A Thesis on
The Society for the Prevention
of Cruelty to Animals.

March 6, 1897.

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Bibliography.

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7. 20 Cold- and 20 Hot-Weather Don'ts for Drivers.
Outline of Thesis

I. Introduction. 7.
II. Some Ways in Which Domestic Animals Are maltreated. 3.
III. Is it Right that Such Cruelty Exists? 7.
IV. The Purposes of the S.P.C.A. 19.
V. The Methods Employed to Fulfill These Purposes. 24.
VI. The Success of These Methods. 35.
VII. Summary. 37.
Introduction.

The purpose of this thesis is not to give information concerning the number of S. P. C. A.'s existing, where they are, their relative strength, or any similar facts, nor concerning the work of any one S. P. C. A., but to show in a general way the relation of the doings of the S. P. C. A. to those of society in general.

Much might be said about the rights of wild animals, whether it is right to slaughter them in such a wholesale way as is actually done, to cage or snare them, to exterminate them without considering whether they do any harm or not, to kill them for food when nature supplies vegetable so bountifully, to kill them for sport in shooting matches when indeed
civilized people can not see any point at all in such an action but only cruelty and barbarity, or to slaughter such a great number of birds for the sake of obtaining ornaments for the slaves of fashion. When no humane and unselfish person can think such useless fashion a repay for the great amount of suffering and bloodshed occasioned thereby among the birds, or to cause torture animals in making experiments which do not lead to any important results. Every humane person admits that such practices are wrong, degrading, cruel, and barbarous. Such practises as these are very important subjects for discussion, have very strong arguments against them, and are more or less considered in the
works of humane writers and of ardent
ardent supporters of animals' rights.
But as the S.R.C.A. does not yet deal
with these practices in an authoritative
way, this thesis is intended to omit a
consideration of them, and to proceed
to what has to do directly with the work
of the S.R.C.A. in preventing cruelty
to domestic animals particularly.

II. Some Ways in Which Domestic Animals Are maltreated

That there is much suffering caused
to domestic animals, thoughtlessly or maliciously, is evident on examining the reports
and statistics of humane organizations.
The commonest cases of causing
domestic animals to suffer are: - working
slame and sore horses and mules; beating,
kicking, or otherwise abusing them; starving them; overdriving and overloading horses; getting dogs to fight for a wager or for amusement; beating, shooting, and wounding dogs; and causing cock-fights. Some of these are due to thoughtlessness, but the majority of them to a cruel, selfish, angry disposition, and intentional malice. It is not an uncommon thing to see a man overload his horse, and then abuse him because he cannot draw the load. Many instances of cases of cruelty like those mentioned might be given, but this is scarcely necessary. It is sufficient to know that instances of brutality and neglect (especially improper attention to the needs of horses as far as feeding, watering, and blanketing are concerned) are not infrequent, and that it
it is a deplorable fact that the number of men who have no regard for the feelings of animals is so large.

But cases of cruelty may not be so prominent as such as have been mentioned, but may be disguised under the cloak of fashion and custom. For example, docking and clipping horses, and using check-reins and blinders.

Clipping causes much suffering, makes the skin of the legs crack, and deprives the animal of what it needs to keep warm in winter. Blinders injure the eyes, cause accidents and runaways, and give rise to various diseases. Docking frequently causes lock-jaw, is cruel, barbarous, unnecessary, and intensely painful, deprives the horse of its only defense against flies and insects, and is an inhuman mutilation much to be condemned. The use of the check-rein sometimes causes serious disorders of the brain and muscles, warries the head and neck by holding them in an unnatural position,
causes stumbling, loss of power to draw a good load, distress
and pain in breathing, and even choking, feeds to the temper
of nervous horses, and shortens their lives.

There is still another way of causing intense
suffering to animals, — vivisection. This is
cutting up live animals, and includes various
modes of torture, such as suffocating, breaking
bones, mashing into a soft mass, flaying, starving,
baking, freezing, cutting out different organs, etc.

Vivisection is carried on in most Medical
Colleges and Universities in Europe and America,
and is claimed to be "for the benefit of mankind"
and "in the interest of science." These experiments
are sometimes made with the animals in glass
cases so that the actions and breathing can be
noted as death approaches. The animals ex-
perimented on are put under all conditions
that the human mind can invent or devise,
most conditions causing as much torture as possible.

"Experiment is an evil in its best possible aspects, giving
dangerous impulses to witnesses, and does not advance the sci-
cence of medicine, the human death rate being in fact increasing.

In view of the great cost in suffering as compared with the
slight profit gained by the student, the repetition for purposes
of class instruction of any experiment involving pain to a
vertebrate animal should be forbidden by law, and made hereafter
a penal offense. In view of the slight gain to practical medicine
resulting from innumerable past experiments of this kind, a
painful experiment upon a living vertebrate animal should be
permitted by law only for purposes of original investigation,
and then only under the most rigid surveillance, and pre-
ceded by the strictest precaution."

III. Is It Right That Such Cruelty Exists?

If we consider this question merely from the
standpoint of economy, we come to the conclusion
that there is something wrong about cruelty since it is so destructive to wealth. "By overwork, underfeeding, neglect and abuse, the life of a horse is shortened from thirty years to fifteen years, incurring a loss of sixteen millions of horses and mules every thirty years." Kindness to beasts of burden would save an enormous sum of money, and would render them more intelligent, more useful, and more valuable. By kind, careful treatment a horse is rendered safer and more obedient than otherwise. To sum up, I quote the following: "Not any less than forty (probably sixty) millions of dollars are annually lost by this nation by the neglect and abuse of animals and birds. Agricultural Reports estimate a greater loss than this from the destruction of birds alone, while the loss in horses, mules
and cattle from cruelty is fully thirty millions. Besides this there are many injuries and deaths caused by frightened and angered horses, cattle, dogs, etc., all of which could be averted by uniform kindness to these creatures. Cruelty, like all other sinning, is expensive."

If we look very impartially at cruelty, and merely from the standpoint of reason, can we think it right? If a person does not believe that animals have any rights, then indeed he is indifferent as to how he treats animals, and cares not how much suffering he causes them. But what really earnest, unselfish, rational man can believe that animals have no rights? The reasons for believing that animals have rights, and that we owe them kind
treatment, are so strong that it is almost absurd not to believe these things. Let us consider a few.

In the first place every one ought to know that our domestic animals are sensitive creatures with as highly developed sensory nerves as man has, and hence are as sensitive to pain as man. Does any man like to suffer pain, or wish to have prolonged suffering inflicted on him? On the contrary, men have often prayed to be delivered from suffering by any method whatever, even by death itself. Though animals cannot tell their sufferings with words, but often show their agony by their looks and their cries, they are no less keen to them than man is keen to physical pain. Besides, what does a person gain by inflicting
pain upon a poor, dumb animal?

Again, domestic animals are a blessing to man. They clothe us, feed us, and carry us. They are intelligent and sagacious, especially the horse and the dog. They render much aid to man, and are indispensably useful in many respects. Man is much indebted to them; and how shall he repay them? With neglect, cruelty, and barbarous treatment? Certainly not; but with the best, kindest treatment possible.

Every reasonable man acknowledges his duty towards animals. The way in which a man treats his animals is indeed a good standard by which to measure his morality. Cruelty unmistakably indicates sometimes thoughtlessness, but generally savagery, brutality, selfishness, a low stage of civilization, and
self-degradation. The boy that begins his career by robbing birds' nests and stoning toads, if left alone so as to grow up in his own ways, not infrequently ends his career early — on the scaffold. Torturing insects can develop evil in a boy to such an extent as to make him a murderer.

Kindness to animals is not a new idea, but has been taught by the truly great men of the past. Ancient systems of morals and religion recognized the rights of animals. For example, the Egyptian ideas about sacred animals, the Buddhist and Pythagorean maxims (Do not kill or injure any innocent animal), the Roman humanitarian philosophy of Seneca, Plutarch, and Porphyry, preaching humanity on the principle of universal Benevolence.
in the last two hundred years have men here and there boldly stood up for animals' rights, and pleaded for them from the standpoint of reason and morality. England has been most prominent in this, producing such men as Bentham, Erskine and Prinatt as writers against cruelty to animals.

Prinatt says: "Pain is pain whether inflicted on man or on beast; and the creature that suffers it, whether man or beast, being sensible of the misery while it lasts, suffers evil; and the sufferance of evil, unmeritedly, unprovokedly, when no offence has been given, and no good can possibly be answered by it, but merely to exhibit power or gratify malice, is cruelty and injustice in him that occasions it."
Porphyry says: "He who loves all animated nature, will not hate any one tribe of innocent beings, and by how much greater his love for the whole, by so much the more will he cultivate justice towards a part of them, and that part to which he is most allied."

Then, from the standpoint of morality and reason, "animals have rights consisting in freedom to live a life which permits of individual development, subject to the limitations imposed by the permanent needs and interests of the community." If an animal must be killed let us kill and have done with it; if we must inflict pain let us do what is inevitable, without hypocrisy, evasiveness, or cant. But let us first be assured that it is necessary; let us
not wantonly trade on the needless miseries of other beings, and then attempt to dull our consciences by a series of shuffling excuses which cannot endure a moment's candid investigation. As Leigh Hunt well says: "That there is pain and evil is no rule that I should make it greater, like a fool."

Primatt declares "food, rest, and tender usage" to be the three rights of domestic animals. Lawrence says: "Man is indispenably bound to bestow upon animals in return for the benefit he derives from their services, good and sufficient nourishment, comfortable shelter, and merciful treatment; to commit no wanton outrage upon their feelings, whilst alive, and to put them to the speediest and least painful death, when it shall be necessary to deprive..."
Montaigne wrote: "We owe justice to men, and grace and benignity to other creatures that are capable of it; there is a natural commerce and mutual obligation between them and us."

"Apart from the universal rights they possess in common with all intelligent beings, domestic animals have a special claim on man's courtesy and sense of fairness inasmuch as they are not his fellow creatures only, but his fellow workers, his dependents, and in many cases the familiar associates and inmates of his home."

Finally, let us look at cruelty to animals from the standpoint of Christianity — the greatest, noblest, purest, most elevating, most civilizing religion.
it is love (kindness), and is as incapable of cruelty as of profanity. It teaches that "love is the fulfillment of the law." Kindness is love in operation. Therefore, kindness is the fundamental principle of Christianity. "Sin is the violation of the law" (which is love). Therefore, all unkindness to man or beast is sin. Christ himself said: "Not even a sparrow falleth to the ground without your heavenly Father's notice." An elevated Christian mind, which aims to fulfill such requirements of humanitarianness as are set forth in the chief doctrines of Christi-

anity, can not stoop to acts of cruelty, whether done to man or beast.

To conclude this part of my thesis, I can do no better than to quote from C. A. Hamlin of Syracuse, New York.
"This question of kindness lies at the roots of character. Kindness produces heaven; unkindness produces hell. The child taught kindness to his kitten, the dog, the cow, the horse, is thereby headed heavenward; while the one taught to whip the naughty kitten, which, in her endeavor to escape his treatment, scratched his hand, is headed hellward. Kindness is the noblest quality of character; cruelty the meanest and most repulsive. —— By no other means can children be so easily taught the noblest sentiments of character, compassion, benevolence, justice, and mercy, as by household pets. And by no other means can indifference to the rights of others, selfishness and cruelty, be so thoroughly inculcated. For this and other
reasons humane education is becoming a feature of public schools. As a preventive of crime it is invaluable, as both logic and experience assure us. Crime is merely cruelty, and a cruel tendency is the chief qualification for crime. It is the uniform testimony of teachers that humane teaching is greatly improved the conduct of pupils.

IV. The Purposes of the S.P.C.A.

Since the facts concerning cruelty to animals are such as have been pointed out, and since these facts are clearly shown to be very deplorable and unrighteous, we realize the need of a body of men and women taking these matters into their special consideration.
Such a body of men and women is the S.P.C.A., clearly indicating by its name that its main purpose is to prevent (i.e., keep from occurring) cruelty to animals. This includes a great many purposes: to do away with such a state of affairs as has been pointed out (under general health); to correct the mistaken impressions some people have in regard to the rights of animals; to avert a continuance of the wrongs committed against animals and minimize their sufferings; to improve the condition of useful animals; to advise, warn, or demonstrate where such means will correct an evil; and to apply legal measures only when actually compelled to by the offender.

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The special purpose of the S.P.C.A.
is, to inculcate exactly such principles as have been stated and quoted under the general head III, to instruct the masses in them, and to make people acquainted with the fact that "dumb animals are sentient beings and have certain rights under the law." The S.P.C.A. aims also to influence teachers to give humane instruction in schools (knowing that the child who is taught in the nursery, school, and church to respect the rights and protect the happiness of all creatures, will never be a very bad man, and certainly not a very cruel one), to further all humane movements in every possible way, and to enlarge the scope of humane work,—in a word, to educate the next generation to kindness which is the condition of happiness.

As far as attention to animals
is concerned, it is axed that the
horse especially should be looked after
and cared for, and for this purpose
"20 Hot-Weather and 20 Cold-Weather Don'ts for
Drivers" are widely distributed to ac-
quaint people with methods of keeping
the horse as much as possible from
all unnecessary suffering. Looking after
other animals is by no means neglected,
but the number of cases of cruelty is
smaller than in case of the horse.

Having given the purposes of the
S.P.C.A. in a general way, I shall quote
the special purposes from a list of them (in
the Cincinnati National Humane Educator) which is
as follows:

To stop: — the beating of animals, overloading, over-
driving, underfeeding, driving disabled animals, tying calves' and
Sheep's legs together; cruelty on railroad stock trains; overloading horse cars; neglect of shelter for animals; plucking live fowls; dogs and cock fights; the use of tight check reins; bleeding live calves; clipping dogs' ears and tails.

"To introduce:—better roads and pavements; better methods for slaughtering; improved cattle cars; better methods of horse-shoeing; drinking-fountains; better laws in every state.

"To induce:—children to be humane; teaching kindness to animals; clergymen to preach it; authors to write it; editors to publish it; drivers and trainers of horses to try kindness; owners of animals to feed regularly; people to protect birds; boys not to molest birds' nests; men to take better care of stock; keeping the old family horse; people of other states to form societies; men to give money; ladies to work for it; people to appreciate the intelligence of animals; everybody to be more humane; people to subscribe for humane papers and read.
humane books; people to help us to accomplish these objects."

V. The Methods Employed to Fulfill These Purposes.

The methods employed by the S.P.C.A. to carry out its purposes are strong, powerful, consistent, reasonable, and influential.

In the first place, the S.P.C.A. provides for its internal strength. It is a well-organized body of men and women, all seeking to forward the interests of the whole. Each S.P.C.A. has, as a rule, a president, several vice-presidents, a treasurer, a secretary, several counsellors, quite a large board of managers, a few veterinary surgeons, a collector, and an ambulance driver, the number of officers depending on the amount of work which a Society has to do, it has also executive, financial, legislative, property,
and ambulance committees, many representatives from widely scattered communities, and regular authorized agents for the city and the state in which the Society may be. Though many of its chief men are far removed from each other geographically, the S.P.C.D. is none the less strongly united. Members of the Society try to induce their friends to join it, and to add to its financial and moral strength.

The Society receives donations and legacies from generous friends, and many kind words and letters of commendation. The fees for life membership ($50), yearly membership ($5 a year), and life membership in the ambulance service ($100), amount to quite a large sum. All money received from legacies, bequests and life mem-
bership are invested and form the permanent fund of the society. Only the income from this fund is used to defray the necessary current expenses, to maintain the ambulance service, and to furnish it without cost to every owner of a horse who is unable to pay.

Meetings are frequently held by those officers and members of the society who live near its head-quarters, in order to discuss all important matters which concern the society, and to make provisions not only for its maintenance but also for its improvement.

The society circulates thousands of copies of humane periodicals, "Doits for Drivers", humane literature, etc., among drivers, livery stables, public schools, etc.
Teamsters are invited to promise never to abuse their horses and to teach kindness to others. Persons are urged to sign the Reform Pledge, which reads: "I hereby pledge myself never to hire, or ride on, or behind a docked, lame, or cruelly treated horse, and to protect as far as lies in my power all dumb animals and children from cruel treatment, also to enlist others to do the same, and become a member of the Humane Reform Club." Many ministers are asked to promise the representatives of the Society to preach one sermon a year on the subject of preventing cruelty to animals.

The authorized agents of the
Pa. S. P. C. A. make very frequent visits to the dumping grounds to see that drivers treat their horses properly, to the wharves and steamboat landings, to the poultry districts to relieve fowls from overcrowding, to Fairmount Park and the Schuylkill River wharves, to the stockyards, stations for shipping and receiving cattle, and to building operations. These agents also investigate the complaints received at the office. They suspend many horses and mules from labor for lameness, soreness, age, weakness, and thinness, furnish pads to protect the sores, of beasts of burden, blanket horses that are exposed, break up dog-fights and cocking-mains, care for abandoned horses, cows, etc., kill humanely animals suffering too much to recover, order neglected
animals to be fed and watered, and prevent "bagging," "saltling," fast driving, beating, stoning, and overloading.

In all cases of complaint reported to the society, a thorough investigation is made, and the majority of cases are easily remedied without resort to punishment. It is the aim of the society to correct and prevent cruelty by advising, warning, and remonstrating, but to apply legal measures only when compelled to them by the offender.

The following is quoted from the directions given by the society as to how to proceed in cases of cruelty.

"If the abuse is merely thoughtless, and is devoid of malice, a word of caution and reproof may be sufficient. If it arises from ignorance, explain the advantages of kind treatment;"
show that the apparent obstinacy of the suffering animal, is, probably, simply natural, and unavoidable terror, and suggest such mild measures as you think the case requires. If you desire to prosecute, do not hesitate to testify before a magistrate. A reluctance on the part of witnesses to testify, acts as a continual drawback in carrying out the purposes of this Society. 4) If you have a complaint to make, sign your name and address in full. The complainant's name is not mentioned, and always aids in our investigation. Anonymous complaints receive no consideration. 5) Make a note of the time when and the place where the offence occurred, and the names and residences of any person present. Also, if possible, obtain the name and address of the offender, the number or name on the vehicle, or any other fact that will assist in the investigation of the case. If you do not wish to prosecute, but think an official warning will be useful, the Secretary will issue one, at your request. 6) In all cases send a statement of the cruel act to the office, to be
entered on the books for the information of the members and agents, that our detectives may guard against the repetition of similar acts, and that we may learn in what respects reform is most needed.

"Under the law of this Commonwealth, the police throughout the State are required to assist the Society, its agents and members, in the enforcement of all laws for the protection of animals. Therefore, if an officer be present when an act of cruelty is committed, show him your card of membership; and if the abuse is wilful or malicious, ask him to arrest the offender.

"If an officer does not see the offence committed, it will be necessary to proceed by warrant. If this is the case, call at the Society's office and make known the facts and evidence. If, after investigation, the evidence is sufficient to justify prosecution, the Society will conduct the case with as little inconvenience as possible to the complainant. In certain cases, the Society will pay a reward on conviction."
It may be well to give a few specimen cases of prosecution so as to give an idea of what methods are pursued under definite circumstances.

"Through sheer neglect and perverseness, though having ample supply of food for his cattle, a farmer let several cows starve. One of our agents found them and immediately procured feed. The owner was arrested, the case taken to court, and the farmer sentenced to six months' imprisonment."

"Our agents visited a horse-slaughtering establishment, and found twenty or more horses penned up in filthy quarters, and in the last stages of starvation. Only one bale of hay was found in the stable, and many of the animals were too weak to move. The horses were immediately killed, and the proprietors each fined $20 and costs."

"For allowing cows to eat filth from a dumping ground, a milkman who supplies the lacteal fluid to a number of families, and whose cowshed showed..."
every evidence of neglect, was arrested by an agent and fined $20 and costs. The Board of Health was notified, and the place thoroughly cleansed."

"The dogs were sent fighting with honor, they were only playing together, said one of the toughs arrested by our agents for dog-fighting. One of the animals died from the playfulness, and the other the Society had killed. The humorous young man, who owned one of the animals, was fined $20 and costs, and allowed to give full vent to his humor in Moyamensing jail for twenty days, where he spent in default of fine. The six companions paid a fine of $10 each."

An important part of the work of the S.P.C.A. is the ambulance service. The prime object of the service is, to remove sick and injured animals from the street by means of a well-equipped ambulance team, and to take them to the places
specified by their owners. The service can be obtained at any hour by calling the telephone of the Society, and is conducted from the Society's stable. The charge for moving a disabled animal is $3, and $2 extra per mile beyond certain limits; but all who are unable to pay will have their horses removed at the expense of the Society to meet which contributions are received from friends of the Society. A person can have the benefit of the service for life, free of charge, after paying $100 to become a life member. A derrick with chain, pulley, and sling, for hoisting animals from holes and excavations, is also an important instrument in the ambulance service, and can be obtained at the office of the Society for a moderate charge.
VI. The Success of These Methods.

The success of the methods pointed out is shown by the results of using them. The fact that the S.P.C.A. is fulfilling its purpose in such a remarkable way is an evidence of its success.

"The work of the Society has minimized cruelty and greatly improved the condition of useful animals," especially improving the condition of the horse through the circulation of the "Don'ts for Drivers," and hence has met with great success in this respect.

Again, the fact that the Pa. S.P.C.A. has, in 28 years, investigated 285,000 complaints, prosecuted 5088 offenders, relieved from labor 52,070 disabled horses and mules, humanely killed 8717 suffering beasts, moved in its ambulance 3025 sick and injured animals,
and blanket ed 5754 shivering horses, shows what a great benefit the S.P.C.A. has been to society in general.

Being supported as it is by legislation, having the cooperation of the police force, looked on with favor by a sympathetic and generous public which is eager to support it financially, and aided by the press, the S.P.C.A. exerts a powerful and far-reaching influence on society in general. By its educating influences and humane literature, it tends to renovate society, to give people better ideas of humaneness, to make every body feel that animals have rights as well as man, and to make people less selfish, more kind, and more merciful, lifting them to a higher plane and a better civilization, so that cruelty to animals must soon become
VII. Summary.

Animals are maltreated in very many ways. Maltreatment is sometimes due to thoughtlessness, but often to intentional brutality.

Animals have clearly defined rights — to be fed, to be rested, to be well-used — which all men are bound to acknowledge by word and deed. Cruelty to animals is destructive to wealth, and is unrighteous in all its forms, whether viewed from the standpoint of reason, of morality, or of Christianity.

There is a society whose purpose is to prevent and suppress cruelty to animals, by all means, and to instruct the masses that dumb brutes are sentient beings and
have certain rights under the law. This society is the S.O.C.A.

The S.O.C.A. employs many good methods to fulfill these purposes, teaching, advising, warning, and remonstrating when the evil can thus be corrected, and applying legal measures only when actually compelled to by the offender.

The success of the methods used by the S.O.C.A. is shown by the remarkable results attained in fulfilling its purposes. These results are such that the condition of useful animals is greatly improved, and that man himself is lifted to a higher plane of morality and civilization.