"TIME IS THE NURSE AND BREEDER OF ALL GOOD"

Protest.

We are here met to celebrate the fifteenth anniversary of the founding of The Carnegie Institute of Technology, and to felicitate at the same time the Founder of the Institute upon his 80th natal anniversary. In ten short years the school which Mr. Carnegie created has grown into a great agency, gathering to its halls each year more than three thousand students, and ministering to an ever widening circle. No words can convey to the founder the sense of the satisfaction which this achievement brings:

I am here as your speaker today because I happen to belong to one of the group of institutions which Mr. Carnegie has created. Your board might have had as its speaker some distinguished man, who from the standpoint of the outside world would have gladly borne tribute to Mr. Carnegie's service to mankind. I am here as one of you. We have come together as members of a faculty to join in a common expression of congratulation to the man who has created and set in motion all of these institutions. This is essentially a family gathering, and what I may have to say is in the way of a family talk rather than in the nature of a public address.

I bring you first of all a word of greeting from Mr. Carnegie himself. He has returned to New York after the summer rest, full of his old time spirit. It was his wish to be with you today, but for the first time in his life, he finds himself obliged to accept the Doctor's commands, and to give himself less generously than has been his wont to these annual gatherings. By a proxy, therefore, he sends his affectionate
greetings and good wishes. He rejoices in your prosperity; he looks forward with confidence to your usefulness, growing with each succeeding year, and he hopes also for ever-strengthening relations between this great Institute and the community of which it is a part. He sends these greetings in the name of himself and Mrs. Carnegie, for no one is more alive than Mr. Carnegie to the fact that the brightest day in all his eighty years was that upon which Louise Whitfield endowed him with a fortune of wifely devotion, of whole-hearted sympathy, and of sound womanly judgment. We who are gathered here today as a family of Institutions look forward to many years during which we may have the companionship and the counsel of both these friends.

On such an occasion it seems fitting that these six agencies of civilization established by one man should look back to their beginnings and seek to realize the relations they have to each other. It is not for us to know the future. Ten years — the life of this School of Technology — is but a day in the evolution of the institution for research, or the Peace Endowment of the Pittsburgh Institute. What these Institutions are to mean to civilization will be estimated not by us but by succeeding generations. The oldest of us is less than twenty years old, and the youngest less than four: As Institutions we are in our infancy. The future lies beyond the view of the years, but the past is short, and at such a moment we may well turn our thought to our author and his purpose in creating us. Why did he choose these fields of human activity in his effort to aid humanity? Have these Institutions a common ground of co-operation, the one with the other?
ANDREW CARNEGIE

The Pittsburgh Institute is the oldest of this family, founded in 1896, the Research Institution at Washington in 1902, the Hero Fund in 1904, the Foundation for the Advancement of Teaching in 1905, the Peace Endowment in 1910, and the Carnegie Corporation of New York with the greatest endowment ever given in trust to a group of men for philanthropic purposes in 1912. Five of its eight Trustees are the heads of the Institutions which preceeded it. The Founder has thus bound together all these Institutions in relations of common interest, of common counsel and of friendly cooperation. He has indeed made of them a family of institutions. His fame for all time rests not upon one or another of them, but upon their common development, their combined usefulness, their united contribution to civilization. We are a family - the spiritual children of one man. The Founder has himself bound us together by indissoluble bonds.

We are a young family, this group of six, too young to be tied by tradition. We are growing at an astounding rate; and before we are too old and too big it is well to look back at our origin. Why were we adopted rather than some other, for a man chooses his intellectual and spiritual children as he cannot choose those of his own flesh and blood. What function in the world were we born to fulfill? These are questions to remember in the days of our youth when the evil days come not. It is in the asking of such questions that we turn our eyes to the Founder himself, his purposes and his ideals. Why did he choose the fields of endeavor represented by these Institutions. Why did he devote his wealth to these causes in preference to others?

There are few subjects upon which there is more vague talk, than on the questions of the wise use of money.
Almost any man feels qualified to decide the ways in which any fortune, however great, ought to be disposed of. No verse in the new Testament has been so thoroughly accepted by those who speak for countless good causes as that which intimates that he who asks receives, he who seeks finds; to him who asks the door is opened. There is nothing in which men are so wise as in the giving of other people's money; And yet all experience shows that giving may cut two ways; it may help or hurt, it may stimulate or demoralize, it may save or destroy. The art of giving is the most difficult to which civilized man has set himself, and for this reason, giving is easier than withholding, to him who has particularly if he has a heart. There is no attribute of the Almighty which men find it so difficult to imitate as the power to let things alone, the ability to wait, the decision not to interfere. The laws of nature, administered by the wisest human being, would find themselves constantly subject to interruption and reversal. No weather bureau could hope to exist if it could make the weather itself. The problem of giving is not made simpler when it is transferred from an individual to a giving corporation. Such trusts must be held by public opinion, to a stricter accountability than the personal owner of wealth, and this is entirely right. Public opinion is the judge which in the long run will decide whether the distributers of wealth have dealt wisely with the askers, the seekers and the knockers on doors, as well as with those who neither asked nor sought nor knocked.

One embarrassment confronts the distributors of wealth seeking to devote money to the upbuilding of men, which is seldom realized by him who asks. This lies in the wide discrepancy between men's estimate of what they think they are doing and what unbiased observers think they are doing. Thus we talk, and rightly,
of the scientific attitude of mind, the high spirit and the broad tolerance which science infuses into its disciples, and yet it requires no keen observer to see that scientific men are as intolerant as theologians; the lawyers plead eloquently for the judicial attitude of the law, but lawyers and judges are in their human relations not more judicial-minded than other men; preachers speak earnestly of the power of religion in the human soul, but in their own lives only a few succeed in setting forth the ideals of true Christianity. That wise philosopher, Sancho Panza, described the universal human experience when he said, "we are all as God made us and some of us a little worse"? In the face of this complex of human aspirations, of human ideals, of human weaknesses and of human delusions the men seeking to help the world through money must sweat blood if they work out their own salvation and that of other people as well. Wise giving is the hardest work any man ever entered upon.

It is interesting to turn to those causes which our Founder in his judgement selected as the fields in which we as institutions live and work.

To my thinking, the first great service of Mr. Carnegie was the consecration of his great wealth to humanity. He has made vital, in our country at least, the conception that the owner of great wealth is a trustee for the public obligated to divide it to the public use. The notion, when Mr. Carnegie presented twenty years ago, was not a new one. Other men had advanced the theory of the responsibility of private wealth, but such a philosophy had been put forward mainly by theorists, never before had any man, himself possessed of enormous wealth, so frankly, so clearly and so strikingly, enunciated the formula of the responsibility of wealth to the general good. It is simple justice to add that Mr. Carnegie's emphatic support of this conception is in large measure responsible for the sentiment which
exists in our country today with regard to the responsibility of the man of wealth. That sentiment has crystalized into a universal feeling that the man who dies possessed of great wealth, and who devotes no part of it to the public use has failed in life. If the shades of those who were in this mortal life possessed of great wealth, and who have passed out of it with no recognition of this obligation, ever walk their ancient ways and listen to the words of those who were their fellow-men, there are many ears today on the other side that burn, whether they reside in one place or in the other.

The most noteworthy thing about Mr. Carnegie's preaching of the doctrine of the consecration of wealth is the fact that his practice has squared with his preaching. The great bulk of his accumulations, nearly four hundred millions of dollars, has been turned back by him to the public to be used in the cause of human betterment. He is today a man of moderate fortune. This fact is the first astounding accomplishment to which the historian of the future will point when he comes to estimate Mr. Carnegie's services.

Mr. Carnegie, as a trustee of wealth occupied a position unique in history. He was a citizen of the world. Born on one continent, brought up and educated upon another, his intellectual sympathies were world-wide. It is therefore interesting to note under such conditions the fields of human endeavor in which he chose to work and which decided the character of the family of the institutions, which his brain and heart have called into being.

The influences which he sought to stimulate were the promotion of good reading through public libraries, the cause of scientific research, through a research institution, education through The Carnegie Foundation, human idealism through the Hero Fund, international peace through the Peace Endowment. Intelligent
philanthropy through the Carnegie Corporation; last and in some ways most interesting of all the Carnegie Institute of Pittsburgh, of which this great school is a part, the first of his institutions and devoted to his home city. These are great causes, good reading, research, education, idealism, world peace, discriminating philanthropy and fittest of all a ministry to the old home and its aspirations.

The development of the public library has been a remarkable phenomenon in civilized nations in the last twenty-five years. Mr. Carnegie is himself a product of good reading. He knew by hard experience what books mean to a boy and what the want of them means. As a railroad man in his youth he may have met an old section foreman known to some of you who desired to give his wife a present for her birthday. He concluded to give her a book, but finding that she had a book already he decided as a matter of course that he would give her something else. No one can measure the results which some from bringing an ambitious youth into contact with the great literature of the world. This is one of the directions in which great wealth may do untold service with as little possibility of harm as lies in any other effort. So heartily and so systematically has Mr. Carnegie developed the notion of the public library that his name will always be associated with it, not alone in the United States and Canada, but in England and in Scotland as well.

Mr. Carnegie's gift to scientific research marks his agreement with the distinctive spirit of our age. The attitude of inquiry, the willingness to test theories by practical facts, the thirst to study and to investigate the secret of physical, intellectual and social phenomena are the marked qualities of the modern mind. It is a significant thing that Mr. Carnegie in looking about the world to determine those factors which best make for human
up-building should choose the field of scientific research as one of the most promising avenues through which human progress is to be effected.

The Carnegie Foundation for the Advancement of Teaching marks his contribution to the field of education, closely allied to the field of scientific research. Mr. Carnegie has sought to make in this Foundation a gift to education which should partake of a continental spirit, which should be confined to no one study and to no one city, but which should seek to deal with the problem of education as the endowment of scientific research deals with research upon the broad plane of the larger human interests.

The Carnegie Hero Fund and the Carnegie Endowment for International Peace represent a true idealism. The heroes of the past have been in the main military heroes. Mr. Carnegie through the Hero Fund, has undertaken to awaken in the public mind a consciousness of the heroism of everyday life. The short history of this institution under wise management has already made evident to the public a new conception of the heroism found in daily life and work.

The day of International Peace seems today far away. International relations are clouded by complications of self interest, of common suspicion, of misrepresentation, of international ambition, and yet not withstanding the sad plight in which civilization stands today, thinking men do not doubt that the world will yet come to some form of judicial settlement of international difficulties, and that the principles upon which Mr. Carnegie founded the Endowment for International Peace will after this crash of human passions, receive a consideration and attain an ascendancy over the minds of men which they have never had before. Distant as may be the day when armies cease to ravage, when nations cease to
attack each other, when war is assumed as the only settlement of international troubles, the fact still remains that the world must work toward such an ideal, if civilization is to remain. We have realized even in the horrors of this war, how much of all this misery has come from unrestrained ambitions, from unworthy suspicions, from an unwise and emotional press. We see clearly that the road toward a permanent peace lies through the creation of those relations which in the future will bring about common confidence and alloy unjust suspicion. Toward this great end Mr. Carnegie's endowment will in the future long run contribute its due share.

I speak of the Carnegie Institute of Pittsburgh last, not because it is the oldest of these great foundations, but because it is in some ways the most remarkable and far-reaching. The gift includes not a single institution, but a congeries of institutions, the Municipal Public Library with its branches, the museum of fine arts, the museum of natural history, and the technical schools, now become the Institute of Technology. Education, science, art, music are here associated. Perhaps never before were such agencies for the development of the life of a great city brought together under one board. Here are illustrated in the work of this composite institution all of those principles which Mr. Carnegie has sought to carry out in the other institutions which he has founded. The development of a great library makes for good reading. The museum of fine arts is a direct factor in the artistic life and growth of the city. The museum of natural history which has become not one of the largest, but one of the most valuable museums of natural history in this or any other country, touches directly scientific research, and also that instruction of the public in nature which a great city is so likely to forget. Finally the institute includes this great school with its various divisions, offering education
Andrew Carnegie

upon a universal basis to the engineer, the architect and chemist
and to the worker in home economics, while at the same time offering
in its day and night schools the opportunity to men and women in
the trades to better their condition and to improve their oppor-
tunities. It would be difficult to imagine a combination of human
agencies united under one administration better conceived in order
to lead the intellectual, moral and spiritual forces of the commu-

This great institute has a significance of its own, arising
out of the fact that unlike the other agencies which Mr. Carnegie
has established it has a home. It was designed to minister to the
industrial, the intellectual and social forces of this city. It
was the tribute of love from a citizen of Pittsburgh to the city in
he made his fortune, and in which the greater part of his life had
been spent. An Institution like the Hero Fund or the research fund
or the Carnegie Foundation has no local habitation. Their head-
quarters could be in one city as well as in another. They deal with
conditions throughout the whole country. But the great institution
at Pittsburgh is essentially a home institution. It is the gift if
a son to the mother who brought him up, a Mother who goes on
increasing in vitality and power externally. And yet no one man,
not even a devoted son, can from the outside list up by his own
efforts the civilization of a city. He may help, he maybe a con-
tributor, but progress of a city in things intellectual and spiritual
can be made only through the cooperation of the people of a city.
Such a gift as this and great as it is, will fall of its largest
development if there be not put into it the devotion of the citizens
themselves, if it does not call out in the community a response
to the ideals for which it stands. In just such proportion as the
roots of this institution find their nourishment in the actual life
of its citizens, in just such proportions will it be a fruitful
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agency in the upbuilding of the community life.

As I look back on this anniversary day, upon the creations of Mr. Carnegie's brain, his spiritual children—two facts concerning them stand out in my mind as significant and far reaching.

The first relates to the character of these institutions which he has created. They are all agencies for human betterment, for human progress, for human uplift. They contribute to the constructive side of human endeavor, not to the destructive side, they are planned as agencies which by their very nature shall forever be devoted to the constructive effort whether one regard the field of research, the field of idealism or the field of education.

Secondly—these constructive agencies which Mr. Carnegie has conceived and sent in motion are today in their infancy, but they are to have immortal lives. Decade after decade, century after century, they will make their contribution to the progress of their age and of their generation. They are immortal agencies in the forward march of humanity. To have conceived and to have set in motion such immortal forces for human upbuilding is to become oneself a partaker of immortality. It remains to us who are associated in the active directions of these great forces to consecrate ourselves also to their upbuilding in a spirit not only devoted and unselfish, but with a vision to comprehend human faith and human hope. These are days when humanity is crucified. Never was there greater need of unselfishness and of devotion, but above all there is need of vision and of judgement. As the Founder has consecrated his wealth, so also do we consecrate our lives to the cause of humanity, hoping to serve not blindly, but with true vision.