THE PHILANTHROPIC TRADITION IN PITTSBURGH*  

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The philanthropic tradition in Pittsburgh has its origin in the dual nature of the pioneer Americans of the late eighteenth century when the inhabitants of the western counties were first citizens of the Old West. Independent as these people were personally, they were dependent on those about them for help in harvest, in raising houseframes, and in illness. In this new country, the pioneers turned to neighbors for many offices and functions that are performed by government or specialists in riper communities. Just as isolation in American foreign policy is an authentic outcome of community isolation, so are the multitude of American relief organizations the descendants of primitive interdependence. Hence, the dual nature of the American: individualism and herd instinct, indifference and kindliness.

The giving men do is a personal thing. But differences are rooted in religion, nationality, and economic levels. In addition, there have been historic shifts.

A Glance at History

Among primitive people there were no "poor" in the modern sense. The elemental needs of food, clothing, and shelter were supplied through the family. To belong to a numerous family was to have aid to dependent children, maternity benefits, unemployment insurance, home relief, medical care, fire insurance, an old age annuity, and free burial.

Oriental peoples relied on family responsibility, whereas the Egyptians emphasized meeting destitute needs. The Greek and early Roman concepts were radically different—kindly acts "toward people," not toward the poor. Giving was directed toward the state or a worthy citizen, rather than out of pity for the poor. Later the Romans developed municipal foundations for people in need. The Hebrews developed the tradition of generous giving to God and the poor. Jacob saw a vision at Bethel and promised a tenth "of all thou shalt give me" to his Lord. Beginning with Abram the principle of giving the tithe, or tenth, was firmly established. The teachings of Jesus next gave lofty motivation

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and personal ethic for givers—the most important single influence on philanthropy in the western world.

The Christian concepts are so far above men's thinking, then and now, that they remain more admired than followed. Such principles are: the spirit of the giver is more important than the size of the gift; the value of the gift is determined by the sacrifice of the giver; giving has its rewards; giving should not be limited to family and friends; and the gift should be made in secret, not for public credit.

The medieval church was the chief almoner in Europe, but as power and wealth became more secular, the church ceased to be the exclusive dispenser of charity. Kings and wealthy individuals became philanthropists. In England frequent charities were endowments created for poor scholars and for schools. Thus came a new wave of philanthropy springing from the rising middle class. In 1601, to create, control, and protect such funds, the famous Anglo-Saxon cornerstone law was enacted, the Elizabethan Statute of Charitable Uses. Gifts of the period were in the form of permanent funds and often called "foundations." Indeed, they are the antecedents of American philanthropic foundations. It should be noted, however, that they lacked one important ingredient of the American device—wide freedom of action.

Even in 1837 there were 28,840 foundations in England and most with "dead hand" directions and narrow purposes. A regulations commission had to be appointed to adjust intolerable situations. The English Poor Law in 1601 was another milestone in the history of relief.

But thoughtful people saw broader needs than those met by workhouses, doles, almshouses, hospitals, and schools. Societies and associations multiplied rapidly after the industrial revolution. Family social work began in England in 1869 and in the United States in Buffalo in 1877. While there were early attempts to organize charity in Germany under Bismarck and in France, Great Britain has generally been the proving ground for American experiments in relief and philanthropy.

In one respect the United States has proceeded along different lines: in the establishment of the philanthropic foundation not devoted to the limited and closely defined purposes of the earlier perpetuity, but rather as exploratory, research, and demonstration agencies.

Nineteenth Century Giving in Pittsburgh

This cursory explanation of philanthropic giving, really just a glance at the history of giving, is pertinent to a consideration of the
local scene where today there are more foundations than elsewhere in the United States save New York City.

The first philanthropy in the Upper Ohio Valley, or "Pittsylvania Country," after the neighborly virus alluded to at the outset of this paper, was the Kirk of the Calvinists. "Religion," says Edward C. Jenkins in his writings on giving, "has been the seed plot in which grew nearly all the organizations included in philanthropy." The Presbyterian Church here was almoner for many causes now supported by secular giving or by government. There are no complete statistics of early church giving, but even today about fifty per cent of voluntary giving goes to religious agencies, according to the recent Sage Foundation study of philanthropic giving. We know also that the Pittsburgh Academy was built by public subscription with assistance from the Commonwealth of Pennsylvania. And so it appears that until the Civil War much of philanthropic giving in Pittsburgh was for church and school, to the respective denominations or the early academies in Pittsburgh, Washington, Canonsburg, Meadville, and elsewhere.

Just as the Reverend John Harvard gave money and books in 1636, so did the early men of property give books, land, and money to the Western Pennsylvania academies. But Upper Ohio Valley folk were generally too poor for much generosity until James O'Hara became rich enough to present the First Presbyterian Church its famous glass chandelier.

In general, the nineteenth-century philanthropic tradition in Pittsburgh can be divided into the ante-bellum or pre-Civil War era and the late, or post-war period. Previous to 1860 philanthropy was devoted largely to the care of the poor and after the great stimulus to humanitarianism provoked by the crisis of 1865, a plethora of charitable organizations was founded. Some of these agencies are still in existence, while others are their lineal descendants.

Almost from the start Pittsburgh took public action for the care of the poor and helpless. Laws were passed to raise funds. Buildings were created by towns, boroughs, and the county, and improvements were made as the population increased.

In 1818 so many impoverished immigrants arrived in Pittsburgh and were unable to proceed that Pittsburgh built its first poorhouse. There was much complaint about the expense. The Gazette stated that Pittsburgh spent more than $3,000 for the poor in 1818. By 1822 the
poorhouse, located one and one-half miles northwest of Allegheny Town, was considered to be the best of its kind west of the mountains. For the year 1827 care of the poor cost $1,913.58. Soon after, in 1832, the Orphan Society of Pittsburgh and Allegheny was founded with state aid. This is today the Protestant Home for Children and the oldest charitable institution. It was generously endowed by Charles Brewer and William Holmes. Then and now it has been fostered by benevolent ladies.

This was the middle period of American Society. Professor Commager describes it: "Playing in and out of the material forces, like summer lightning in heavy clouds, were spiritual currents, intellectual sparks, thunderbolts of radicalism: portents of the clear flame of emancipation that was to split the American firmament and set its very stars a-rocking." "It was a day," wrote John Morley, "of ideals in every camp." The zeal for social and humanitarian reform left scarcely any phase of American life untouched.

Pittsburgh in 1839 had a Provident Society to provide food for the poor during cold weather. The Germans here already in 1832 had organized to help German immigrants.

The panic of 1837 left its scar on Pittsburgh's society and economy. The city authorities gave six thousand bushels of coal to the poor in the winter of 1837-38. The Society for Indigent Females was founded in 1838 to give employment to women and also distributed garments and provisions.

In the 1840's the third in a succession of city poorhouses was built. In 1846 the city poor tax was five mills on the dollar. This was reduced to two mills the following year. But the poor persisted in Pittsburgh. In 1855 ladies' benevolent societies opened soup-houses. The first one exhausted its supply of fifty-four gallons in a half-day!

Leading Episcopalians founded their Church Home (still in operation) in 1858, with Felix Brunot and Charles Brewer as principal endowment-donors. Here is the first real sectarian attempt for the care of the aging. From church-motivated men came the Y.M.C.A., currently celebrating its centennial.

The age of irredentist democracy and awkwardness was passing. The labor movement was under way. Utopian contests for escape gave creative joy and friendship to thousands of generous and sanguine souls from Brook Farm to New Harmony, but acquisitive society sucked them
all back into its vortex. Only the Mormons achieved success. Emerson wrote Carlyle that anyone you meet in the street might produce a new community project from his waistcoat pocket. Horace Greeley kept the New York Tribune columns open to all these movements; but his best advice to the workers of America was to go to Pittsburgh and beyond.

But the greatest reform movement of the forties was abolition. Jefferson's "fire bell" rang through the Pittsburgh night and the name of the American Colonization Society began to appear in the testamentary giving of Pittsburghers.

"Reverend" Charles Avery, a Methodist lay preacher who accumulated wealth before he got religion, was one of the first abolitionists in Pittsburgh. His wealth came from the cotton business, but he also invested heavily in copper and drugs. He was determined to found a college for Negroes and obtained the incorporation of Allegheny Institute and Mission Church in 1849 on his own property. His estate was valued at $800,000 with bequests of $25,000 to the colored institute, $5,000 each to Passavant Infirmary and the Insane Asylum of Western Penn Hospital, and $20,000 each for aging Methodist clergymen and Oberlin College. The residue of Avery's estate was to be devoted to the "elevation" of colored people to "disseminate the gospel of Jesus Christ among the tribes of Africa." It appears that Avery was the pioneer in interracial relations in Pittsburgh. Lest we forget the grapes of wrath have not yet yielded all their bitter vintage.

Pittsburgh was not only the arsenal of freedom during the Civil War but also a great center for services to soldiers. Here were Committees of Subsistence and Public Safety with B. F. Jones and William Thaw as prominent members. Food and money were collected to furnish meals to soldiers in transit—the Civil War version of USO. The Pittsburgh Sanitary Commission was the Civil War Red Cross. This was a philanthropic monument to Felix R. Brunot, son of a retired army officer. Brunot was the big name in Pittsburgh philanthropy during the Civil War. He was a graduate of Jefferson College and became rich in the practice of civil engineering, railroad and steel investment, and as a silent partner in the firm of Singer, Nimick, and Company. Brunot refused military commissions to further his interest in moral affairs. He worked with the sick and wounded in hospitals and on the field. After the bloody battle of Shiloh, he was placed in charge of two relief boats on the Ohio. Later he commanded a party of twenty-five surgeons and
held a military pass from Secretary Stanton. He was captured by the Confederates and confined in Libby Prison. Later President Grant made him the head of an Indian Commission. Brunot's interests in Indian welfare and Christian education were only two of a hundred other charitable activities. While chiefly remembered as the grandson of one of the earliest Pittsburgh physicians and for his war services, he was also devoted to the work of such institutions as the Protestant Episcopal Church, the Western Pennsylvania Hospital, and the Allegheny Cemetery. He was the prime mover for and served as first president of the first public library. Brunot in 1864 was president of the great Sanitary Fair which raised money for war work. Pittsburghers contributed a higher per capita sum in relation to the population than did supporters of any other fair in the United States. This 18-day exposition cleared $320,000. Because the war ended soon after, $200,000 of this sum was given to Western Pennsylvania Hospital for its endowment.

Another Civil War agency was the Fruit and Flower Mission, still in existence. Instead of giving fruit and flowers to sick soldiers, it now assists the visiting nurses in providing assistance to families in need.

Following the Civil War, Pittsburgh became established as the forge of America. As the profits of the new industrial age were being realized, lesser lights began to write their names in the history of philanthropy.

St. Paul's Orphan Asylum had been founded by Sisters of Mercy at Webster and Chatham in 1849, the same year when the Pittsburgh Infirmary (now Passavant Hospital) was located in old Allegheny. The Sisters of Notre Dame founded St. Joseph's Orphan Asylum in 1874 on Troy Hill, chiefly for German children. In 1880 the Colored Orphan Asylum was established by Miss Jane Holmes as the first of a number of charitable institutions she was to found, direct, and endow. A boarding house for young women was transferred to the Protestant Home for Boys in Allegheny in 1880. Miss Holmes later bequeathed $50,000 to this institution. The Allegheny Day Nursery came in 1886 and the United Presbyterian Women's Association and Orphans' Home in 1879—also in Allegheny.

Another Jane Holmes bequest was the Pittsburgh Free Dispensary in 1873. This remarkable lady founded the Protestant Home for Incurables in Lawrenceville in 1883. While the aegis for the Protestant Home for Aged Women had its origin in 1869 with the Y.W.C.A., it
was the leadership of Miss Holmes and Mrs. Felix Brunot who conducted a bazaar which yielded $8,000 to launch this project. Mr. James Kelly, who saved Wilkinsburg from annexation to Pittsburgh, gave five acres of land. This gentleman was a real estate operator who mortgaged one piece of land to buy another and dominated the life of the "Holy City" for half a century.

When men applied to the Protestant Home for Women for admission in 1889, Miss Holmes organized another Home—this one for Aged Men & Couples and Kelly gave five more of his Wilkinsburg acres. Pennsylvania was now setting up poor districts, but as Pittsburgh boomed in the post-Civil War decades, the favorite philanthropic gifts were the Brewer and other fuel funds for the needy.

As we meet tonight, some poor citizen is burning coal paid for by the Brewer Fuel Fund, now in the custody of The Pittsburgh Foundation. Charles Brewer came to Pittsburgh in 1814 and became a rich dry-goods merchant. By prudent management his estate yielded almost $500,000 with bequests to hospitals, asylums, homes, Indian missions, the Pennsylvania Colonization Society, indigent seamen, and other beneficiaries. But he is chiefly known for the Brewer Alcove in the Mercantile Library and the idea of creating a fund for fuel for the poor. He died on the eve of the Civil War, but others emulated him, from grocer James Crawford in 1863 to Widow Katherine McKee in 1917. There are trust funds in Pittsburgh aggregating several hundred thousand dollars for supplying coal to the needy.

After the fuel funds came societies for the improvement of the poor. Pittsburgh had a city farm or almshouse in the township of Mifflin on the south side of the Monongahela in 1851. An insane department was added in 1869 and for years people left bequests to it. The Allegheny City Home was founded in 1871. Some benevolent ladies and gentlemen established the Pittsburgh Association for the Improvement of the Poor in 1875. The Little Sisters of the Poor, beginning in Allegheny, made door-to-door solicitations for the care of the indigent. The Y.W.C.A. on Chatham Street set up a temporary home for the destitute in 1868. The Ladies Relief Association of Allegheny founded the Home for the Friendless in Allegheny which was helped by another Jane Holmes bequest. James Kelly gave more land to start the Christian Home for Women in 1871. Following the Civil War there were so many dependent widows and children that the Allegheny Relief
Society ladies founded the Widows' Home Association.

The late forties were years for the founding of Mercy, Western Pennsylvania, Dixmont, and Passavant hospitals. Then came Homeopathic (now Shadyside) in 1865, St. Francis in 1865, and Allegheny General in 1882. Clergymen, physicians, and leading citizens were prime movers.

Another development was the Pittsburgh Newsboys' Home in 1885. This was a school at Fifth and Liberty for one hundred scholars. Later, home and industrial departments were added. Today this institution is the Kay Boys' Club in the Hill District and Shadyside Boys' Club for the Walnut Street area (endowed from the estate of James I. Kay).

In summary, Pittsburgh has been "poor-conscious" from pioneer days. There was no organized charity here when Washington was inaugurated. Fifty years later came the beginnings. The Civil War days were a stimulus. Then came the institutions which survive. One of these was the Y.W.C.A. when East Liberty ladies in bustles and bonnets, and chaired by Mrs. Felix Brunot, got underway in 1875. Adelaide Nevin, writing in 1888, has left a roster of Pittsburgh women who labored for "sweet charity's sake." Kelly's acres and Miss Holmes' leadership and bequests set the pace. The surplus wealth of Pittsburgh was, beginning with the Brewer gifts, to endow the new social agencies of the town.

Twentieth Century Giving in Pittsburgh

The profits of the new industrial age were not all put back into business; millions of dollars were poured by philanthropists into education. Before the Civil War, Stephen Girard's gift of two million dollars in 1831 to found a Philadelphia school for boys was so rare it branded the donor as an eccentric. After the war such gifts became common and were sought and expected. In 1865 Ezra Cornell's electric telegraph fortune went to found the college "far above Cayuga's waters." In 1873 Cornelius Vanderbilt's railroad profits made possible the new university at Nashville. Three years later Johns Hopkins University opened its doors because a merchant-banker gave it $4,500,000 and his name. The resources of Harvard were $2,500,000 when President Eliot was inaugurated in 1869; half a century later they were more than 100 millions.

Then came the pronouncement from Pittsburgh in 1899. Andrew Carnegie's Gospel of Wealth challenged the millionaire to be "a trus-
tee for the poor, entrusted for a season with a great part of the increased wealth of the community, but administering it for the community," and labeled as disgraced the man who died rich. Coupled with this belief is our conviction that the healthiest society is one in which improvements and reforms are brought about in the first instance by private initiative rather than by governmental action.

Carnegie's gospel was implemented by his establishment of eight great foundations to which he gave more than $200,000,000. The Rockefellers followed with their three great foundations and $400,000,000.

The first wave of foundations began in 1863 when George Peabody established his Fund with $2,000,000 to advance education in the South. In 1882 the John F. Slater Fund for Negroes was organized, again out of surplus wealth. While five more such foundations had late nineteenth century development, the chief growth of this form of lasting gifts to charity occurred largely in the twentieth century and was sparked by Andrew Carnegie's philosophy and performance.

The antecedents of the philanthropic foundation are Biblical, Greek, Roman, Medieval, and Elizabethan. But their methods were largely palliative in a highly restricted sense. Their elements were now molded to new purposes by the rapid expansion of productive power and wealth in the United States in the late nineteenth century. These factors were combined with the widespread belief in the idea of progress and the American dream to create a new social vision, as well as a new gospel and method of philanthropy. The new vision was that, armed with the tools of science and the knowledge they would uncover, men might hope to cure both human and social evils at their source. The new gospel was that the true function of philanthropy lay, not in palliative relief, but in pursuing this new vision. The new method was the American foundation organized to apply the same energy and ingenuity to the business of administering endowments wisely as the donors had given to the business of acquiring wealth.

Whereas charity has as its purpose the relief of individual pain or the reduction of individual ignorance, the modern foundation is characteristically concerned with the basic causes of pain and ignorance. All societies encourage charity, but the modern foundation, says the new Carnegie Corporation president, is American as hot dogs and coca-cola. It reflects a complex of beliefs and motives in our society. While we
admire men with the capacity to amass large fortunes, we have come to believe that the true measure of their greatness is their capacity to dispose of their fortunes wisely in the service of the society which nurtured them.

Pittsburgh's role as the initiator of the age of big business and its success at building up industry to a size and efficiency never before attained anywhere has made it the synonym for materialism in the minds of people everywhere. But anyone who knows his Pittsburgh is conscious of a powerful undercurrent of idealism, stronger here than elsewhere. Pittsburgh industrialists, from James O'Hara to the current leadership of Heinz, Mellon, Hillman, Falk, and Kaufmann, have diverted their wealth into channels and institutions whose returns are measured, not in dollars and cents but in the spiritual and intellectual growth of the community and nation. The philanthropic tradition is ingrained in Pittsburgh history from village days. There are scores of Pittsburgh men now remembered by their posterity only as successful merchants or manufacturers or financiers but who really regarded themselves chiefly as humanitarians and only secondarily as businessmen.

There is another side to the picture. Much of the wealth earned here has gone to support educational institutions, humanitarian enterprises, and cultural activities outside Pittsburgh. This has done much to make Pittsburgh an amorphous community, without a full awareness of the greatness and dignity of its past and its cultural traditions, and with a limited civic spirit. Writing his history of the town in 1937, Professor Leland Baldwin commented: "It is essentially a city in the formative stage, occupied with an effort to become at once more local and more tolerant and cosmopolitan." Here is the setting for the new day and the new town, thwarted first by depression, then World War II, and now, Russian Imperialism. But we are over the threshold and in transit from blueprint to action to meet the cultural and social welfare lag.

What has been the role of foundations to meet the challenges of the new city? The hallmark of any free society is the pluralistic structure of its institutions, economic, political, and cultural. Equally important attributes of such a society are the diversity of its enterprise, the large degree of spontaneous, individual, and group initiative which gives that enterprise direction and momentum and the tolerance of all shades of opinion. In the maintenance of that type of society, especially in the maintenance of such a society's cultural values, our privately
managed foundations have played, and will continue to play, a major role. Their multiplicity in Pittsburgh and elsewhere and the variety of their special fields of interest at once reflect and nourish that cultural pluralism which is the very anatomy of freedom. They are, moreover, among our chief initiators of progress since the primary purpose is to risk funds for experimentation in every creditable avenue of cultural endeavor and to advance research frontiers in the sciences, arts, and professions.

Carnegie’s principal benefactions were on a national or international scale. He did provide in Pittsburgh two great institutions of service: Carnegie Institute and Carnegie Technical Schools, since grown into Carnegie Institute of Technology. In many of the Allegheny County towns Carnegie’s name is also memorialized in public libraries. Here also are the headquarters of the Carnegie Hero Fund Commission, established in 1904 to recognize heroic efforts to save human life, relieve the injured making these efforts, and provide for their widows and orphans. Left for future generations to solve were the special town-hall libraries in Braddock, Homestead, Duquesne, and Allegheny.

Henry Clay Frick’s benefactions included gifts of a magnificent park and a foundation in 1910 for teachers. Its major program has been devoted to scholarships and a summer institute for teachers in the Pittsburgh Public Schools.

William Thaw gave freely to Allegheny Observatory, the University of Pittsburgh, and charitable enterprises.

Mrs. Mary Schenley in 1889 gave Pittsburgh its first park (9,480 acres) and a part of what is now Riverview Park.

The best known gifts of Henry C. Phipps were the botanical conservatories in Pittsburgh and Allegheny City.

John Munhall developed the first housing project, the Magees built a hospital and a zoological garden, and Mr. and Mrs. R. B. Mellon rebuilt the magnificent East Liberty Presbyterian Church. The Guskie built the Jewish Orphanage.

Then in the thirties and forties came some other significant philanthropic developments. The fortune of Andrew Mellon was left in trust for education and charity. For a decade there was haphazard giving in Pittsburgh and elsewhere of almost $5,000,000. This was coupled with gifts exceeding $100,000,000 to create, build, equip, and endow the National Gallery of Art in the federal city, the largest single gift ever
made by a citizen to his government. In 1946 the Trustees announced the remaining assets of the trust, some $30,000,000 would be spent in Pittsburgh. The major gifts since that announcement have been the establishment of a School of Public Health at the University of Pittsburgh, generous giving to the Pennsylvania College of Women, and the University of Pittsburgh Medical School endowment.

The fortune of W. L. Mellon in the form of the W. L. and May T. Mellon Foundation has been devoted largely to the founding and endowment of a school of industrial management at Carnegie Institute of Technology.

The children of R. B. Mellon have created, inter vivos, separate foundations to develop the new Pittsburgh. The Sarah Mellon Scaife Foundation is largely devoted to medicine and primarily at the University of Pittsburgh Medical School, although there have been significant gifts to recreation and education, principally the Children's Zoo.

The Richard King Mellon Foundation, recently established, has not yet formulated a known policy, but gradually its giving is being revealed in the redevelopment of Pittsburgh. One such project is the new mid-town park (Mellon Square).

Another great Mellon gift, in addition to substantial giving to the University of Pittsburgh, was the creation of the Institute of Industrial Research, really an operating foundation like the Carnegie Institute. There is also a Matthew Mellon Foundation.

The Falk Foundation, established by Maurice Falk in memory of his deceased wife in 1929, has national interests in studies of problems basically affecting American economy. While economic research is its fundamental program, there is increasingly out-of-program giving for the community such as gifts for a Medical School Library, a chair in social studies at Carnegie Tech, and support of a program in mental health and pediatrics. A new direction is the political education of college students.

The Buhl Foundation, created by the Northside Merchant, was a great gift to the community because it works largely in Allegheny County. It promotes medical research and public health, research in natural sciences, higher education, social work, and housing standards. The record of its giving has been truly great in the building of Chatham Village, the Planetarium and Carnegie’s cyclotron, research in regional history, recognition of able youth, a social study of Pittsburgh, and
many other tangible projects.

The Heinz family giving has also been a force for improving Pittsburgh. In addition to the beautiful chapel at the University, there is the Howard Heinz Endowment which is devoted to religious, educational, aesthetic, social welfare, and educational giving.

Some of the Pennsylvania Railroad fortune of Robert Pitcairn survives in the Pitcairn-Crabbe Foundation largely devoted to religion, education, relief, and community welfare.

A remnant of the coffee fortune of John Arbuckle lives in the Arbuckle-Jamison Foundation. Oilman Addison Gibson created a foundation for student and medical loans.

Our merchant prince, Mr. Edgar J. Kaufmann, has a foundation which plans a monumental gift for the erection of a civic arena in the redevelopment of up-town Pittsburgh. Other Kaufmann gifts have strong aesthetic directions.

The Rudd water heater name is perpetuated in a music foundation. There are other family trusts in Pittsburgh: Chalfant, McClintock, Snyder, Spang, Ladd, Babcock, Clapp, Roth, Friend, et. al. And there are the Henry George, Harbison-Walker, and Industrial Hygiene Foundations—all devoted to marginal purposes.

While the prime motivation of all this giving has been philanthropic, there have been contributory economic situations. At first wealthy people were faced with the problem of disposing of surplus wealth. Then came the changing tax structure which impelled many persons to effect tax savings. In both periods the philanthropic foundation provided the most satisfactory medium for making private funds available for public purposes.

Few large foundations are being established today. The last of the great philanthropic trusts was the creation of the giant Ford Foundation in 1936 to emphasize the social sciences as a "peace-welfare" fund. The trend in foundation development is toward the smaller family and corporation types, save for governmental entry in the field with the National Science Foundation.

But a vehicle fortunately exists in one hundred American communities to provide opportunity for the donor of lesser means to carry on philanthropic traditions with the same motivation as the widow and her mite or one imbued with the Carnegie gospel.

In 1914 in Cleveland, mother church town which nurtured the
Community Chest, Judge Frederick Goff evolved the community trust idea which has been adopted by many large cities and many smaller ones. It is a plan for a special class of community foundation concerned with local social welfare and is an efficient means of handling smaller funds which would not warrant separate foundation status.

Mr. Aims Coney brought the idea to Pittsburgh from Cleveland and in 1945 the Union Trust Company created The Pittsburgh Foundation. Bequests and capital funds from 36 sources and in amounts from $800 to $1,700,000 are invested by five Pittsburgh trust companies which deliver income or portions of the principal to a distribution committee. Principal contributors have been Chester Lehman, Charles Locke, William K. Fitch, and the late Harry Wherrett. Their giving has helped improve the community. In addition, The Pittsburgh Foundation, with approval of Orphans' Court, administers the Brewer, Crawford, and McKee Coal Funds, the Graff-Handel Fund for the poor and aged of Braddock, and a fund representing an oversubscription by the community for victims of the Great Chicago Fire. The Pleasant Hill Farms Association has continued its good works for summer vacations for working girls by giving its remaining assets to The Pittsburgh Foundation. Recently the Pittsburgh & Allegheny Milk & Ice Association, founded in 1901, began transferring its resources to the local trust. By the community trust plan and its flexibility for designated, special purpose, and undesignated giving, Pittsburghers, regardless of their means, can make lasting gifts as founders of funds for philanthropy.

But philanthropic foundations cannot begin to solve single-handedly the numerous social problems facing us. They can, however, provide much of the “seed money” with which these problems can be made the concern and responsibility of the public at large. Witness the large sums now given annually to cancer, heart, arthritis, and tuberculosis campaigns, which, not many years ago, were almost solely the beneficiaries of a few large private foundations. By seeking out the neglected areas and “tension points” of society, the philanthropic foundation can serve a pioneering function in dramatizing situations where outside help is needed.

While Pittsburgh, more than most places, has enjoyed a philanthropic tradition from its richer and even not-so-rich citizens, the current scene in philanthropy is changing. Religion still gets half of the charity dollar. But government has entered the welfare field and the
corporations are giving to charity increasingly. Another side of the Pittsburgh story in welfare is that community chest giving here does not compare favorably with the other “big ten” cities in this category. There are local reasons for this poor response to the idea of federated financing, but the answers are enigmatic and require more wisdom than this writer would venture in this paper.

Not all the wealthy citizens and the not-so-wealthy participate in the philanthropic tradition. Most of the steelmasters—Carnegie, Frick, and Phipps excepted—spent their fortunes elsewhere. When Mary Croghan ran away to marry the twice-widowed Capt. Edward E. H. Schenley, the O'Hara fortune, one of Pittsburgh's largest, was for many years held by a foreign family. Millions of Pittsburgh-earned dollars continue to endow Eastern colleges and foreign missions. Orphans' Court can attest that many large estates mention no bequest other than family and friends. The philanthropic dollar emanates from individuals (74c), charitable bequests (4c), corporations (5c), foundations (3c), and income from capital (14c). The Pittsburgh tradition has been good for two hundred years.

This important place—Pittsburgh—is a better community because of the bequests of its citizens. From James O'Hara to Edgar Kaufmann the town has enjoyed the fruits of surplus wealth. Enshrined in the hearts of Pittsburghers are the names of Brunot, Brewer, Carnegie, Frick, Falk, the Jamison sisters, the Pitcairns and the Crabbes, Buhl and Falk, Harry Wherrett, the Mellon and Heinz connections. These people have set a pattern of giving and philanthropy to improve the community and the nation.

"Once to every man and nation comes the moment to decide."