

Misc. Works of Arnand Morts
1964-1968

5.1



40 Million Give \$11 Billion Yearly

American Phenomenon: Private Generosity for the Public Good

By Dr. Arnaud C. Marts

A UNIQUE and astonishing phenomenon of life in the United States is the seemingly unlimited generosity of money, time and energy which millions of our private citizens give each year in voluntary efforts to create a better life for their neighbors and for their communities.

Wherever, in communities small and large, there is suffering or injustice, or wherever a social problem is exposed to public knowledge, or wherever greater educational facilities are needed, a group of responsive and generous citizens will always respond and undertake to help.

Such responsiveness has led to:

1) Over 975,000 private service and cultural agencies, manned and financed by private generosity for the public good.

2) 30,000,000 private citizens serving as volunteer workers and officers of these agencies without compensation.

3) 40,000,000 private citizens making voluntary annual gifts to support these private agencies in their efforts to create a better America.

4) Private generosity of the American people reaching the unprecedented total of \$11 billion in 1965.

And Taxes Too

Of course, these same generously Americans also pay immensely larger sums through taxation for the welfare, educational and health programs of our local, State and Federal governments.

This vast expanse of voluntary and privately financed service for the public good makes up what is called "American Philanthropy." It is a multi-billion-dollar manifestation of the freedom of private citizens in our democracy to take the initiative in meeting community problems.

More than 975,000 units of service deal with four categories of contributors and six categories of agencies, involving the \$11 billion of American generosity each year.

These more than 975,000 pri-

Private generosity for the public good has been, and still is, the basic force which Western man has used to better his world. Through philanthropy—not only from the Rockefellers and the Carnegies, but from 40,000,000 Americans as well—billions of private dollars are channeled annually through 975,000 agencies to support worthy public causes.

This phenomenon of generosity has been traced through the centuries to its present pinnacle in America in a unique new book, "The Generosity of Americans." It is excerpted on this page.

The author, Dr. Arnaud C. Marts, is a former president of Bucknell University who is now chairman of the board of Marts & Lundy, Inc., a fund-raising counsel for nonprofit organizations.

of a great city and inserted an advertisement entitled "Don't Kill the Goose that Lays the Golden Eggs." It was directed to heads of colleges, youth agencies, Red Cross and all other institutions supported by private generosity. He warned them to fight against "punitive taxation, governmental extravagance, destruction of ingenuity and initiative," adding "When the goose is killed, it stops laying golden eggs."

Since that time, private generosity has continued to surge upward and many gifts and bequests have been made which rank very high on the all-time honor roll of American generosity.

In 1963 gifts and bequests of \$1 million (or more) each were made by 178 Americans! The generosity of this small number of persons added up to a total of \$662,804,000! The goose has not died; she lays more and larger golden eggs!

U. S. Unmatched

Continental Europe? Scarcely at all. It is quite forgotten in most European nations, and even prohibited in those under Communistic rule.

The rise of nationalism and the fragmentation of medieval Europe into competitive nations, according to H. G. Wells, "has played and continues to play an intensely mischievous part in the world."

It surely "played the mischief" with private philanthropy for the public good as the new nations of the 15th century and subsequent centuries took over all the religious, social, educational, welfare and cultural agencies of their peoples, and proceeded to support them with tax receipts and to manage them politically.

When the writer was invited to visit an ancient university in Europe and to advise how funds might be obtained to restore the war-damaged great hall, I mentioned to the officer in authority how the leaders in a comparable city in the United States would create a committee to raise the funds from local citizens to restore their university. He blanched with trepidation, and begged me not to say a word about it in public, saying, "It would offend our national Secretary of Education and might lead him to cut off our support from the national government."

No Encouragement

There is very little understanding in the Latin American countries of private generosity for public purposes, and sparse evidence of the use of this social instrumentality. When a man of considerable importance in the business and social and political life of a Latin American nation was asked how much was expected of him in the practice of private philanthropy, he shrugged and said, "A few collections in the street and among businessmen for the poor and, of course, always the offerings in the Church for the poor and the clergy." When asked further if there were no schools or hospitals maintained by private generosity, he said, "Oh, yes, but they are the work of the Christian missionaries and the Roman Catholic orders, and they bring money with

gentleman of rank would take the lead.

He asked his diary if this practice of the plain citizens of America was just a matter of impulse or chance, or did it reveal some inherent relationship between democratic equality and the voluntary association of citizens for the public welfare.

Private generosity for the public good has pioneered nearly all of the great social advances in our Nation.

Social Pioneer

The unique pioneering function of private generosity deserves to be more clearly defined and more generally recognized. Too frequently within the present generation, partisanship has been created between those who believe government should take responsibility for all educational, health and welfare services and those who would prefer to see all these agencies under private control. The whole social experience as a Nation tells us that we greatly needed ALL the educational, health and welfare agencies that both government and pri-

pensions for persons who could not, or did not, lay aside funds to support themselves after their productive years. This desire was not new in America in the 20th century, but the widespread unemployment and the economic collapse of the 1930s brought millions to the end of their reserves—the need was acute and the demand became insistent.

'Fund for Pious Uses'

Fortunately, philanthropists had been busily working on this social need for two centuries. In 1717 the Presbyterian General Assembly had created a system of pensions for its retired ministers and their widows and had given it a quaint name, such as only Philadelphians could produce, "The Fund for Pious Uses." In due time the more modern name, the Presbyterian Board of Pensions, replaced the original title. For over 200 years it received gifts and grants and offerings, and allocated relief and pensions to the extent of its resources.

Then, in 1926, the General Assembly appointed a laymen's committee of which the Honorable Will H. Hays was chairman and the Honorable Andrew W. Mellon was treas-

ous pioneers, do not thank them. They probably do not have even a notion as to how the social reform was originally set in motion.

The Recipients

The 975,000 privately supported agencies can be placed in categories which suggest the nature of their services; and the givers to these causes can be placed in four major categories. Furthermore, the amounts of the gifts which are received by each category of recipient agencies can be documented accurately.

These agencies are national, State, local and neighborhood in scope and service.

For illustration, the National Tuberculosis Association was inaugurated 60 years ago as a nonprofit movement to fight tuberculosis. It has waged a winning battle with funds given by generous people and with the proceeds from the sale of its annual Christmas seals; it has established 2162 State and local associations, through which thousands of volunteers serve each year in a determined assault on this disease. Each of these local associations is a unit in the total scope of private generos-

National Assembly and to the Ministry of Foreign Affairs.

While still quite a young man (1831) he was given a mission to visit America and study the prisons in the Republic. Pennsylvania had developed a system of cellular penitentiaries which interested the French whose practice had been to punish the commission of a major crime by banishing the guilty criminal.

De Tocqueville visited the Eastern Penitentiary at Philadelphia, Sing Sing and Auburn prisons in New York State, and prisons in New England, Michigan and other States. Upon his return to France he made his prison report to his Government, of course, but in addition he published the first and greatest of his major works, "Democracy in America" (1835). It was the first published expert analysis of democratic government in America by a competent visitor.

A 'Strange People'

De Tocqueville was the first and ablest writer of the mid-19th century to present a clear, accurate and appreciative account of the liberal democratic ideals which were

answered, but was in reality a restatement of his positive convictions. Socrates threw such questions at his students to challenge them to state in their own phrases the truths which he was trying to teach them.

American private generosity for the public good is not a matter of impulse or chance; it is just the opposite! It is the inevitable flowering of the very best moral, spiritual and cultural aspirations, insights, experiences and inspirations, over 19 centuries, of all the various racial strains that have merged in the creation of Western man.

Stems From Liberty

Now, for the second half of M. de Tocqueville's question: Is there some inherent relationship between private generosity for the public good and democratic equality?

There is a very close and vital relationship. Where, but in an open society of free, self-governing people could a committee of private citizens decide to build a school, a hospital, a boys' club, a college? In what non-democratic nation could a labor union or



Gibbon

Muller, Herman

"The G. - of V."

Reinisch, Solomon Ophers

Davies, Dr. A. Powell —
Dead Sea Scrolls

Stead

Isidore, Cornelius

55-120 AD

Eusebius 260-340 AD

'Pamphili'

8-12 432 AD

Torgbee, Arnold J

Book 20 -

Renan

St Augustine

Bury (St Pat)

City of God

ROSH HASHANAH —
Jewish New Year: (5727-year)

MacNeill, Dr. H. H. —
"The ..."
Chic No x

Gibbon, Edward
"The ..."

Venerable Bede — "The Ecclesiastical
History of the English Nation"
673-735

Bühlmeier, Dr. Karl — 7 of x

Green's, "of ..."

Lesky, W. E. H. — of "European ..."

Jordan, — 1480-1660

Tewkesbury, Dr. Donald A. — "The ..."

Wycliffe, John — 1380

Smith, J. Peterson — 7 of x

A History Of Philanthropy

A Better World Created by Generous
Philanthropy.

The Ancient Virtue of Charity Has Become
Generous Philanthropy Today.

The Story of Generosity Through the
Years:

A Flight Into the Unknown -
Destination Western Civilization -
\$ Ten Billion Dollars.

An Invitation To You On AN UNCHARTERED FLIGHT

~~GLANCING BACKWARDS~~

~~IT TOUCHES EVERYONE - WE ARE ALL IN IT.~~

\$10 Billion For (POPULATION) U.S.A.

Philanthropy Through the Ages and In
America

The Path of Western Civilization
through Generosity and Philanthropy

Generous Philanthropy ⁹¹
The Nature of Man - Not the Measure of his Bank Act.
A Reconnaissance Flight - Over 19-Centuries
^{Searching for the Origin of a Noble Art} "Goodwill toward
Generosity: Through the Years ^{our fellowman}
Reaching the Higher Levels of Brotherhood
X The Rising Tide of Generosity

X Centuries of Generosity - Through Strife of
History to 19th Century -
X A Uncharted Flight - Views of Philo and
Anthropos - Along the Path of Philanthropy.
X Philo - Anthropos - ~~Full of Riches~~
~~Here~~ ~~unseen~~ Gifts Unto Man

That he may bring forth - service of man,
Unexplored ~~Path~~ of Philanthropy
Generosity makes glad the heart of man
" - It strengthens man's heart.

Around The World - Pioneering Philanthropy and
~~A Ignorant Generation~~ Western Civilization
The ~~Story of Generosity~~
See ~~Generous~~ Generous Years -
The Generous Years - And More
To Come.

Make us to see in the birth of
Seeds of Freedom and ~~Responsibility~~
Generous and Spiritual Character of Philanthropy

"- - - - SO GENEROUSLY GIVEN "

b y

Arnaud C. Marts and Austin F. McClain

+++++

THE PATH - 02

THE STRAND OF PHILANTHROPY AND CHARITY

Traced through Nineteen Centuries of

Western Civilization -

To the present -

THE GENEROUS CENTURY OF WESTERN MAN.

Year 1964

+++++

FOREWORD

One of the unique and astonishing phenomena of present day life in the United States is the vast volume of time, energy, and money, which great numbers of our private citizens give each year in voluntary, non-compensated efforts to create better conditions of life for their families, and for their neighbors, and their fellow citizens. Wherever, in communities small and large, there is suffering, or injustice, or a social need exposed to public knowledge, it will probably not be long before a group or committee of generous citizens will undertake to help.

On the next pages, 2,3,4,5, you will be given a quick glimpse of the amazing extent of this private generosity of the American people. You will need to remember, as you read this brief panorama of American generosity of 1964, that these private philanthropic endeavors to help make a finer America, are made unpaid for by the same American people who approve and provide still larger sums through taxation for the wide-spread welfare, educational, and health institutions of our local and state and federal governments.

After you have observed on the next four pages, the enormous scope and depth of America's privately financed agencies of public improvement, we will ask you to join us in a fast reconnaissance flight over the past nineteen centuries of Western Civilization, in order to spot the PATH, or STRAND, or MOTIVATION, or IDEAL, or CONDUIT (whichever one may choose to name it) which brought this practice of Generosity,

of Private P

of Private Philanthropy for the public benefit, to our beloved America in this far Western Hemisphere.

There ^{must be} ~~is~~ some historical explanation for our unique generous giving. Surely the first white settlers in Massachusetts, New York, New Jersey, Delaware, Pennsylvania, Virginia, Carolina, Georgia, did not find this spirit of generous private philanthropy as an indigenous product of our 17th Century forests, and fields, like the tobacco, corn, and wild turkeys, which so delighted our early settlers. No, it was not here before the white man's arrival. Nor did he invent it.

We will trace with you, the origins and the pathway of private philanthropy in Western Civilization in a brief and we hope, entertaining reconndissance in chapters __, __, __, .

First, we present a hypothetical memo of transmittal, dated on the 30th day of December, this year, in which the 40,000,000 voluntary contributors in America pay their final 1964 gift installment to the workers and officers of the 500,000 independent, non-profit philanthropic agencies of America.

On the opposite page we present an equally hypothetical memo of thanks for the generous support of the voluntary contributors.

The two memos are hypothetical; but the figures are authentic.

NO. 1

M E M O

To: The 30,000,000 Volunteer Workers and Officers of
The 500,000 Independent, Non-governmental Agencies
of Education, Health, Religion, Youth Guidance,
Welfare, Relief, Art, Culture, Community and
Social Betterment.

Everywhere,

United States of America.

December 30, 1964

Herewith is this year's final installment
of our Annual Gifts to you for the support of the
voluntary services you are rendering to our beloved
America.

This brings the Total of our Gifts to you,
in 1964, to \$10,000,000,000.

We hope and plan to give you a like Total
in 1965. Please keep up your good work.

We thank you for all the time, talent,
energy, good will, money and dedication you are putting
into your voluntary services to America.

Gratefully yours,

40,000,000 Voluntary American Contributors

NO. 2

M E M O

To: 40,000,000 Voluntary American Contributors
Everywhere,
United States of America.

December 31, 1964.

Thank you with our whole hearts and souls
for the Ten Billions of Dollars you have given in 1964
to the 500,000 Independent Agencies of human well-being
which we are serving as Volunteers.

We know very well that these Gifts represent
a vast amount of unselfish denial on your part of pleasures,
comforts, and luxuries, which you could have purchased for
yourself and your loved ones.

Your expression of gratitude to us for our
own expenditure of time, energy, and money, help to make
our own lives brighter and finer.

Thank you again for your spirit and for your
support, SO GENEROUSLY GIVEN.

Yours for a better America.

30,000,000 Volunteer Workers and Officers
of America's Independent Agencies for
Public Service.

" - - - - SO GENEROUSLY GIVEN "

I N T R O D U C T I O N

Did you know of the extent of these 500,000 voluntary, non-governmental agencies in America which have been set up by private citizens to create better conditions of life for all Americans?

Did you know that 30,000,000 of our private citizens serve as volunteer workers and officers in these agencies?

Did you realize that 40,000,000 of our private citizens made annual voluntary gifts of \$10,000,000,000 to finance these community agencies of service?

Did you know that these 500,000 private agencies include hundreds of our colleges and schools; thousands of our hospitals, orphanages, and old folks homes; scores of thousands of our churches of all faiths; practically all of our youth agencies, such as Boy Scouts, Girl Scouts, Y.M. and Y.W.C.A.'s, Y.M. and Y.W.H.A.'s; ~~XXXX~~ C.Y.O.'s; and many other character building agencies; all of our Red Cross Chapters; fifty organized campaigns against diseases such as cancer, heart, infantile paralysis, tuberculosis, and many others; and their local branches; thousands of public libraries, museums, art galleries, zoos, etc.?

All of this vast expanse of voluntary, privately financed services for the public good make up what we call "American Philanthropy", a multi-billion dollar manifestation of the freedom of private citizens in a democracy to take the initiative in meeting community problems as they arise.

UNIQUE IN OUR MODERN WORLD

There are few nations in our Modern World, except the English-speaking nations including Canada, Australia, New Zealand, West Indies, and perhaps others, which match the philanthropic generosity and initiative of Americans. We will cite in later chapters, other nations in other centuries during the history of Western Man, where private charity achieved crucial advances for Western Civilization.

de TOCQUEVILLE'S COMMENTS ON AMERICAN PHILANTHROPY

The distinguished French traveler and diarist, M. Alexis de Tocqueville, observed the uniqueness of the American habit of private philanthropy over 125 years ago after his first visit to America. He wrote philosophically and delightfully about us. In the Second Book of his "Democracy in America," published by Schocken Books of New York, de Tocqueville wrote, -

"The Americans make associations to give entertainments, to found establishments for education, to build inns, to construct churches, to diffuse books, to send missionaries to the antipodes, and in this manner they found hospitals, prisons, and schools. If it be proposed to advance some truth, or to foster some feeling by the encouragement of a great example, they form a society.

"Wherever, at the head of some new undertaking, you see the Government in France, or a man of rank in England, in the United States you would be sure to find an association...

"Thus the most democratic country on the face of the earth is that in which men have in our time carried to the highest perfection

the art of pursuing in common the object of their common desires, and have applied this new science to the greatest number of purposes.

"Is this the result of accident? Or is there in reality any necessary connexion between the principle of associations and that of equality?"

SOME NATIONS FEAR PRIVATE PHILANTHROPY

One of us had interesting evidence a few years ago that the American practice of voluntary philanthropy is equally puzzling to a present day European. Let him tell his experience.

"I was invited by an American friend of the head of one of Europe's oldest universities to visit his city, and to make suggestions as to how their war-damaged great hall might be restored. When I told him how the leaders in a comparable city in the United States would create a committee to raise the funds from local citizens to restore their university, he blanched with trepidation, and begged me not to say a word in public about that. 'It would offend our National Secretary of Education, he said, and might lead him to cut off our support from the National Government.' "

THE RISING TIDE OF GENEROSITY FOR THE PUBLIC BENEFIT

The gifts of the American people in 1964, in the grand total of Ten Billions of Dollars, record the largest aggregate of annual philanthropic giving ever achieved in any nation in the nineteen centuries of Western Civilization.

The 20th Century in America may justly be called THE GENEROUS CENTURY OF WESTERN MAN.

Introduction ...

There have been previous centuries notable for the service which private citizens have rendered humanity and civilization through their generosity and creative philanthropy: 4th Century; 11th and 12th Centuries; 16th and 17th Centuries. Possibly the most creative Century of Western Civilization in the annals of private generosity for the public good, was the 4th Century A.D. It was during this period that the early Christians transformed their simple alms-giving charity into the fore-runners of our modern philanthropic institutions such as hospitals, foundling homes, etc. It was the "pivot" Century for the social and cultural development of Western Man.

The 11th and 12th Centuries A.D. were also periods of unusual generosity and creative enthusiasm, for it was in that period that the people of Italy and France and England and Germany began to direct their private generosity (through the channels of the Catholic Church) to create universities and cathedrals.

The 16th and 17th Centuries A.D. in England witnessed the unprecedented private generosity of wealthy merchants, bankers and businessmen to save their nation from the social disintegration which threatened to destroy it.

THE 20th CENTURY IN AMERICA

But in no previous period in the history of Western Civilization has the generosity and philanthropic zeal of the private citizenry approached that of the 20th Century Americans.

Their \$10,000,000,000 generosity in 1964 is indeed a record to date for all Western Man. But it may not stand for long. Each year's generosity for the past ten years has broken the record of the

Introduction ...

....

previous year. Perhaps the top has not yet been reached?

Following is a Table of the Annual Gifts of the American People to Private Philanthropy during the past ten years:

1954	-	\$5,000,000,000
1955	-	6,000,000,000
1956	-	6,500,000,000
1957	-	6,700,000,000
1958	-	7,100,000,000
1959	-	7,800,000,000
1960	-	8,200,000,000
1961	-	8,700,000,000
1962	-	9,300,000,000
1963	-	10,000,000,000
1964	-	

A FAST RECONNAISSANCE FLIGHT
Over Nineteen Centuries

We have promised to take you on a fast reconnaissance flight over the 19-Centuries of Western Civilization to search for evidences of past private generosity for the public good.

We will look for the place and the time of its birth. We will seek to trace the path it took, and the trail it made, across the long generations and the wide geography which Western Man traversed in his efforts to create the techniques and the mood of our modern civilized living.

FOR WHAT SHALL WE LOOK?

How shall we recognize these evidences, these paths and trails which we seek to locate in our reconnaissance flight over the history of Western Civilization?

FOR WHAT SHALL WE LOOK?

We shall look for some of the following instances of gifts made by private individuals, or groups of individuals:

1. To provide food, and shelter, for the needy poor who are not part of the giver's own family;
2. To build or maintain a church or synagogue;
3. To build or maintain a non-profit hospital, or leprosarium, or nursing home;
4. To build or maintain a foundling home for homeless children;

A Fast Reconnaissance Flight
Over 19 Centuries

...

5. To build or maintain a home for the aged, or inform, or neglected;
6. To provide care for the blind or otherwise handicapped;
7. To build or maintain a school for children when public schools are not available;
- 8 8. To create or maintain colleges and universities for youth when public higher educational institutions are not available;
9. To support character-building agencies for youths;
10. To mount a community movement against an injustice, or a disease, or some other social evil.

When we locate in our reconnaissance ^{flight} ~~fight~~, such unselfish acts of private generosity for the benefit of other persons, we will know that we are on the trail of one of the noblest instincts of Western Man.

We will begin to have a partial explanation of why 40,000,000 men, women, and young people of the United States, are generously giving over \$10,000,000,000 a year to our private non-profit agencies for them to use to nourish the minds and souls and spirits and hearts and health and ideals and well-being of our beloved America.

AN UNCHARTERED FLIGHT.

The Reconnaissance Flight upon which we propose that you join us over the Nineteen Centuries of Western Civilization will have a special excitement because it has never been previously chartered, to the best of our knowledge.

Our proposed flight seeks to trace one certain strand in the broad fabric of western society. It is a strand so bright in spirit and so fine in texture that we wonder why it has never attracted the attention of many of the analytical historians who have written so ably in describing many other strands of the same fabric.

ANALYTICAL HISTORIES AVAILABLE ON MANY INFLUENCES IN THE HISTORY OF THE WEST.

We find on the library shelves, for illustration, such titles as "Rats, Lice and History;" "The Wheel and Civilization;" "The Influence of Naval Power Upon History;" "Fire and History!" - and so on and on, with the key words, Horses; Hay; Gold; Writing; Pottery; Alphabets; Religion; Poetry; Arts; War; Peace; Gunpowder; Diplomacy; Rivers; the Plow; Astronomy; Steam Engines; Philosophy; Telegraph and Telephone; Education; Combustion Engines; Electricity; Aluminum; Airplanes; etc. etc.

Each of these key words has set off one or more competent analytical historians on the search for its specific contribution in the total civilizing processes of Western Man. The path of each such civilizing instrument or force or impulse across the past nineteen centuries has thus been chartered and recorded. If one wishes information about the nature and significance and achievements of one of

these strands in the complicated warp and woof of the fabric of Western Civilization, one finds at least one guiding title on the shelves of our modern libraries.

FEW COMPARABLE ANALYTICAL HISTORIES OF
CHARITY OR PHILANTHROPY.

But a long search of library shelves and publisher's catalogues revealed only four such titles covering the long sixteen centuries of western civilization prior to the 17th Century colonization of North America. One of these books, for which we are grateful is entitled "Christian Charity in the Ancient Church." It was written over eighty years ago by the German theologian and scholar, Dr. G. Uhlhorn, Abbot of Loccum. It was translated into English by Miss Sophie Taylor, and was published by T. and T. Clark, Edinburgh, in 1883.

Two such titles were written in 1958, and 1960, by Dr. W. K. Jordan, then President of Radcliffe College, and now Professor of History at Harvard. Dr. Jordan's two volumes are "Philanthropy in England, 1480-1660," and "The Charities of Rural England, 1480-1660." These analytical histories given an extremely valuable account and interpretation of the crucial ~~xxxxx~~ service of private charity and philanthropy in that period of English social revolt and threatened dissolution. These volumes are published by the Russell Sage Foundation. We will quote from them in a later chapter.

But you will observe there is a very long historical and geographical gap between the period of the "Ancient Church" ~~where~~ charities Dr. Uhlhorn describe; and the period of 1480-1660 in England which Dr. Jordan studied so thoroughly and described so clearly.

INCIDENTAL REFERENCES TO CHARITY AND PHILANTHROPY IN A
FEW GENERAL HISTORIES OF WESTERN CIVILIZATION.

Because of this lack of attention given by most analytical historians to the influence of private generosity, charity, and philanthropy upon the culture and civilizing of western man, (except for the two historians whose works we have just described, Dr. Uhlhorn and Dr. Jordan), we have researched dozens of general histories of the past nineteen centuries.

A few (very few!) have rewarded us with useful information and comments about our subject. The two general historians who were of the most direct help to us in our research for indications that private charity and philanthropy were helping to shape the destiny and the culture of western man were Mr. W.E.H. Lecky, author of "The History of European Morals," and Mr. H. G. Wells, author of "The Outline of History."

Mr. Lecky's History was a favorite text book of many college youths of pre-World War I days. He really identified the virtues of Charity outright by name, and recognized the unique contributions which it had made to the progress of mankind across the centuries. We will quote from him in later chapters.

H. G. Wells, in his best seller, "The Outline of History," seemed to be aware of a deep unseen current of spiritual movement beneath the ugly surface manifestation of greed, selfish, ambition, violence, ignorance, pride, superstition, frustrations, wars and vain-glories which he is obliged to record in his outline of the events of the first nineteen centuries of western civilization.

He breaks out, now and then, in an exclamation of recognition

and praise for these nobler aspirations and ideals of western man, but he seldom if ever labels them with our title of Charity - Philanthropy - or Private Generosity - for the public good. The following is one lyrical passage from Wells' "Outline"- "It is only within the last three or at most four thousand years that we have any clear evidence that volunatry self-abandonment to some greater end, without fee or reward, was an acceptable idea to men, or that anyone had propounded it. Then we find spreading over the surface of human affairs, as patches of sunshine spread and pass over the hillsides upon a windy day in spring, the idea that there is a happiness in self-devotion greater than any personal gratification or triumph, and a life of mankind different any greater and more important than the sum of all the individual lives within it.

"We have seen that idea become vivid as a beacon, vivid as a beacon, vivid as sunshine caught and reflected dazzlingly by some window in the landscape, in the teaching of Buddha, Lao Tse, and, most clearly, of all, of Jesus of Nazareth.

"Through all its variations and corruptions Christianity has never completely lost the suggestion of a devotion to God's commonweal that makes the personal pomp of monarchs and rulers seem like the insolence of an overdressed servant and the splendours and gratifications of wealth like the waste of robbers. No man living in a community which such a religion as Christianity or Islam has touched can be altogether a slave; there is an ineradicable quality in these religions that compels men to judge their masters and to realize their own responsibility for the world."

He glorifies the mystic power of the spirit whose path we are trying to trace across nineteen centuries. But instead of using our name for it, Wells terms it "voluntary self-abandonment to some greater end, without fee or reward."

Well, what's in a name, anyway, if the reality exists?

We will get little help from Mr. Gibbon's monumental "Decline and Fall of the Roman Empire" in our research for authentic instances of private charity and philanthropy for the public good. Mr. H. G. Wells charges Gibbon with "Anti-Christian animus." (vol.1,pg599) In fact Wells devotes several pages (vol.II, pg 264 -) to revealing the influences which the atheistic Voltaire had upon Gibbon while he was writing his "Decline and Fall," and quotes at length some of the foolish prophecies Gibbon published about the future of civilized man.

However we have gathered factual material about enough instances of private philanthropy's service to western civilization to start out on our unchartered reconnaissance flight over the nineteen centuries.

Will you come with us now as we search for the historic origins of the amazing demonstrations of private generosity for the public good which we have noted Americans are making in this year 1964.

OUR RECONNAISSANCE MAY BE BUMPY.

Because our flight has not been chartered by competent analytical historians, it may become a bit bumpy at times, even off course here and there. But that should be part of the fun. Perhaps we will be able to chart a surer course for later explorers of the neglected area in our knowledge of the culture of western man.

Before we take off, first let us put down in writing, the accepted definitions of the key words of our research project: Civilization - Generously - Charity - Philanthropy.

These definitions are from Webster's Third International Dictionary ...

CIVILIZATION - an ideal state of human culture characterized by complete absence of barbarism and non-rational behaviour.

(The word is derived from the Latin root, civis (city), and thus suggests the adjustment of an individual within the framework of a community, as distinct from early man's solitary life in a remote forest or field.)

GENEROUSLY - in a liberal open-handed manner ...

(Latin root, Gensereus: nobility of birth or breeding.)

CHARITY - The act of loving all men as brothers because they are the sons of God; the kindly and sympathetic disposition to aid the needy and suffering...

(The word is derived from the Greek root, caritas.)

PHILANTHROPY - Goodwill toward one's fellowmen, especially as expressed through active efforts to promote human welfare.

(The word is derived from two Greek roots, Philo (love), and Anthopos (mankind).)

MEDICAL RESEARCH

Medical scientists of every generation have devoted their energies and knowledge and skills to efforts to discover the reasons for the physical and mental suffering caused by sickness, malfunctioning, contagious plagues and the many other incidences of human suffering. We remember and honor names of men and women long since gone, who achieved great victories in their efforts to cure the sick and to defeat diseases.

Prior to the twentieth century, which we have presumed to call The Generous Century of Western Man, the medical scientists who elected to dedicate their energies to the war on disease, fought their battles with the very minimum of scientific equipment and staff support, simply because their financial resources were most limited.

The Twentieth Century private generosity in America provided this factor so essential to the medical scientists. As a consequence, the medical and allied professions have achieved victories over the ravages of human disease in the first sixty four years of our century which might well equal, if not exceed, the progress made in this area of human well being in all the previous centuries of western civilization.

The story is an exciting one. It cannot be told in full yet, for many of its thrills have not yet been generated. It is that kind of a story. But we can relate the opening chapters at least.

a John D. Rockefeller, Sr. and John D. Rockefeller, Jr.

* The preliminary action took place in 1897. Mr. Rockefeller, Sr. had retained as counsellor, a Baptist minister, Mr. Frederick T. Gates, whose wise counsel on philanthropic and educational matters was a positive factor in many of Mrs. Rockefeller's generosities.

Medical Research

Specific aids which Mr. Rockefeller has provided are manifold. Only a few can be mentioned. Cancer research at Memorial Hospital; Madame Curie for her work with radium; cure of hook worm disease; distribution of insulin to indigent sufferers from diabetes after it had been discovered by Dr. Banting of Canada; support for Mrs. Sanger's work for maternal health, and so on.

Over the years Mr. Rockefeller, Sr. gave the Rockefeller Institute for Medical Research \$60,673,409. During the same period he also gave the following amounts to ^{his} other philanthropic foundations:

The General Education Board	\$129,209,107
-----------------------------	---------------

The Rockefeller Foundation	182,851,480
----------------------------	-------------

The Laura Spelman Rockefeller Memorial	73,985,313
--	------------

The expenditures from these funds, both principle and interest, have totaled over \$850,000,000

The Generous Twentieth Century, indeed!

Medical Research

Mr. Gates read that summer a textbook by the famed physician, Dr. Osler, entitled "Principles and Practices of Medicine." Gates was confirmed by Osler in his own opinion "that the best medical practice did not, at that time, pretend to cure more than four or five diseases... When I laid down this book I had begun to realize how woefully neglected had been the study of medicine in the United States... Here was an opportunity for Mr. Rockefeller to do an immense service to this country and perhaps the world."

Mr. Gates decided to recommend that Mr. Rockefeller create an institute for medical research. He drew up a memorandum which incorporated that suggestion. Following was his key sentence., "Medicine can hardly hope to become a science until it can be endowed, and qualified men enabled to give themselves to uninterrupted study and investigation, on ample salary, entirely independent of practice."

In 1901, Mr. Rockefeller made his first gift of \$200,000 for medical research. The Rockefeller Institute for Medical Research was created with a board of directors of able men.

In 1902, Mr. Rockefeller gave \$1,000,000 for a site and construction of a laboratory, and his son was active in selecting the location on Avenue A, between 64th and 67th Streets. Dr. Simon Flexner was appointed Director of the Institute. Soon the medical and allied scientific professions began to experience illuminating transfusions of new knowledge and to find available to them new techniques and stimuli. Medical education was completely overhauled.

*Excerpt from the book "John D. Rockefeller, Jr." by Raymond B. Fosdick
Harper & Brother 1956

