

THE Latham Letter

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SUMMER 2017

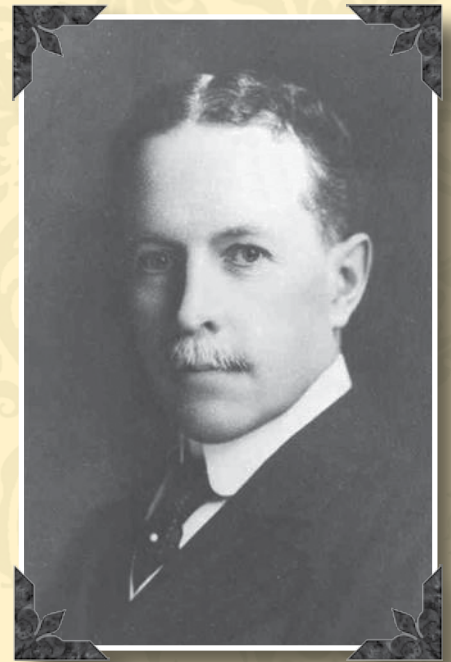
PROMOTING RESPECT FOR ALL LIFE THROUGH EDUCATION

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Special Historical Issue as We Approach Our 100th Anniversary



A Fresh Look at the Lathams



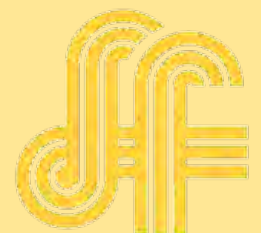
By Bernard Unti, Ph.D.

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The Latest Link News page 6

Research News: Children with Autism Spectrum Disorder and Guinea Pigs page 17



THE MANDATE

Edith Latham's MANDATE:

"To promote, foster,
encourage and
further the
principles of
humaneness,
kindness and
benevolence to
all living creatures."



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Promotion of Humane Education*

The Latham Letter

Balanced perspectives on humane issues and activities

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The Latham Letter

Volume XXXVIII, Number 3, Summer 2017

**BALANCED PERSPECTIVES ON
HUMANE ISSUES AND ACTIVITIES**



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The Latham Foundation is a 501(c)(3) private operating foundation founded in 1918 to promote respect for all life through education. The Foundation makes grants-in-kind rather than monetary grants. Latham welcomes partnerships with other institutions and individuals who share its commitment to furthering humane education.

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President



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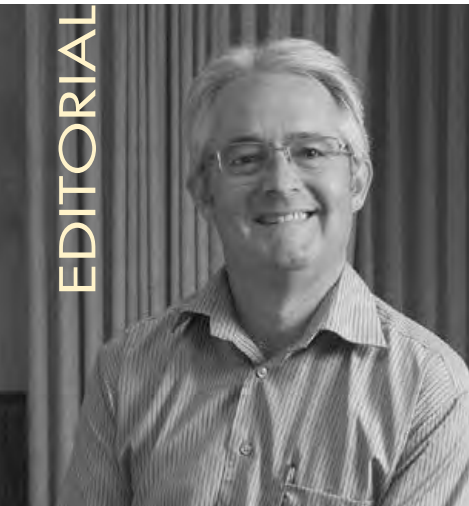
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Latham Foundation
— 2018 —



Approaching 100 years



*Hugh H. Tebault III,
Latham Foundation's President*

Humane Education and Common Sense

We believe the concept of teaching humane education is quite basic and should be common sense. At the time of our founding, the prevailing thoughts in society were driven in part by the Judeo-Christian ethos of respect and kindness to others, a natural stewardship. Latham built upon that foundation to encourage teaching kindness to animals and others so that young people would learn its value and incorporate it into their daily lives. A common theme in all of Latham's work is that of personal responsibility. All the work Latham does is privately funded and locally partnered.

Our early work in the schools was aided by both teachers and administrators holding the same common sense beliefs as Latham. Over the years, however, an educational industry has developed to control what subjects and information are taught in schools. When a subject is not politically correct, it is dropped from the official curriculum. Such is the state of humane education in many schools today. While there are unique exceptions where teachers and local shelters enjoy a partnership, the previously open door we enjoyed for humane education is no longer apparent. Sadly, morals education is not currently in vogue.

As we look back to learn from our own past, I find many examples where Latham partnered with local

organizations to create programs to recognize talent, share tales of human-animal bonding and stories of people and animals demonstrating a respect for each other. Examples are found in our essay contests, the Kind Deeds Clubs that were in many schools, and the Latham International Poster Contest that for years touched students in China, Japan and many countries in Europe.

We recently co-hosted a LINK training by Phil Arkow of the National Link Coalition. Over three days, training on the LINK was presented in three communities through Latham's partnerships with the East Bay SPCA, Sonoma Humane and Peninsula Humane. Each organization brought its own mix of police, animal control officers, family and child advocates together with the local District Attorneys to discuss how they might improve their partnerships to address their community issues and work together to reduce human and animal abuse.

Often, knowledge is not being transferred between generations, or even co-workers. Good programs, outreaches and methods are not being effectively passed on. It was refreshing to see so many members of our communities investing their time to learn more. Time will tell how they apply this new knowledge, but it was certainly encouraging to witness the process.

EXPECTATIONS, con't. on page 6



That's a lot of pet food!

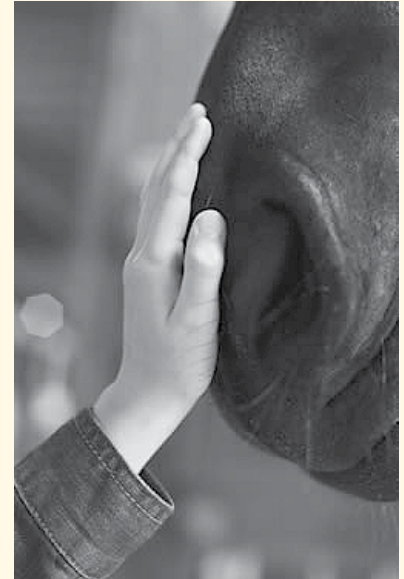
According to *The Rotarian*, in 1915 Americans owned an estimated 158 million fish, 95 million cats, 83 million dogs, 20.6 million birds, 11 million snakes, eight million horses, and three million rabbits.



Horses and Humans Research Foundation

HHRF has funded eleven equine-assisted activity projects in as many years. Ten projects have been completed. Three of the awarded projects studied Cerebral Palsy/movement/balance; three studied post-traumatic stress disorder; three focused on autism, one regarding children with bonding issues and one of the horse's response to physical/cognitive disorders. Three of the completed projects have been published in peer-reviewed journals and three had their pilot studies published.

Details and updates at the HHRF website www.horsesandhumans.org



Have you
seen an
unusual
therapy
animal?

Email your best shots
with details to
JJohns@latham.org

Best Friends National Conference

July 19-21, 2018

**Westin Bonaventure Hotel & Suites,
Los Angeles, California**

Save the date!

HOLLYWOOD



Latham Sponsors Link Meetings

The San Francisco Bay area was the site of an exciting project that Latham was honored to sponsor, bringing us full-circle from the Link awareness programs begun in 1993.

Last June Latham partnered with The East Bay SPCA, Forget Me Not Farm at the Sonoma Humane Society, and Peninsula Humane Society and SPCA to present a series of seminars featuring Phil Arkow of the National Link Coalition (www.nationallinkcoalition.org). The purpose of this unique collaboration was to encourage partnerships between humane and human services and to promote community coalitions in order to reduce violence and create safer communities.

The variety of speakers and the wide range of attendees represented the potential of coalition power at its finest.

Speakers included two county district attorneys, a forensic veterinarian, representatives from safe houses and domestic violence prevention programs, a social worker who specializes in work with offenders, an animal-assisted therapy coordinator, and others. Attendees included law enforcement authorities, animal welfare and domestic violence professionals, community leaders, shelter staff, volunteers, and the press.

Participants were encouraged to replicate the coalition model in their communities because of its potential for cost savings and violence reduction.

We hope to be able to report improved community improvement and a reduction in abuse as a result of these trainings.

www.NationalLinkCoalition.org



EXPECTATIONS, con't. from page 4

Latham is now operating in our 99th year and plans are underway to honor the 100th anniversary of our promotion of humane education. Though I cannot say our work is complete, we do have many success stories to tell. We have gotten unexpected calls from people impacted by Latham's work. A newly retired person shared he was raised on the stories of Brother Buzz and the Latham Steps to Humane Education, and as a result went on to work for the Armed Forces Radio and Television network. Several years ago, we received one case of Latham posters which had been discovered in an organization's basement. (Sadly, these posters are the only survivors of an era in which we annually received thousands of submissions.) With that in mind, I would like to ask each of you to search your archives, and if you locate past Latham Foundation items, please share them with us.



Now AVAILABLE

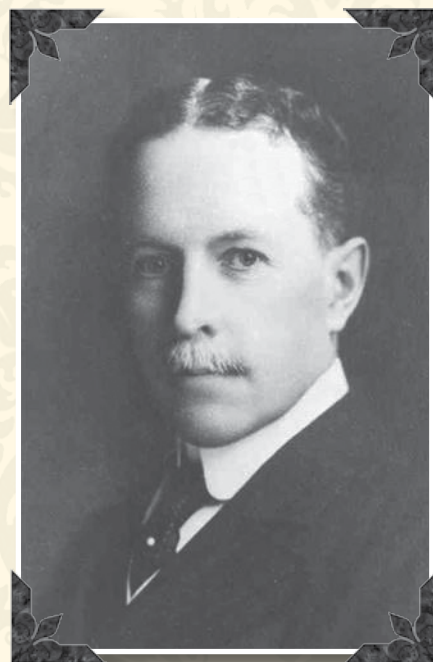
You can access all of our
Kind Deeds Messengers and
Latham Letters beginning with the
first issue in the Fall of 1981 at
Latham.org.

Enter "KDM" in the search field to
see *Kind Deeds Messengers* and
"Winter, Spring, Summer, or Fall"
followed by the year for
Latham Letter copies.

The site is also searchable by topic.



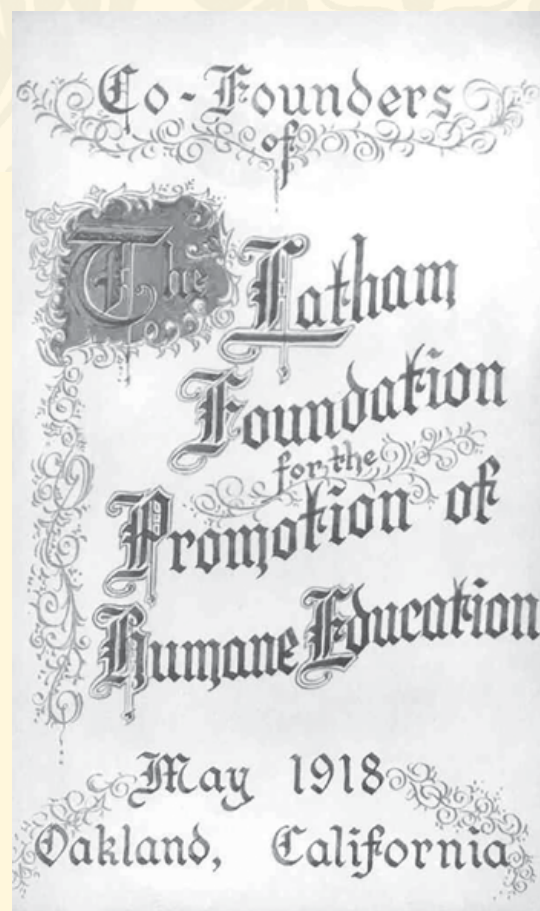
A Fresh Look at the Lathams



By Bernard Unti, Ph.D.

From the vantage of the modern era, with concern for animals on the increase, it is tempting to think of late nineteenth and early twentieth century humane advocates such as Edith and Milton Latham as having been ahead of their time, and in many respects they were. In creating the Latham Foundation for the Promotion of Humane Education, the siblings, privileged children of wealth in Oakland society, showed wisdom, farsightedness, and a deeper understanding of the transformative nature of what they and others called “the universal kinship.” One hundred years later, the Latham Foundation’s work is a testament to their vision, and humane education in the United States is thriving.

A close look reveals that the Lathams were not alone in their aspirations or efforts. They were, rather, part of a national (and even international) network of advocates seeking to nurture and advance humane education and related humanitarian initiatives in the Progressive Era. Sometimes these individuals worked together and sometimes they worked on their own. Yet whether or not these advocates knew one another or collaborated, they partook and shared of the same spiritual, literary, and cultural influences. They were part of a de facto moral vanguard that sought to question the traditional cultural assumptions that had defined the human-animal relationship for centuries, by prioritizing humane education as the key to future advances.



Scholarship concerning vegetarianism as a diffuse social movement in the Progressive Era is helpful in situating the Lathams and the humane education network of which they were a part during the same time period. A variety of converging ideologies and movements made the early twentieth century one of the strongest periods for progressive ethical vegetarianism in the United States. Animals' rights, anti-vivisection, the peace movement, Darwinism, socialism, anarchism, atheism, free thought, transcendentalism, Buddhism, Theosophy (a mystical, occultist philosophy seeking direct knowledge of the presumed mysteries of life and nature, particularly of the nature of divinity and the origin and purpose of the universe, asceticism), and the New Thought (a mind-healing and self-improvement philosophy) all inspired late nineteenth and early twentieth century humane and vegetarian advocates.¹

These influences clearly shaped the thoughts and values of Henrietta Latham Marshall Dwight (1840-1909), Edith's and Milton's mother, who raised her children with a heightened consciousness concerning animals and their welfare. She took part in animal welfare activism, embraced vegetarianism, and authored an influential cookbook. By the 1890s, a number of other humane advocates had begun to promote vegetarianism, too. They included Caroline Earle White and Mary F. Lovell (1843-1932) of the Women's Pennsylvania

SPCA; Cynthia Fairchild Allen (1839-1901), a Chicago-based author, editor, and publisher; and Anna Huntington Smith (1843-1929), founder of Boston's Animal Rescue League. All four women were active in humane education circles, and Smith would become an important partner of the Latham Foundation.²

Theosophy, Buddhism, and the New Thought, in particular, all reflected the long history of discourse between East and West on the subject of eating animal flesh and the relationship of man to nature. The Theosophist and vegetarian Annie Besant described the common denominator of these movements of thought and action as our recognition of the unity of life, in all that is around us, and that we are but parts of that one universal life. When we recognize that unity of all living things, then at once arises the question – How can we support this life of ours with least injury to the lives around us? How can we prevent our own life adding to the suffering of the world in which we live?³

This era witnessed the emergence of the first professional humane educators.

It is particularly valuable to examine the manifesto for the Latham Foundation in light of the language used by Besant and other like-minded reformers of this period. The Latham Foundation would seek “to foster a deeper understanding of sympathy with man's relations – the animals – who cannot speak for themselves; to inculcate the higher principles of humaneness upon which the unity and happiness of the world depend; to emphasize the spiritual fundamentals that lead to world friendship; and to promote the child's character through an understanding of universal kinship.”⁴

The formation of the Humanitarian League by the English socialist Henry Salt and others in 1891 created an explicit global channel in which the concept of universal kinship – a notion of the interconnectedness of all life based on the doctrine of evolution – could flourish as part of a comprehensive philosophy of humaneness and justice for animals. In 1892, Salt published *Animals Rights Considered in Relation to Progress*, a work that underscored the importance of Darwin's theory of biological continuity to the moral case for animals. In 1894 an American edition appeared, financed by Sarah J. Eddy, a Rhode Island humane education advocate and author.⁵

Typical of the Humanitarian League's American supporters were Alice Park, Ernest Howard Crosby, Ralph Waldo Trine, and John Howard Moore. Park (1861-1961) visited schools to talk about animals, ran a humane press bureau, and was an active feminist and peace advocate. In 1920, she gained

Salt's praise for printing up a card that read simply, "Be Kind to Animals, For You Are One Yourself."⁶

Crosby (1856-1907) was a social critic, philosophical anarchist and popularizer of Tolstoy's ideas. With the famed French geographer Élisée Reclus, he co-authored a pamphlet for the League on Meat Consumption. Within America's progressive circles Crosby frequently asserted vegetarianism's links to other reforms. "There is a profound philosophy in the suggested change, too," Crosby wrote of vegetarianism. "It is no materialistic move, prompted by a sentimental dislike of death and its accompaniments. It is rather the recognition of the relationship that exists between man and all that lives and suffers and feels – a reassertion of the obligation of love to neighbor, with that term extended to take in all the sentient creation."⁷

Trine (1866-1958), one of New Thought's best-selling authors, wrote a humane education text, *Every Living Creature* (1899), which encouraged mothers and others to instill the values of kindness in their children. Twine devoted almost twenty pages of the text to vegetarianism: "great, I am satisfied, will be the results," Trine wrote, "both to the human family and to the animal race, as children are wisely taught and judiciously directed along this line."⁸

The Humanitarian League's most important American ally was John Howard Moore (1862-1916), a teacher at Crane Technical High School in Chicago, a vigorous champion of humane education and author of *The*

Universal Kinship (1906). Like Salt (and considering the language of their mission statement, the Lathams), Moore was struck by the implications of Darwinism for the treatment of non-human animals. Animals were our mental and physical cousins, a relationship that necessitated a broad revision of human behavior toward nonhuman life. Vegetarianism, in solidarity with the sentient world, Moore argued, was "the ethical corollary of evolution."⁹

It was not coincidental that these and other reformers, including the Lathams, emphasized humane education in this era. The period 1890-1920 saw a widespread preoccupation with youthful character. Reformers of all kinds prioritized public education as part of their programs for social betterment in the Progressive Era, even as the American educational order expanded at all levels, through compulsory attendance

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that lead to world friendship; and to promote
the child's character through an understanding
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laws and other measures. At the same time, promoters of Nature-study, the Boy Scout movement, and related initiatives believed that knowledge and experience of nature, woodlore, camp craft, and frontier skills and values would help to check the debilitating effects of industrial civilization and urbanization, and mitigate the unsettling influence of mass immigration.¹⁰

These developments created an opportunity for humanitarians who believed in the power of humane education to shape youthful character. Rising to the occasion, individual animal protectionists and a handful of humane organizations undertook a range of initiatives. In one instance, they expanded on the important earlier work of George Angell's American Humane Education Society and the Band of Mercy movement, launched in the 1880s. But this new generation of advocates pressed still further. Among other things, they created humane education textbooks and manuals, formed a committee within the American Humane Association to promote such publications, and pressed for the passage of compulsory humane education laws in several dozen states.¹¹

This era witnessed the emergence of the first professional humane educators, people like Stella Preston, Frances E. Clarke, Ruth Ewing, Flora Helm Krause, Beulah Gronlund, Sarah J. Eddy, Harriet C.C. Reynolds, Alexander Ernest Frederick, Mary F. Lovell, Emma Page, E.K. Whitehead, F. Rivers Barnwell, and others.

Sometimes they worked within the orbit of larger organizations like the ASPCA or the MSPCA, and sometimes they worked with smaller groups; but frequently they operated on their own, visiting schools in their own communities.¹²

In the years just prior to the creation of the Latham Foundation, the Lathams sponsored the work of several educators. One of them, Beulah Gronlund, wife of the Danish-American socialist Laurence Gronlund, began collaborating with Edith Latham in humane work as early as 1915. Gronlund had been working in the field for some years already, first in Seattle, where she was affiliated with the Seattle Humane Society. Gronlund moved to California after her husband died, and in 1908 she was a featured speaker on humane education at the founding meeting of the California Humane Society in San Jose, a statewide entity. A few years later, she was serving as a Secretary of the Oakland SPCA at the time when it focused on an ordinance by the city council forbidding the sale of sling shots and air guns to boys. By 1916, she was the Superintendent of the Department of Ethical and Humane Education, a program of the Oakland SPCA funded by the Lathams. Later, as a member of the Latham Foundation team, she continued to give talks at schools, pet shows, and other venues through the 1920s.¹³

Like Nature-study, another of the Progressive Era's pedagogical trends, humane education, promised ethical benefits, moral guidance, spiritual inspiration, and healing affinities with nature. However, the two faced important obstacles, too, like correlation – the need to provide materials that blended humane and nature-study content into established lessons concerning science, composition, civics, reading, geography, history, art, music, and other subjects.¹⁴

The decision of Edith and Milton Latham to focus their new foundation on humane education emerged from their long-term experience in animal welfare. They had been active in animal protection work at least since the turn of the century. In one case, in 1901, they joined their mother and others in contributing to a fund in support of a man injured while attempting to rescue an animal in distress.

More importantly, in 1911, they undertook to honor the memory of their parents, James H. and Henrietta Latham, with the erection of a magnificent fountain at Telegraph Avenue and Broadway. The Lathams made the gift through the Oakland Society for the Prevention of Cruelty to Animals, which placed the offer of a fountain before the Mayor of Oakland and the board of public works. Construction of the 15-foot high by 12-foot diameter structure



began in March 1913. Designed and cast by the French sculptor Raphael Charles Peyre, the Latham Fountain featured four basins for horses, a central column of granite, and two massive heads of a lion and a bear, which conveyed water to the basins. Recesses between the basins contained individual fountains from which humans could drink.¹⁵

The Lathams briefly investigated and then gave up the idea of founding a nursing home in New York State, but it seems that their prior affinities with animal protection were reinforced by events. Like other animal advocates, they saw the carnage of World War I as a sign of moral failure that they believed humane education could help to redress. Moreover, their short stay in southern California a few years earlier had sensitized them to the emerging problem of cruelty to animals in film and entertainment. This was an issue that another Californian, Jack London, would take up in his 1917 work, *Michael, Brother of Jerry*.¹⁶

In 1916, Edith published a letter in the *New York Times* seeking anecdotes and material for a publication on “Hero Dogs in Peace and War,” intending it as an acknowledgement of those dogs who “have done heroic or benevolent deeds” as an tribute to Archdeacon Basil Wilberforce (1841-1916), “a staunch and fearless friend of the cause of animals.”¹⁷

Nor were the Lathams alone in their desire to create a new kind of organization, with a new kind of vision, during the Progressive era. In 1911, a few years before they created

the Latham Foundation, a Boston socialite, M.R.L. “Emmarel” Freshel (1867-1948), formed America’s first explicit animal rights group, the Millenium Guild, which condemned all forms of animal exploitation, including the consumption of meat. Freshel came to animal protection and vegetarianism after meeting eastern religious faith leaders at the 1893 World’s Parliament of Religions in Chicago, reading Trine’s *Every Living Creature*, and meeting Count Leo Tolstoy, a member of the Humanitarian League. The Guild’s credo stated, “All sentient creatures have a right to life, and, except in cases of self-defense, to protection in that life by human beings.”¹⁸

The Guild’s leadership was shaped by a maternalist feminism well-described by Agnes Ryan (1878-1954), who recorded her recollections after hearing Freshel’s talk on war and meat eating. “Here,” Ryan noted, “was a new type of woman; here was a new spiritual force at work in the universe. She clearly stressed the idea that wars will never be overcome until the belief that it is justifiable to take life, to kill – when expedient – is eradicated from human consciousness.”¹⁹

**It takes nothing from the Lathams to
acknowledge that they were not alone; rather,
the presence of a shared community
of like-minded advocates
shows they were, instead, right on time,
with their deep appreciation of the
kindness-to-animals ethic and humane education,
and a legacy that has endured for
more than a century now.**

The Millenium Guild’s most prominent supporter was Minnie Maddern Fiske, a leading stage actress of the day. Once dubbed, “the traveling Humane Society,” Fiske took part in public debates over cattle transportation and slaughter, the wearing of plumage and fur, vivisection, rodeo, hunting, and animal sheltering work. Fiske was a strong champion of humane education,

taking special aim at the poor example Theodore Roosevelt set for boys by his hunting, and especially his post-presidential African safari. Fiske also challenged the Boy Scouts of America over its advertising and promotion of commercial trapping, as an activity unsuited to character building.

Like Moore, Salt, Freshel, the Lathams, and other humane advocates, Fiske adopted the notion of “universal kinship” over any conventional religious faith: “[While] all religions possess much that is supremely beautiful I could never be impelled to join any one church because I know of no Christian religion that makes the consideration of the great dumb creation a part of its creed. The great creation of animals and birds is a part of the universal principle of life but the Christian Church has for the most part ignored that creation and its claims upon us and our responsibility toward it. Therefore to me the creeds or doctrines of the various religions have not seemed complete or comprehensive or satisfying because they are not founded on a philosophy that sees life as a whole – demanding justice toward every living thing whether human or animal.”²⁰

Another member of the Guild was humane educator Ethel Fairmont [later Ethel Fairmont Snyder Beebe] (1881-1977), whose work *Rhymes for Kindly Children* (1916) sought to displace the Mother Goose rhymes, which she thought ambivalent in their messaging to children. While the book is better remembered for illustrator Johnny Gruelle’s pre-Raggedy Anne and Andy drawings, it was a notable attempt to generate an appealing children’s work that emphasized humane values. The Latham Foundation’s *Kind Deeds Newsletter* published Fairmont’s poem, “Howdy, Howdy, Dickey Bird,” in 1936.²¹

Milton Latham’s death in 1921²² left his sister alone to carry out the vision they had shared, and to shape the Foundation’s future. She devoted herself to that future entirely, attracting a strong group of co-workers and organizing an ambitious program of outreach to schools in the Oakland area and to students and teachers across the country. Among those she recruited to the work of the Foundation were Gwyn Tebault and Hilda Iles, teachers who visited schools and other venues to speak to children; Elizabeth Fite, Dolores Wilkens Kent, and Ida Kenniston, who produced content for the Foundation’s publications; Stanford art instructor John T. Lemos and his wife Miriam, who designed key materials and helped to produce the Latham’s annual poster contest; and a variety of school administrators who supported the Foundation’s efforts to incorporate humane education into California’s schools.

As an advocate, Edith Latham “walked the walk.” She was a cat lover who, like a few other humanitarians, was in the habit of carrying chloroform with her on motor trips, to dispatch suffering or wounded animals she might encounter. She was a vegetarian in principle if not



always in practice. She campaigned against the presentation of live rabbits at Easter, the giving of cap pistols, firearms, air guns, and toy weapons as gifts at Christmas and on other occasions (a wish echoed by Eleanor Roosevelt in a 1934 essay for *Woman’s Home Companion*), and like Fiske, the spread of rodeo.²³

By the mid-1920s, the Latham Foundation was sponsoring a national poster competition, and ongoing student essay and scrapbook contests. Its award medals recognized both human and animal heroes. In the 1930s, the Foundation began producing radio broadcasts, and Brother Buzz became a fixture of Latham’s outreach. Finally, its Kind Deeds Clubs took root in many schools where its educators had visited.²⁴

The Latham Foundation’s reach extended throughout the country when it came to poster contests and

several other activities. When it came to getting its educators into schools, its main success was in its home county and bioregion. Especially during the 1920s and 1930s, the Foundation secured great access to the Alameda county schools, and enjoyed considerable support from the County Board of Education. Latham and her colleagues also succeeded in advancing approved curriculum content to the California State Curriculum Commission for use in California schools. There was a statutory mandate for such instruction in place by then and efforts to blend humane education were also underway.²⁵

Latham and her colleagues launched the *Kind Deeds Messenger* in 1926 to provide students and teachers with useful stories, anecdotes, and lessons.

It quickly became a publishing venue for Anna Harris Smith, Ida Kenniston, Curtis Wager-Smith, E.K. Whitehead, and other humane authors. Latham's own contributions ranged from updates on humane education outreach to tips on animal care to action alerts on policy questions of interest to California humanitarians.²⁶

The educational resources listed in the *Kind Deeds Messenger* reflected Latham's appreciation for the works of Sarah Eddy, Anna Harris Smith, Ralph Waldo Trine, and the Humanitarian League. Its recommended readings for high school students planning to write about "The Rights of Animals" or on "What the recognition of the Kinship of animals with human beings will effect for a higher civilization" included Salt's *Animals' Rights* and Moore's *Universal Kinship*.²⁷

Edith's network of national contacts included some of the most influential humanitarians and humane educators of the time. On the occasion of Anna Harris Smith's death, Latham devoted a full issue of the *Kind Deeds Messenger* to the legacy of the Boston Animal Rescue League's founder, whose humane education stories the publication frequently published.²⁸

Edith's circle of friends also included other animal-friendly philanthropists, like Marguerite Doe Ravenscroft, a Santa Barbara resident who used her great wealth to endow shelters, capital projects, and vehicles for animal organizations around the world, in the memory of her parents.²⁹

In the 1920s, along with Fiske and Snyder, Latham served as an honorary vice president of the American Humane Association (AHA). In those years, Fiske and others were seeking to steer the AHA toward engagement with what she called "the super-cruelties," i.e. "the unnecessary atrocities in our methods of slaughter, the starving to death of four million range cattle yearly, and the prehistoric antiquated methods involved in the capture of fur bearing animals."³⁰

The aspirations of advocates like Fiske, Snyder, and Latham were great, but the landscape of opportunity was not an advantageous one in the middle decades of the twentieth century. Ultimately, the shift toward unification and rationalization of the elementary and secondary school science curriculum in the United States would limit the spread of humane education into school systems and schools of education. On top of that, the broader humane movement found it difficult to keep pace with the "super-cruelties" – and others that Fiske did not mention in her remarks – which thrived, and which humanitarians proved largely unable to curb. Humane advocates were now up against powerful interests in a range of sectors, and the kindness-to-animals ethic that had been so easy to promulgate as a standard of individual behavior was not so easily applied to burgeoning



The Latham Foundation steps in humane education

industries in food production, medicine, product testing, fur fashion, and other areas. These uses enjoyed widespread social sanction and the laws prohibiting individual acts of cruelty did not usually touch them or their activities.³¹

At the same time, as Gary Jarvis has argued, people like Fairmont, Fiske, Freshel, Latham, Moore, Park, Smith and others were advancing an advanced humanitarian philosophy that in some ways challenged the traditional ethic that it was all right to use animals, if done kindly. These individuals, to one degree or another, believed that humankind had a stricter duty to nonhuman animals that it would eventually recognize its obligation to honor. This far-reaching perspective was not then wholly or widely shared, and was in some respects incompatible with the conventional humane ethic, making the humanitarian perspective ever more marginal.³²

The humane movement in the period 1930 to 1950 was not a vital cause, and it made few gains against the major cruelties then taking root. Even so, during this quiescent phase, a few individuals and organizations kept the broader strains of concern for animals alive. The Latham Foundation was one such entity, and it benefitted from the leadership of a woman who had come of age when the movement was a more vibrant enterprise, and who never lost her confident optimism about the triumph of humanitarian values. In a 1932 account of Latham's history, Edith predicted, "the twentieth and twenty-first centuries are going to see sweeping improvements in the realm of morals. The doctrine of the Unity of Life is going to force itself on the attention of men as never before." On another occasion, she wrote, "The work of the Foundation is dedicated to the great effort, practically carried forward through so many diversified channels, of helping to establish the splendid program of universal, recognized relationship."³³

The achievement of Edith and Milton Latham as humanitarian thinkers and humane advocates, and the Latham Foundation's role in prioritizing humane education when it had fewer champions, have vindicated Edith's optimism, even if her aspirational vision has not yet been realized. Today, there are still many obstacles to success in advancing humane education, but there is also much stronger interest and support behind it. As an anchor of humane education work and practice, and a producer of humane education materials, and a sponsor of relevant research, the Foundation is more relevant than ever to the cause of animals. It takes nothing from the Lathams to acknowledge that they were not alone; rather, the presence of a shared community of like-minded advocates shows they were, instead, right on time, with their deep appreciation of the kindness-to-animals ethic and humane education, and a legacy that has endured for more than a century now.



ENDNOTES

1 This framing draws on Julia Twigg's socio-historical study of vegetarianism as a movement, making it possible to situate the Lathams and their legacy within a collective biography and within both formal and informal networks of advocacy. Assessing its complex genealogy and evolution, Twigg classifies vegetarianism as a "united ideology," one that coheres around four basic arguments – health, humanitarian/animal welfare, economic/ecological, and spiritual – that are closely interconnected. These arguments do not exist in isolation from one another, and are frequently associated with other beliefs. See Julia Twigg, "The Vegetarian Movement in England, 1847-1981: A Study in the Structure of Its Ideology," Manchester, 1981; and Idem, "Vegetarianism and the Meaning of Meat," in A. Murcott, ed., *The Sociology of Food and Eating* (Aldershot, 1984), 20. I have applied this argument to the Lathams and others working in the humane movement of the early twentieth century. See Bernard Unti, "Peace on earth among the orders of creation": Vegetarian Ethics in the United States Before World War I, in Carol Helstosky (ed.), *The Routledge History of Food*. (New York, 2014), 179-199.

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4 This statement of purpose can be found at <http://www.latham.org/about-the-foundation/our-history/>. See also the language of the Foundation's original Articles

THE LATHAM FOUNDATION

PROMOTING A MORE HUMANE WORLD



SINCE 1918



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of Incorporation from 10 May 1918, as filed with the California Secretary of State, reprinted in Phil Arkow, *Latham and the History of Humane Education: A Centennial Celebration* (Oakland, 2015), 20.

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8 Trine, *Every Living Creature*, 30.

9 Salt, *Company I Have Kept*, 110-111. Moore's writings included *Better World Philosophy: A Sociological Synthesis* (Chicago, 1899); *The Universal Kinship* (Chicago, 1906); *The New Ethics* (Chicago, 1909); *The Law of Biogenesis: Two Lessons on the Origin of Human Nature* (Chicago, 1914); *Savage Survivals* (Chicago, 1916); *Why I Am a Vegetarian* (Chicago, 1895); and "Evolution and Humanitarianism," *National Humane Review* (January 1913), 4. For his quote, see Moore, *The Universal Kinship*, 320. On Moore's commitment to humane education, see his work *Ethics and Education* (London, 1912).

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Bernard Unti, Ph.D., is the Senior Policy Advisor and Special Assistant to the President & CEO of The Humane Society of the United States. An historian by training, he is the author of Protecting All Animals: A Fifty-Year History of The Humane Society of the United States (2004) and the co-author of a 2003 essay with Bill DeRosa, “Humane Education: Past, Present, and Future.” His interests include the evolution of human attitudes toward animals, the history and sociology of the animal protection movement, the development of petkeeping, animal sheltering, and the kindness-to-animals ethic, the humane education of children, and the place of animal protection within American philanthropy.



Growing Scientific Support for the Effectiveness of Animal-Assisted Interventions

An Animal-Assisted Intervention for Children with Autism Spectrum Disorder: Guinea pigs in the Classroom



By Deirdre Rand, Ph.D.

REVIEW ARTICLES: O'Haire, M. E., McKenzie, S. J., McCune, S., & Slaughter, V. (2014). Effects of classroom animal-assisted activities on social functioning in children with autism spectrum disorder. *Journal of Alternative and Complementary Medicine*, 20(3), 162–168. doi:10.1089/acm.2013.0165

O'Haire, M.E., McKenzie, S.J., McCune, S., & Slaughter, V. (2013) Effects of animal-assisted activities with guinea pigs in the primary school classroom. *Anthrozoos*, 26(3), 445-458. DOI: 10.2752/175303713X13697429463835

KEYWORDS: animal-assisted intervention, classroom pets, guinea pigs, animal-assisted activities, children with ASD, inclusion classrooms



The current trend in primary school education is to include students with disabilities and special needs in general education classrooms so they can learn alongside their non-disabled peers. However, the inclusion classroom can be a stressful, lonely environment for children with autism spectrum disorder (ASD), who are often rejected by their peers.

Human Animal Interaction (HAI) research suggests that involving animals in the classroom may improve the social functioning of ASD children in inclusion classrooms and contribute

to a friendlier atmosphere. In an earlier study, Marguerite O'Haire and her colleagues at the University of Queensland demonstrated that the mere presence of a guinea pig prompted ASD children to engage in more social behaviors. To build on this work, O'Haire and her colleagues designed an eight-week classroom-based animal-assisted activities (AAAs) program for children with ASD. Guinea pigs were chosen as the animal facilitators because they are sturdy, social, amicable

to being handled and can live in cages. They are most active during the day and interact by vocalizing in response to feeding.

Methods and Procedures

The study included 64 ASD children and 128 typically-developing children who were their classmates. The participants were drawn from 41 general education classrooms in 15 different schools throughout Brisbane, Australia. The children ranged from five to 12 years. The animal participants included 82 guinea pigs.

The 64 ASD students were randomly assigned either to the group that would participate in the AAA program (experimental group, $n=37$) or to the wait list (control group, $n=27$). The 128 typically developing children went through a similar process and were randomly assigned either to participate in the AAA program (experimental group, $n=64$) or to the waitlist (control group, $n=64$).

The eight-week program consisted of two AAA sessions a week for eight weeks and took place in the classroom. The sessions were 20 minutes long and mostly open ended. The session facilitator had no special training or clinical background. This was a purposeful decision, aimed at assessing the feasibility of having parents, volunteers, and teachers implement a basic animal activities program.

Since the purpose of the AAA program was to improve the social experience of ASD children in inclusion classrooms, the study sought to simulate peer presence in the classroom by assigning two typically-developing children to

participate in the AAA program alongside the ASD child in their class. This meant that the AAA sessions were done with groups of three participants.

Teachers and parents collected data on each child before and after the eight-week program using standardized assessment instruments of children's behavior on three domains: Social Skills, Problem Behaviors, and Academic Competence. Teachers also completed an assessment instrument for Academic Competence before and after students participated in the program. The researchers hypothesized that the AAA program with guinea pigs in the classroom would be associated with increased social functioning (defined as increased social skills and decreased problem behaviors) and with increases in academic competence. Conversely, it was hypothesized that outcome data for the waitlisted students in the control group would not show changes in these areas.



Animal-Assisted Activities

For participants in the AAA program, a pair of guinea pigs lived in the classroom during the school week throughout the eight-week program. During the school week, participants were given responsibility to feed, water and care for the guinea pigs each day under the supervision of the classroom teacher and/or the program facilitator. On weekends, eligible families cared for the guinea pigs.

On the first day of the program, the program facilitator conducted a 15-minute introductory lesson about guinea pigs with the whole class. Lesson topics included proper care and a demonstration of careful handling of the animals. The students were informed that the guinea pigs would be their classroom pets for the eight-week school term and that they would be entrusted with the task of naming the animals.

**“Children who participated
in the AAA program
demonstrated significantly
greater improvements in
social functioning than their
control group peers, as
defined by greater increases
in social skills and decreases
in problem behaviors.”**

Following the introductory lesson, the program facilitator visited the classroom twice a week to check the welfare of the guinea pigs and conduct AAA sessions with the groups of three children, which included a child with ASD. Each session lasted 20 minutes. There were no targeted therapeutic goals (which are characteristic of animal-assisted therapy), but instead all sessions were open-ended to allow natural interactions between the children and animals through the animal-assisted activities.

The sessions were intended to 1) ensure that study participants had at least 40 minutes of contact time with the guinea pigs per week, and 2) to collect basic data about the types of activities children chose to engage in with the guinea pigs. Their favorite activity was holding the guinea pigs, which occurred every session. Feeding the guinea pigs and sitting in a circle allowing guinea pigs to roam freely in the center were also popular activities. The facilitator

guided the topics based on the interests and requests of the students. Participants were prompted up to two times within the first five to 10 minutes of the session to ascertain activity preferences through either verbal responses or touching picture-activity cards. Discrepancies among participant preferences were resolved either through group discussion or subsequently through a randomized drawing from preferred picture-activity cards.

Attendance was not mandatory, however, all participants elected to take part in sessions when they were present at school. Over half of parents reported that their child demonstrated an increased interest in attending school during the time the guinea pigs were in the classroom. HAI studies have revealed that the simple presence of an animal can enhance people’s perception of social scenes, making them appear happier and less threatening. The presence of the guinea pigs may have enhanced the atmosphere of the classroom, leading to increases in the children’s motivation to attend.

Following the AAA program, half of teachers (50.0%) chose to adopt the guinea pigs to keep in their classroom, and the remaining guinea pigs were adopted by families of children who participated in the program.

Results

Children who participated in the AAA program demonstrated significantly greater improvements in social functioning than their control group peers, as defined by greater increases in social skills and decreases in problem behaviors. There were no significant differences between the experimental and control groups in academic competence. These findings appear to confirm previous theoretical and anecdotal literature highlighting the capacity of animals to draw children with ASD out of the “autistic bubble” and connect them socially with others. Finally, results of this research suggest that appropriately designed animal-assisted interventions in inclusion classrooms may be a feasible and effective way to engage ASD children in the classroom and make inclusion classes more enjoyable.

Support for this Research

This research was supported by a Fulbright Scholarship awarded to Marguerite E. O’Haire as a visiting scholar at the University of Queensland in Australia and grants from other sources. The research produced was of high quality. Until the last few years, it was unusual to find this level of financial support for research on animal-assisted interventions. As more financing becomes available, we’ll likely see more high quality research in this area as well.

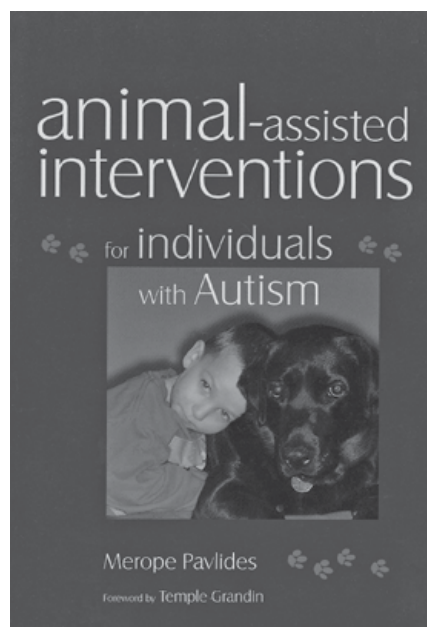
Dr. Deirdre Rand is a psychologist in independent practice in Mill Valley, Calif. She is the developer of an online continuing education course for healthcare professionals titled “Animal-Assisted Therapy: The Healing Power of Pets.” This is an introductory course offered through Professional Development Resources. See www.pdresources.org. The course is geared to practitioners in the healthcare arena but anyone interested in animal-assisted therapy may take it. For more information: AnimalsAsNaturalHealers.com





Animal-assisted Interventions for Individuals with Autism

By Merope Pavlides



Although originally published in 2008, much of this book is still relevant. As Dr. Temple Grandin says in her introduction, “*Animal-assisted Interventions for Individuals with Autism* is essential reading for families, teachers, and anyone who is interested in using service animals to help individuals on the autism spectrum. This book also covers the very important area of the welfare of the service animal.”

Written by a mother of two boys on the autism spectrum, the book is scholarly, but written with curiosity and honesty. Along with profiles of families with service dogs, and descriptions of the various types of animal-assisted therapy and activities, there is even a chapter on the now much-maligned dolphin therapy. She relates success stories and notes the challenges of working with particular animal species. She also emphasizes the importance of tailoring interventions to the specific needs of the individual and of monitoring and measuring progress.

The author has an MS in Special Education from Johns Hopkins University with a graduate certificate in teaching children with autism and pervasive developmental disorders. She firmly believes that interventions involving animals can be used to help individuals with autism to develop skills, including sensory and social skills; to manage challenging behaviors; and to improve quality of life.

Animal-assisted Interventions for Individuals with Autism

By Merope Pavlides

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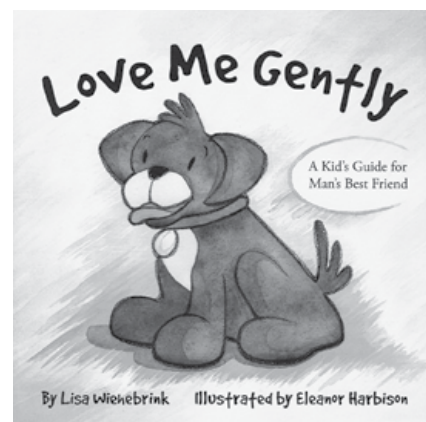
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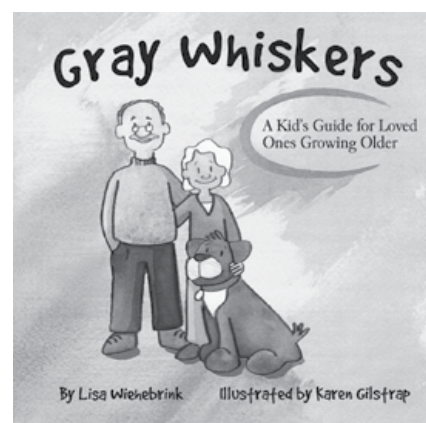
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Buddhist Animal Wisdom Stories

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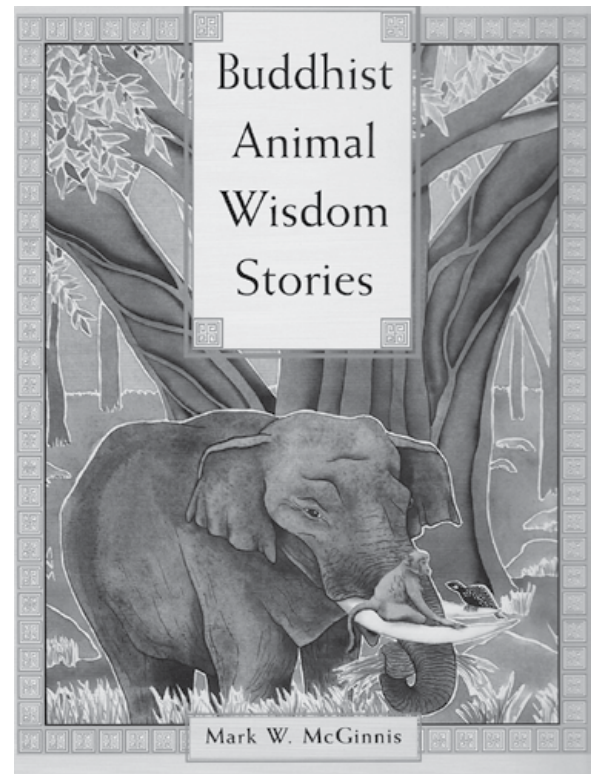
Years ago, Indian Buddhists began to collect fables illuminating various human virtues and foibles – from kindness, cooperation, loyalty and self-discipline on the one hand to greed, pride, foolishness, and treachery on the other. Instead of populating these stories with people, they cast the animals of their immediate environment in the leading roles. This may have given the tales a universal appeal that helped them travel around the world, surfacing in the Middle East and Southeast Asia, Africa, Russia, and Europe.

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Mark McGinnis is an artist and educator based at Northern State University in Aberdeen, South Dakota. His interdisciplinary projects have been featured in more than 110 solo exhibitions nationwide, and his previous publications include *Elders of the Faiths*, *Lakota and Dakota Animal Wisdom Stories*, and *Elders of the Benedictines*.

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By Laurie Hess, DVM

With Samantha Rose

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Samantha Rose is an Emmy Award-winning television writer, an author, and a collaborator on many nonfiction projects. Yellowskymedia.com



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2
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4

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