social Service, "On Kindness to Animals" or some other appropriate title; and that the committee bring together the responsible officials of the denominations affiliated with the Federal Council, to consider appropriate educational effort in this field." 1

One of the principal agencies of humane education work among children is the Bands of Mercy movement. The first Band of Mercy was formed in Boston on July 28th, 1882, through the efforts of George T. Angell and of an English clergyman, the Rev. Thomas Simmons. Their models were the English Band of Mercy societies, the first one of which was established in 1875. The spread and growth in popularity of these Bands have been very great, and on July 1st, 1923, there were over 140,000 Bands of Mercy in the country with no less than 4,000,000 members. 2

These Bands of Mercy, or as they are now sometimes called, Junior Humane Leagues, are formed in schools of all grades, and in Sunday Schools of all denominations, Protestant and Roman Catholic, under the auspices of the American Humane Education Society or other anti-cruelty organizations. They pledge their members "to Kindness and Justice to All Living Creatures (both dumb and human)."

The beneficial influence of the Bands of Mercy is not to be questioned. Note should be taken, however, of its transitory character unless each individual Band is followed up by some responsible organization. In a school in which executives and teachers are heartily in sympathy with the

2 Pamphlet issued by the American Humane Education Society, February, 1923.
movement, the children can be encouraged to take a really astonishing interest in humane work. Where, however, the Bands are formed half-heartedly and no attempt is made to encourage them, they soon dissolve, leaving little or no effect upon the children's characters.

This phenomenon was brought acutely to the attention of the Louisiana S. P. C. A. in 1915. During the previous year, the funds of the Society had run low. It was forced to contract its work and it lost touch with the Bands of Mercy it had founded throughout the state. When it found it possible to resume this work in 1915, there was scarcely any trace of its earlier activities. The previous Band of Mercy membership had vanished. The children had lost their buttons, their interest in the organization had fled, and they had forgotten their pledges.

The Society decided upon a new policy. No attempt would be made to organize as many Bands as before, but a closer grip was to be kept on each. The members were now furnished with buttons that had safety clips, and had to promise to wear them at least a part of every day. The Society planned a program of excursions and movie entertainments for the Bands, and each was encouraged to keep and care for a pet. It was also planned to hold annual mass meetings, when a medal would be given to the Band which had done most to help animals during the year. In the carrying out of this plan, the Louisiana Society organized only forty-two Bands during 1915.1

The Salvation Army, before its attention was so largely occupied by war needs, organized Bands of Love for children between the ages of six and fourteen. Part of the pledge of these Bands of Love was to "love and be kind to animals". In 1914 these Bands of Love numbered seven thousand members. During the War they were necessarily

neglected. Since 1918 the lost ground has not only been recovered, but new Bands have been formed throughout the United States. By the close of 1922 the membership of these Bands numbered 7,561.1

The Boy Scouts of America likewise include kindness to animals among their obligations of scouthood. Scout Rule No. 6 reads: "A Scout is kind. He is a friend to animals. He will not kill or hurt any living creature needlessly, but will strive to save and protect all harmless life". One of the Scout Merit Badge subjects is First Aid to Animals. To obtain this Merit Badge a scout must have passed his tenderfoot, second class and first class examinations; he must have a general knowledge of domestic and farm animals; he must be able to treat a horse for colic and describe symptoms and give treatment for the following—wounds, fractures, sprains, exhaustion, choking and lameness; he must know what to do for horses in harness when they fall on the street and what to do when animals are being cruelly mistreated.2 Scout Rule No. 6 of the Girl Scouts establishes the same standard of kindness to animals in that organization.3

Many newspapers include children's departments as a regular feature of their daily issues. Quite a few of these papers organize their child readers into junior humane clubs. The scope of the activities of these organizations is limited, but by encouraging the children to write their experiences in helping animals and publishing these accounts, they maintain the children's interest in humaneness. Very significant is the development of the "Bed Time Story" section of many evening papers. These stories, best re-

1Manuscript letter of December 1, 1923, from Col. J. E. Margetts of the Eastern Territory of the Salvation Army.
3Scouting for Girls, official handbook of the Girl Scouts of America.
presented by the Uncle Remus and Uncle Wiggely tales, arouse in their young readers the sense of brotherhood with the brute creation. Their inclusion in radio programs gives them a still wider audience.

The Jack London Club was formed a few years ago for a specific humane purpose. In 1916 Jack London published *Jerry of the Islands*, a dog story which detailed the horrors that formed a part of the training of animals for the stage. In his preface, he appealed to his readers to cooperate in stamping out this abuse. He wrote:

It is so easy. We will not have to think of dues or corresponding secretaries. We will not have to think of anything save when, in any theatre or place or entertainment, a trained animal turn is presented before us. Then, without premeditation, we may express our disapproval of such a turn by getting up from our seats and leaving the theatre for a promenade and a breath of fresh air outside, coming back when the turn is over, to enjoy the rest of the program. All we have to do is just that to eliminate the trained animal turn from all public places of entertainment. Show the management that such turns are unpopular, and in a day, in an instant, the management will cease catering such turns to its audiences.

Dr. Francis H. Rowley, president of the American Humane Education Society, had both book and preface called to his attention and decided to carry out Jack London's suggestion. The Jack London club was organized, unique in having no officers, nor fees, nor dues. All that was asked of its members was: first, if they cared to, to distribute anti-cruelty literature outside music halls where animal turns were on; second, to express disapproval by hissing cruel turns, or leaving their seats while that part of the performance lasted; third, to write to the theatre manager to express disapproval; fourth, to write letters to the press when such performances occurred in their neighborhoods,
avoiding, however, any mention of individuals which might be considered libelous; fifth, to send to the American Humane Education Society the names and addresses of persons likely to be willing to help.¹

In 1910 the annual conference of the American Humane Association resolved that the humane societies of the country should "use their best efforts to have the clergy in their respective districts set apart some Sunday in each year, in May if possible, which shall be called 'Mercy Sunday', and which shall be devoted to the teaching of humane principles".² No action was taken on this resolution until 1913. In that year the conference passed a similar resolution and a committee on the subject was appointed. It consisted of a chairman and secretary, and forty-two state chairmen. Owing to delay in getting work under way, many of the state chairmen found that they did not have sufficient time to develop the work to their complete satisfaction. The following year, chairmen in twenty-one states sent reports of sermons preached, and clergymen to the number of seven hundred and seventy-three from thirty-six states wrote for special literature.³

Since then Mercy Sunday with its attendant feature, "Be Kind to Animals" Week, has gained popularity with each succeeding year. One interesting and valuable feature of the Humane Sundays during the past five years has been the "Be Kind to Animals" supplement of the Charleston (S. C.) American published on those days. This twenty-page supplement is paid for by one of the prominent humanitarians of that city. It contains articles by noted humanitarians, often of more than transitory value.⁴

¹ Pamphlet of the American Humane Education Society, 1923.
⁴ Cf. supra, p. 116, quotations from an article by Dr. Rowley on animal transportation, contained in the 1923 supplement.
The periodicals published by various humane associations provide a very important means of humane education. The most important of these is the National Humane Review, published by the American Humane Association. At the 1911 conference of the Association, its president stated as one of its most vital needs, a national humane magazine. The previous conference had already passed a resolution that a committee be appointed for the establishment of such a humane monthly. Not until 1913 was this periodical established. The National Humane Review has been for the past decade a storehouse of valuable information on the history of the humane movement. Theoretically devoted to both child and animal protection, the greater part of its space has been given to animal welfare. It serves the dual purpose of a propaganda organ and an informational periodical.

Of other humane publications, Our Dumb Animals published by the American Humane Education Society is the most valuable. Its purpose is frankly propaganda, but it often contains articles of more than passing interest. Other humane publications range in size down to small two-page sheets issued by struggling rural societies.

Humanitarians have long felt that the inculcating of humane doctrine in the minds of the children should be a part of the public school program. The St. Augustine conference of the American Humane Association held in November 1915 adopted a resolution, “that the American Humane Association places itself on record as being in favor of a law to establish compulsory education in each of the states, and that humane education be made a part of

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that system." 1 The Illinois law of 1909 2 providing for humane education was selected as a model, and all societies were urged to work for the passage of such a law. 3

Illinois was not the first state to provide for humane education, but the 1909 law was the most practicable so far passed in that it penalized non-observance of the act and provided that instruction on the subject be given in the normal schools. At the time, twelve other states made more or less provision for the teaching of humaneness, the acts ranging in definite provisions from the Texas requirement of "once a week", 4 and New Hampshire's "prescribed reading course", 5 to Oklahoma's "not less than one half hour per week". 6 Nearly all the states were indefinite as to the time allowed for such teaching. Maine authorized "not less than ten minutes per week". 7 Washington allowed just ten minutes each week. 8 Three states divided the time into two periods of ten or more minutes each week. 9

With the exception of the Illinois statute, these laws were not successful. In the first place they made no provision for their enforcement and unfriendly superintendents and teachers ignored them with impunity. Where teachers expressed willingness to carry out the statutes, they found themselves without suitable texts, or syllabi of materials for this purpose.

2 See appendix iv.  
6 Okla. C. S., secs. 6663-6664.  
7 Me. R. S., ch. 15, sec. 86.  
The American Humane Association concentrated attention on the subject. The Illinois statute was held up as an example of what could be accomplished by effective provision. A Chicago teacher commented on its operation in 1917 as follows:

The method of instruction is generally through indirect means rather than formal lessons, and is left largely to the judgment of the principals and teachers. It is difficult to formulate rules by which the doctrine of kindness may be taught. For that reason, more depends upon the school life, and the character and influence of the teacher, than upon any outlined plan. The teacher must be imbued with the spirit of her task and interested enough to devise ways and means to teach honesty, obedience, self-control, interest in humanity and regard for the rights of all living creatures.

The textbooks which are now being introduced into the schools of Chicago have been planned to meet the needs of the Humane Education law, and contain many valuable lessons that will assist very materially in carrying out its principles. The schools throughout the city have generally cooperated in this work, and many have organized Bands of Mercy with splendid results.

During the past decade, there has been a satisfactory advance in the legislation passed providing for humane education. By 1922 twenty states had humane education laws. Three, New York, Oklahoma and Illinois, provided penalties for non-observance of the act by withholding the teachers' salaries or public money from the schools. Nine states specify minimum lengths of time to be devoted—thirty minutes in Illinois, Kentucky, Maine, Oklahoma and Pennsylvania; twenty minutes in Colorado, North Dakota and Wyoming; ten minutes in Washington. Five states, Alabama, Illinois, Kentucky, Michigan and Pennsylvania, require teachers to report monthly concerning their obser-

vance of the law. Three states, Alabama, Illinois and New York, provide that humane education shall be included upon the programs of the teachers' institutes.

It is evident that much is yet to be accomplished in order to secure a higher standard of humane education laws and their adoption in states which at present possess none. The requirements of an ideal humane education act have been stated by Mr. Sydney H. Coleman as follows:

I. What is to be taught must be specifically defined.
II. A clear explanation of how this teaching is to be carried out.
III. A minimum time of not less than thirty minutes per week.
IV. A money forfeiture for non-observance (applicable to individual school teachers and school districts).
V. Responsibility for enforcement must rest on the state superintendent of public education.
VI. It must be on the programs of state teachers' meetings and teachers' institutes.
VII. It must be a required subject in all normal schools, training classes and colleges.1

Opinions are divided among humanitarians as to whether humane education acts should specify the time in each week or month to be devoted to the subject, or whether they should copy the New York law, which reads: "Such instruction shall be for such period of time as the Board of Regents may prescribe".2 The New York and Pennsylvania acts are also unique in that they are amendments to the general education law of the states instead of being independent legislation. The defenders of the New York act claim that it fits into the scheme of instruction in a more

practical way and is less apt to arouse opposition in the school system.¹

The 1920 convention of the American Humane Association provided for a committee to draw up a model humane education act. In the 1921 convention, two were reported, the first a proposal to amend the general education law; the second a special act. The first amends the general education act of any state to read as follows: "In every elementary public and private school established and maintained in this commonwealth, the following subjects shall be taught in the English language and in English texts, (here follows a list of the usual school subjects), including . . . . the humane treatment of birds and animals."¹

The second proposed special act read as follows:

Section 1. The officer, board or commission authorized or required to prescribe courses of instruction shall cause instruction to be given in every elementary school, under state control or supported wholly or partly by public money of the state, in the humane treatment and protection of animals and birds and the importance of the part they play in the economy of nature.

Section 2. Such instruction shall be for such period of time during each school year as the proper school authority shall prescribe and may be joined with work in literature, reading, language or nature study. A school district shall not be entitled to participate in the public school money on account of any school or the attendance at any school subject to the provisions of this section, if the instruction required hereby is not given therein.

Section 3. The proper school authority shall, and at such time as the proper authorities may prescribe, pursuant to this act, cause the consideration of the humane treatment of animals and birds to be included in the program of teachers' institutes.


Section 4. All acts or parts of acts inconsistent herewith be and the same are hereby repealed.

There can be no question that the progress made in humane education has been the most important development in animal welfare since 1910. In that year it was still in the experimental stage. The American Humane Education Society was doing pioneer work in its field, other organizations like the Rhode Island Humane Education Society still having to struggle to maintain themselves. The larger S. P. C. A.s were interested in humane education and were making tentative efforts along this line, but as yet they were hardly applying themselves seriously to its problems.

Twelve years later we find a marked advance. The original humane education societies have increased their sphere of activities, and they are assisted by a number of other agencies which have interested themselves in the subject—the humane education committees of the larger S. P. C. A.s, the Presbyterian Church through its Board of Temperance and Moral Welfare, Humane Sunday, the Jack London Club, the Bands of Love of the Salvation Army, etc. Children and adults are impressed with the significance of animal life; the tendency to be cruel is nipped in the bud.

There has also been a great development in the teaching of humaneness in the schools. In 1910 the Illinois statute was the only one which successfully met the problems of humane education, and Chicago teachers were experimenting with texts and curriculum arrangements. By 1922 twenty states had humane education laws and several prominent humane education organizations looked forward to having such laws upon the statute books of every state by 1925 or 1926. Many of the best features of the Illinois and the New York laws had been copied by other states. In some, humane education had found a place upon the schedules of teachers' training schools.