

*Fundamental Principles of
Mr Rockefeller's Philanthropy*
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MEMO. BY MR. GATES

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In addition to

Unnecessary waste and social injury caused by sinking money in duplications where existing commercial and industrial enterprises are amply sufficient to serve the public need and can do it, ^{with a large output} ~~and are doing it~~, cheaper than it could be done, if the output is divided.

~~Then~~ there is the waste and folly of hoarding. By hoarding I mean taking money from current use and locking it up in safety deposit vaults, such as is said sometimes to be done in this country by thoughtless or unsocial people, or converting it into gold and silver and hiding it about the premises, as is done somewhat in European countries and largely in Asiatic countries. Mr. Rockefeller has always sought to keep his money at work. The income that comes in on Monday he seeks to have in the pay envelope of the workman of the country by Saturday night. He never hoards money. He keeps it at work?

This brings me to considerations still more fundamental that have guided him both in his business and his benevolences for many years. Every right minded man has a philosophy of life whether he knows it or not. Hidden away in his mind are certain governing principles whether he formulates them in words or not, which govern his life. Mr. Rockefeller has such a fundamental principle. His ideal is to contribute all that he can, however little it may be, to human progress. He finds his happiness in seeking to make this world a more comfortable place to live in by at least just a little, for the present generation and the generations that are to come after it. It is a pleasure to him ~~even~~ to contemplate the fact that he has been useful in distributing a useful illuminate where gas and electricity are not available to light the darkness of, ^{country and} suburban homes, and not less to shed cheer and comfort

in eastern and Oriental lands which have no light and which hardly have a window. But his other financial investments have likewise been made with reference to promoting human wellbeing. He would like to feel that there will be less pain, at least by a little, less of misery, less of poverty, less of want, less of ignorance, less of injustice and more of cheer, of comfort, of light and of happiness ^{for all future time} by just a little, from the fact that he has lived in the world.

In fine, his ideal is to live and to use his means, both in his investments and in his benefactions, for the advancement of civilization. This has been no mere idle dream with which to amuse one's self, but by him and by his assistants, the question as to what civilization ^{is} consists of and what are the great laws along which civilization has advanced and must advance in future, has been made a serious and conscientious study and his investments not less than his benefactions, have been directed to such ends as tend to produce these results. If you were to go into Mr. Rockefeller's office and ask his Committee on Benevolence, or his Committee on Investment, in what they consider civilization to consist, they would say that they find a convenient analysis of the elements which go to make up civilization, to be the following:

1st. Progress in the means of subsistence, that is to say -- progress in abundant and variety of food supply, clothing, shelter, sanitation, public health, commerce, manufacture, the growth of the public wealth, etc.

2nd. Progress in government and law, that is to say -- in ~~militant~~ laws securing justice and equity to every man, consistent with the largest individual liberty and the due and orderly enforcement of the same upon all.

3rd. Progress in literature and language.

4th. Progress in science and philosophy.

5th. Progress in art and refinement.

6th. Progress in morality and religion.

If you were to ask them, as they are indeed very often asked, which of these they regard as fundamental, they would reply that they would not attempt to answer, that the question is purely academic, that all these go hand in hand, but that historically the first of them, namely - progress in means of subsistence, had generally preceded progress in government, in literature, in knowledge, in refinement and in religion. Though not itself of the highest importance it is the necessary and ~~useful~~ hand maiden of all the others.

Accordingly, Mr. Rockefeller's investments have been made in such a way as to multiply, to cheapen and to diffuse as universally as possible the comforts of life. And in this particular, namely in cheapness, ease of acquirement and universality of the means of subsistence, our country easily surpasses that of any other in the world.

It may be asked, how is it consistent with the universal diffusion of these blessings that vast sums of money should be in single hands? The reply is that so far as Mr. Rockefeller is concerned, while he has the control of these vast sums of money, he does not use them for himself. He uses them solely for the general good. He has indeed the legal title to this sum and he does control the investment of it, but that is as far as his personal relation to it extends. It is universally diffused in the sense that it is kept universally invested in such way as to employ labor and to pass into the ~~pur~~ envelope week by week. Mr. Rockefeller continues to hold this money and to invest it for one reason -- because up to the present time no scheme has yet presented itself to him which seems to afford better method of handling the money than his own. He might put his money into the Treasury of the Nation for the various states, but he does not find any promise in the National or State Legislature, viewed from the experiences of the past, that the funds would be expended for the general weal more effectively than he is using them for the general weal; nor

does he find in any of the schemes of socialism a promise that his wealth would be more wisely administered for the general good, or indeed any more unselfishly than is done by him. He charges no salary, his personal expenditures are comparatively small, and he has been able hitherto to handle the money in such wise as ^{he thinks will} serve very efficiently to promote the general welfare. It is his duty to maintain the legal title and to administer the fund until some man or body of men rises up that seems to him better capable of administering it than he is.

But while he has used and is using the bulk of his fortune in ~~promoting~~ ing the means of subsistence, in employing labor, multiplying the means of subsistence and enlarging the national wealth, he has not forgotten that this is only one of the important and necessary hand maidens of civilization and that the other great departments of human progress, namely the intellectual and spiritual, ~~material~~ are, as a matter of fact, the higher ends of human life. "Man does not live by bread alone".

The next four elements of progress mentioned in the enumeration above, namely, progress in government and law, in language and literature, in ^{philosophy} science, in art and refinement, are best promoted by means of the higher education, and accordingly Mr. Rockefeller has put a very large part of his fortune -- a sum approximating a hundred million dollars, into various forms of education in our own and in foreign lands. And education not merely along the line of disseminating universally the known, but quite as much and perhaps even more, in promoting original investigation in all departments of science. He has not overlooked the ~~mere~~ teaching function. Some forty or fifty millions of dollars have been devoted thus far to the dissemination of knowledge and to the promotion of culture through colleges and universities which devote themselves mainly to the instruction of youth. An individual institution of learning can have only a narrow sphere. It can only reach a limited number of people. But every

new fact discovered, every widening of the boundaries of human knowledge, becomes ~~universally~~ known to all institutions of learning and becomes a benefaction at once to the whole world.

And last, and in many respects the chief of all, namely - advancement in morality and religion, Mr. Rockefeller has sought to promote by means of wholesale contributions to those great evangelistic missionary and other agencies which are seeking to extend the principles of religion more widely in our own land and throughout the nations of the earth.

It will thus be seen that Mr. Rockefeller's benevolences have not been haphazard. He has not been content with giving to causes which have appealed to him. He has felt that the mere fact that this and the other cause makes its appeal to him, is no reason why he should give to it any more than to a thousand other causes perhaps more worthy which do not happen to have appealed to him. The mere fact of a personal appeal creates no claim which did not exist before and no preference over other causes more worthy which may not have made their appeal. He has never been content to let his benevolences drift into the channels of mere convenience -- to give to the things he is asked to give to and neglect other things. His department of benevolence has been creative rather ~~than merely~~ ^{no - merely} receptive. He has studied the field of human progress. He has analyzed it into its elements. He has sought to contribute to each of those elements Where he has not found organizations ready to his hand for such purpose, he has created them, as for instance the University of Chicago, the General Education Board, the Rockefeller Institute of Medical Research, ~~and~~ ^{He} he has other creations in mind.

He has sought ^{therefor} in his benevolences and his investments no less to cover the whole field of human progress in a comprehensive and scientific way and not to be content with responding to such appeals as happen to come under his eye or meet with his approval.

These principles governing his investments and his philanthropies have
 centered his interests in ^{the} fundamental, permanent and universal, rather than
^{the} local, temporary and superficial ~~relief~~. Hundreds of appeals come to his of-
 fice annually for the relief of individuals afflicted with tuberculosis. In-
 stead of attempting to respond to these cases of individual suffering he spends
 scores of thousands annually in assisting in the study of the disease with re-
 ference to eliminating it from human life. Thousands of individual cases of
 poverty are reported at his office annually. The effect that this produces is
 not an organization for the relief of the poor, but ^{such employment} ~~an attempt to so employ his~~
 resources as will ^{help to} give abundant and remunerative employment everywhere and so
^{help} destroy one of the main sources of poverty at its root. Hundreds of young peo-
 ple write to his office annually asking his aid in securing an education. In-
 stead of using his means for the assistance of these individuals, he organizes
 a corporation, the purpose of which is to ^{wherever there is a need unsupplied} found colleges, to support them and to
 improve their instruction ~~wherever there is a need unsupplied~~, and to put in
 scores of millions for the purpose of enlarging the ~~whole~~ boundaries of human
 knowledge.