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Harvard University  
Department of Social Ethics

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*The  
People's  
Institute  
1926-27*

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# THE PEOPLE'S INSTITUTE

NEW YORK CITY  
OFFICE: 70 FIFTH AVENUE

Conducts Educational Work in:  
COOPER UNION  
MANHATTAN TRADE SCHOOL



*"The People's Institute may be called a mature educational enterprise for adults and a clear demonstration that adult education has its place in the social scheme—that there can be adult education, if under the proper auspices, and that it is of immeasurable benefit under the proper auspices."*

—Nathaniel Peffer in "New Schools  
for Older Students."



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*Activities of the Institute*

THE People's Institute was founded in 1897 by a group of New York's public spirited citizens on the initiative of Charles Sprague Smith. Its original purpose was to provide a forum for the free discussion of public questions, and for the first twenty years of its existence its main functions were those of a lyceum and forum, with a few social service features. The Institute's Sunday evening meetings inspired the organization of the Open Forum National Council and the spread of the forum idea.

The Institute has a record of twenty-nine years' work in adult education beginning long before the present widespread interest in such education. It is now concentrating all its energies toward further developments in this same direction.

Three lines of activity are helping to carry forward this adult education program for the season 1926-27. They are:

(1) The lectures held three evenings a week from November to May in the Great Hall of Cooper Union including Mr. Martin's continuous Friday evening course. These lectures addressed to large groups of people give broad backgrounds, arouse intellectual curiosity—and plot lines for further study.

(2) The School of the Institute, Manhattan Trade School, which developed from the Cooper Union work, and which provides smaller classes on specialized subjects.

(3) Adult Education Groups distributed about the city providing individual guidance in tutorial groups.



## *The Aim of Adult Education*

IT CONCEIVE it to be the aim of adult education to broaden the interests and sympathies of people regardless of their daily occupation—or along with it—to lift men's thought out of the monotony and drudgery which are apt to be the common lot, to free the mind from servitude and herd opinion, to train habits of judgment and of appreciation of value, to carry on the struggle for human excellence in our day and generation, to temper passion with wisdom, to dispel prejudice by better knowledge of self, to enlist all men, in the measure that they have capacity for it, in the achievement of civilization.

In other words, the aim is the same as that which has all along inspired the best efforts at general education. In one sense the tradition of adult education is very old, coming to us from the ancient Greeks, but there has been in recent years a notable increase of interest in education in all its branches. In the sense that large numbers of persons of mature age are discovering the fact that it is possible for them to add to their store of knowledge and improve their understanding, the movement for adult education is a recent development in American life. Heretofore, the idea has prevailed that education belongs properly to the years of childhood and adolescence; that beyond a certain very elementary knowledge education is the

privilege of a very small portion of the population. When instruction has been offered to adults it has been chiefly belated elementary instruction which the backward or unfortunate missed in childhood, or it has been instruction in English offered to immigrants, or it has been vocational training offered to those who have wished to acquire increased industrial efficiency. The value of such training is apparent but it is for the most part essentially primary education offered to grown people. It is not adult education as that term is coming to be understood, and it is not enough. It has left a chasm between the centers of enlightenment and a populace which, notwithstanding the vast sums spent upon public education, still reads the tabloid papers, frequents the cheap motion picture, and is easily swayed by prejudice and "catch" phrases.

The People's Institute is one of the agencies now at work trying to bridge this gap between formal institutions of learning and the daily life and thought of people outside such institutions. For those who wish to gain a knowledge of the higher branches of learning best calculated to give one the general outlook of an educated mind, the Institute offers continuous and serious courses of study in the natural sciences and the humanities. It has not been found expedient to offer courses in mathematics or the ancient and modern languages, but we have received a very gratifying response to such subjects as the history and methods of science, philosophy, history of civilization, contemporary literature, the classics in trans-



lation, and the general principles of biology and psychology. Each course is given by a competent instructor whose own standards of scholarship are of the best. Several of the courses given at Cooper Union and elsewhere under the auspices of the Institute have been published and are now in use as reference and text books in various colleges and universities. The response regardless of the degree of preparation of those who attend is generally keen and the interest sincere and stimulating, many individuals continuing in attendance for a number of years.

We have no illusions that we can suddenly transform the mass nor have we any new-fangled theory of what an educated person is, nor any magic or "short cut." But we are able to interest large numbers of people with an uncompromising standard of educational aims and values without resorting to any trickery, to any propaganda, or any cheapening of the content of instruction. I believe that the people we reach are "key" persons in the circles in which they live. They are for the most part eager and sincere and I am convinced that we have been able to bring some new meaning and worth into their lives. I am also convinced that these persons exist in such numbers that, given the education they desire, they may become a balance of power, in the end an influence for turning public sentiment from cant and hysteria to something more serious, more appreciative and dependable.

The People's Institute is now in its twenty-ninth year. From the beginning it has demonstrated the fact that

there is a larger demand and consequently need in New York for the sort of work it is doing. During the past ten years I have seen the demands on the Institute increase from year to year as large numbers of men and women engaged in the ordinary pursuits of life show evidence of a desire for more and better knowledge. Our present task is to meet these increasing demands.

*Everett Dean Martin*



## *What Is the Matter With Modern Ideas?*

Mr. Martin's 1926-27 course at Cooper Union (Average attendance at this course last year was 983; aggregate attendance 23,600).

- Nov. 12 THE LOSS OF INTELLECTUAL LEADERSHIP IN THE MODERN WORLD.
- Nov. 19 ANCIENT AND MEDIEVAL IDEAS WHICH PASS FOR MODERN.
- Nov. 26 THE INFLUENCE OF ROUSSEAU ON MODERN IDEAS.
- Dec. 3 KANT AND THE MORALISM OF THE NINETEENTH CENTURY.
- Dec. 10 THE PRINCIPLE OF THE REFORMATION.
- Dec. 17 HUMANITARIAN IDEALS.
- Jan. 7 CULTURAL STANDARDS IN THE MODERN WORLD.
- Jan. 14 THE INFLUENCE OF INDIVIDUALISM ON MODERN IDEAS.
- Jan. 21 THE NEW IMPERIALISM.
- Jan. 28 THE INFLUENCE OF EVOLUTIONISM ON MODERN IDEAS.
- Feb. 4 THE MODERN MAN'S FAITH IN PROGRESS.
- Feb. 11 NATURALISM.
- Feb. 18 WHAT IS HAPPENING TO SCIENCE.
- Feb. 25 MODERNISM IN RELIGION.
- Mar. 4 THE INFLUENCE OF THE DISCOVERY AND SETTLEMENT OF AMERICA ON MODERN IDEAS.
- Mar. 11 WHY IS THERE NOT MORE INTERNATIONALISM IN THE MODERN WORLD?
- Mar. 18 THE BIOLOGICAL POINT OF VIEW IN MODERN THOUGHT.
- Mar. 25 THE PSYCHOLOGICAL POINT OF VIEW IN MODERN THOUGHT.
- Apr. 1 MECHANISM IN MODERN THOUGHT.
- Apr. 8 THE IDEA OF THE EMANCIPATION OF THE MASSES.
- Apr. 22 INDIVIDUALISM AND COLLECTIVISM AS CONTRASTING MODERN IDEALS.
- Apr. 29 THE TYPE OF MAN WHO THRIVES IN THE MODERN WORLD.

## *The School of The People's Institute*

The School is an outgrowth of the Institute's work at Cooper Union. For a number of years the work of the School was carried on by volunteer efforts on the part of the students themselves and instructors who gave their services for a nominal fee, and by Mr. Martin's personal work. During the last two years the Carnegie Corporation has supported it to the extent of \$10,000 and has thus made possible a notable expansion of the work. The School has conducted its classes at the Manhattan Trade School four evenings a week.

In administering the School we are conscious of a specific group of students in New York City who have a particular educational need and make a peculiar demand of their instructors.

The student body is made up of a variety of types of persons. Some of them have no regular occupation in business or in industry, but spend most of their time reading and talking with other students at the university or public libraries. Though they are not economically well off, they form an intellectual leisure class. Others are workers who have formed the habit of discriminating study in their free hours. They choose the subjects and lecturers that have something to contribute to their individual efforts. These two together are few in number and not well-known to outsiders, but are genuine, well read, persistent minded students in both the sciences and



in the humanities. They provide the permanent interest which is the necessary basis for any educational work.

Mixed with these are those who are, or have been, engaged in social work and humanitarian movements of reform or "uplift." These activities have usually had some religious or utopian ideas as their inspiration. Urban and industrial life has shaken their convictions and they are immersed in the welter of modern theories and faiths. Very simply, they are confused, as most of us are, and feel the need of intellectual companionship and discussion. Then there are the sophisticates who, like the Athenian citizens, are looking for some new thing. Put with these the scattering of college students who want their knowledge criticized and sifted and you have the student body, totaling about five hundred and attending in groups that average fifty-five to sixty each evening.

Instructors who can deal with their subjects and students in a way that is adequate to this situation are not numerous. It takes patience and insight into human nature as well as solid grounding and careful preparation of material. These are the qualities that are demanded and the only ones that will hold attention. Spectacular and easy-going rhetoric has long since been detected and eliminated from adult study classes. Direct and clear presentation of lectures with non-evasive answers to questions at the end are apparently necessary elements in this kind of teaching. Our staff of lecturers have these qualities, or they would not have survived.

A glance at the program will suggest the range of subject matter, from science and history to religion and philosophy. It has been our particular aim to arouse and encourage the sort of critical attitude that will find a way out of confused thinking and feeling. The greater part of current instruction tends to impress students with the results of scholarly work rather than its method. Since this tends to indoctrinate people with unrelated or contradictory information, it aggravates rather than relieves confusion. We have therefore tried to work from the point of view of method, always striving to show the meaning of results in terms of original problems and the ways of getting at solutions. This applies both to science and to literature. For instance, knowledge of laboratory technique in psychology often prevents the misunderstanding and misapplication of psychological theory in daily life by showing its partial and tentative character, where it applies and where it does not. So it is with other subjects.

The more general educational result is an increasing appreciation of the scholar and his work, something which is rare and very precious in this country. For those who are already students on their own there is suggestion and encouragement for further work. Some begin studying, or return to it, after the lapse of several years. There is a contagion in the quest for ideas which is evident at the Students' Club after the lectures where uncomfortable and alien opinion gets assimilated and reinterpreted over a glass of tea. Argument gets transformed



in the art of conversation and there appear the more happy symptoms of minds at work.

That even a few people are initiated to intellectual techniques and the joy of study is no insignificant thing in American life. The Carnegie Corporation recognizes this and is generously helping to finance the work at the School. It is hoped that our work will demonstrate to a wider group the genuine values in adult study.

Scott Buchanan

*Statistical Summary of the  
School's Work*

MANHATTAN TRADE SCHOOL  
SEASON 1925-1926

LECTURER	SUBJECT
Mortimer J. Adler.....	The Methods of Psychology
Scott M. Buchanan.....	Varieties of Scientific Experience
John M. Clapp.....	Public Speaking
Horace M. Kallen.....	Why Religion
Wolfgang Koehler.....	Psychology
Houston Peterson.....	The Dramas of Ibsen
E. G. Spaulding.....	The Evolution of Ideas
W. L. Westermann.....	The Byzantine Civilization
Number of Lectures Given..... 91	
Total Attendance..... 5,454	
Average Attendance Per Lecture..... 58	

*New Adult Education Groups*

THE People's Institute is offering a number of experimental courses for adult groups this year, for the purpose of making a laboratory study of teaching methods and subject matter best adapted to grown-up students. This practical research is being financed by the Carnegie Corporation as a part of a general investigation which the corporation is making of the entire field of adult education in America.

A striking feature of modern education in America is the growing proportion of students past the formal school age who are enrolled in University extension courses, correspondence courses, and in the large number of philanthropic education institutions. America no longer looks upon education as merely a preparatory period, entirely separate from life,—it is now recognized as a vital part of living; as an essential means of keeping in touch with the swift advance of contemporary thought.

So far the type of education offered the adult has been largely of the same character as that planned for the school boy and has been modeled on methods which have proved useful with adolescent minds. The older student is impatient with formal presentation and wishes immediately to come to grips with his problem. He is less passive. He wishes to have an active part in the class discussion and becomes positively hostile when required to listen to a didactic exposition of another's thinking, however competent that may be.



The adult student also differs strikingly from the adolescent in that he is impatient with the narrowly vocational type of course. He is apt to be a competent specialist in some field and while he will eagerly study along any line that will broaden and enrich his knowledge of that field he does not care merely to talk shop during his leisure hours. When he joins a course or attends a lecture he often wants something in the way of a cultural release, a taste of the freedom that comes to the man whose mind is so amply stocked as to make him independent of life's monotonous routine.

Taking these factors into consideration, the People's Institute has undertaken to organize its new experimental classes so as to do a serious piece of educational work in a wholly informal way. Courses are not offered primarily for "uplift" but to meet the needs of the small adult minority which has a desire to lead a frontier intellectual life of adventure, discovery and progress. None of the courses are vocational in aim. The leaders supplied by the Institute are University instructors chosen because of their ability to arouse and direct group discussion and group thinking.

Two of the courses cover the history of thought, one through the classic and medieval period, and the other the renaissance and modern. These courses are modeled on somewhat similar elective courses at Oxford and Columbia Universities. Their aim is to give the student a first-hand acquaintance with the works of the authors

in each period who by the force and originality of their thinking have shaped the course of civilization. No text books or secondary sources are used. One book is taken up for a discussion at each meeting. Two leaders, one with a literary background, and the other with a philosophic background, direct the discussion. The use of two leaders instead of one is a notable feature of these courses for it gives the student the advantage of two points of view and stimulates discussion.

Besides these reading courses, The People's Institute has organized a number of classes in special subject fields where it has found groups already interested along some particular line. The same discussion method is used though only one leader is provided.

In choosing the groups for these experimental classes, The People's Institute has been careful to take a broad cross section of the educational field. Some of the groups have received most of their education from reading and living, while others have had the advantages of college and university work. All the groups have shown evidence of a desire to do a serious piece of work and the ability to think in a vigorous and original way.

*Philip N. Youtz*



## *Adult Educational Groups*

Among the places where courses are offered are:  
 Christodora House, 147 Avenue B. Subject: RENAISSANCE AND MODERN THOUGHT.  
 Community Church, 61 East 34th St. Subject: RENAISSANCE AND MODERN THOUGHT.  
 West Side Y. M. C. A., 318 West 57th St. Subject: CLASSIC AND MEDIEVAL THOUGHT.  
 C. S. Smith Club, 123 East 23rd St. Subject: CLASSIC AND MEDIEVAL THOUGHT.  
 Greenwich House, 29 Barrow St. Subject: PSYCHOLOGY.  
 Bronx Y. M. C. A., 470 East 161st St. Subject: PSYCHOLOGY.  
 White Plains Community Church, White Plains. Subject: VARIETIES OF ECONOMIC THEORY.  
 Bronx Y. M. C. A., 470 East 161st St. Subject: ETHICS.  
 Civitas Club, Church of Savior, Brooklyn. Subject: CLASSIC AND MEDIEVAL THOUGHT.  
 New Student, 2929 Broadway. Subject: AMERICAN HISTORY.  
 Rockaway Forum, 222 Beach 122nd St., Rockaway. Subject: CLASSIC AND MEDIEVAL THOUGHT.  
 Woman's Trade Union League, 247 Lexington Ave. Subject: ENGLISH COMPOSITION.  
 Whittier House, 174 Grand St., Jersey City. Subject: CIVICS.  
 Philosophy Club, New School for Social Research, 465 West 23rd St. Subject: PHILOSOPHY.

## *Comments of Leaders and Students on the Adult Education Group*

Significant of the interest in and response to these new groups are these comments taken from the weekly reports made by the leaders:

"They are reading! They are interested in ideas! They discuss! They prefer Erasmus to Luther by a vote of 24 to 1."

"This class (Renaissance and Modern Thought) is better than anything I had at college."

"Discussion was lively, well-informed and reasonable."

"There was no dead wood present. Most of them had done the reading."

"Lively discussion. Audience well read. As good as my Columbia groups."

"The quality of their 'reading-memory' is very high. The discussion remained pertinent and crisp."



## Sunday and Tuesday Evening Lectures

IN addition to Mr. Martin's Friday evening course, single lectures by different lecturers are given Sunday and Tuesday evenings at Cooper Union from November to May. The average attendance of these lectures for the 1925-26 season was 778. The total aggregate attendance for the 48 meetings held was 18,675.

### SUNDAY EVENING

- Jan. 9 *Mr. Nathaniel Peffer*—"UNLOADING THE WHITE MAN'S BURDEN."
- Jan. 16 *Professor Harry A. Overstreet*—"THE PROBLEMS OF ADULT PERSONALITY."
- Jan. 23 *Professor Harry A. Overstreet*—"THE PROBLEMS OF ADULT PERSONALITY."
- Jan. 30 *Mr. Norman Angell*—"THE GREAT ILLUSIONS OF CURRENT POLITICAL THOUGHT."
- Feb. 6 *Doctor Emanuel Sternheim*—"EDUCATION IN RECENT FICTION."
- Feb. 13 *Mr. John Cowper Powys*—"JOSEPH CONRAD, MASTER OF THE REAL ROMANCE."
- Feb. 20 *Mr. John Cowper Powys*—"PSYCHOLOGY OF MODERN LITERATURE."
- Feb. 27 *Mr. Lewis Browne*—"THIS BELIEVING WORLD."

### TUESDAY EVENING

- Jan. 11 *Mr. John Bakeless*—"HEADING OFF THE NEXT WAR."
- Jan. 18 *Mr. Harry Elmer Barnes*—"THE NEW HISTORY."
- Jan. 25 *Doctor Joseph Jastrow*—"FAKE PSYCHOLOGY."
- Feb. 1 *Doctor Alfred Adler*—"SOCIAL BEHAVIOR AND THE FEELING OF INSECURITY."
- Feb. 8 *Doctor Alfred Adler*—"MENTAL HYGIENE AND INDIVIDUAL PSYCHOLOGY."
- Feb. 15 *Professor Harold E. Fish*—"BIOLOGICAL SCIENCE AND THE TREND OF CIVILIZATION."
- Feb. 22 *Dr. Charles R. Stockard*—"THE SKIN AND INDIVIDUALITY."

## Cooper Union Courses Since 1918

The courses given by Mr. Martin since 1918 are:

- 1918-19—DEMOCRACY IN THE LIGHT OF PSYCHOLOGY.
- 1919-20—DREAMS OF A SOCIAL REDEMPTION: A PSYCHOLOGICAL STUDY OF IDEAL COMMONWEALTHS.
- 1920-21—NIETZSCHE AND THE SPIRIT OF TODAY: A COURSE IN SOCIAL PHILOSOPHY.
- 1921-22—HUMAN NATURE IN MODERN CIVILIZATION: A COURSE IN SOCIAL PSYCHOLOGY.
- 1922-23—THE NEW LIBERALISM: A STUDY IN THE CHANGING OUTLOOK IN SOCIAL PHILOSOPHY.
- 1923-24—PSYCHOLOGY: WHAT IT HAS TO TEACH YOU ABOUT YOURSELF AND THE WORLD YOU LIVE IN.
- 1924-25—THE GREAT MASS MOVEMENTS OF HISTORY: A PSYCHOLOGICAL STUDY.
- 1925-26—WHAT IS WORTH KNOWING: A COURSE ON THE MEANING OF A LIBERAL EDUCATION.

Mr. Martin's lectures have been published in four volumes: "Psychology" and "The Meaning of a Liberal Education" (W. W. Norton & Co., Inc.), "The Behavior of Crowds" and "The Mystery of Religion" (Harper and Brothers).



## Financial Statement

NOVEMBER 1, 1925 to OCTOBER 31, 1926

### RECEIPTS

#### INSTITUTE

Cash on hand Nov. 1, 1925.....	\$	6.00	
Cash in bank Nov. 1, 1925.....		1.98	
Contributions .....		20,397.30	
			\$20,405.28

#### Reimbursements

School of The People's Institute.....	\$	350.00	
Rent .....		486.00	
Incidentals, Tel & Tel., Postage, etc..		238.13	1,074.13

TOTAL INSTITUTE RECEIPTS.....\$21,479.41

#### SCHOOL OF THE INSTITUTE

Balance, November 1, 1925.....	\$	32.40	
The Carnegie Corporation.....		9,500.00	
The Institute.....		859.22	
Tuition Fees.....		1,361.25	

TOTAL SCHOOL OF THE INSTITUTE RECEIPTS..... 11,752.87

#### STUDY GROUP

The Carnegie Corporation.....		2,000.00	
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### DISBURSEMENTS

\$35,232.28

#### INSTITUTE

Salaries .....	\$12,196.15	
Rent .....	1,438.00	
Telephone and Telegraph.....	439.72	
Printing and Stationery.....	980.98	
Office Expense.....	1,305.72	
		\$16,360.57

#### Cooper Union Forum

Usher and Guards.....	\$	587.30	
Speakers .....		2,540.00	
Rent .....		600.00	
Advertising .....		930.74	
Printing and Stationery.....		244.50	
Incidentals .....		87.62	
Contribution to School of The Institute		859.22	5,849.38

TOTAL INSTITUTE DISBURSEMENTS.....\$22,209.95

### SCHOOL OF THE INSTITUTE

Advance repaid to Institute.....	\$	350.00	
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#### SCHOOL

Speakers .....	\$	4,700.00	
Advertising .....		900.63	
Printing and Stationery.....		250.84	
Incidentals .....		85.75	
Director's Salary.....		2,800.00	
Manhattan Trade School.....		592.00	
			9,329.22

#### CLUB

Secretary—Salary .....	\$	936.00	
Rent .....		75.00	
Incidentals .....		62.65	1,073.65

TOTAL SCHOOL OF THE INSTITUTE DISBURSEMENTS.. 10,752.87

#### STUDY GROUPS

Organization Secretary—Salary.....	\$	625.00	
New School for Social Research.....		500.00	

TOTAL STUDY GROUP DISBURSEMENTS..... 1,125.00

#### Cash Balance October 31, 1926

INSTITUTE		
On hand.....		6.00
Deficit Institute.....		736.54
SCHOOL OF THE INSTITUTE		
Balance .....		1,000.00
STUDY GROUP		
Balance .....		875.00

On Deposit at Mechanics & Metals National Bank.... 1,138.46

October 31, 1926

\$35,232.28

Audited by WILLIAM A. MILLIGAN & Co.,  
Certified Public Accountants.



## *Support for the Institute*

The People's Institute has no endowment. It has no connection with Cooper Union other than that for years, through the generous co-operation of the trustees of Cooper Union, the Institute has held its meetings in the Great Hall of Cooper Union. It has no means of earning an income since its purpose is to provide educational leadership and a center for discussion free to all people.

The Institute must therefore depend entirely on voluntary contributions for funds to maintain its work. The cost of providing the high grade of education supplied by the Institute, free of charge to large numbers of people, is amazingly low. The aggregate audience for the 120 lectures during the year approximates 80,000—some 2,000 individual students yearly avail themselves of the opportunities for continuous instruction offered by the Institute at a cost to the Institute of only \$10 per person.

The Institute needs 2,000 contributions of \$10 each.

*Checks should be made payable to The People's Institute, and mailed to The People's Institute, 70 Fifth Avenue, New York City.*

## *Why Contribute to The People's Institute?*

MR. GEORGE W. ALGER, prominent New York attorney, accompanied his recent generous check for the work of the Institute with the following letter. It is reproduced here in the hope that other broad-visioned citizens, recognizing "the problem of leisure" will follow Mr. Alger's lead.

"DEAR MR. BALDWIN:

I have this past year increased very considerably my annual contribution to the People's Institute. I have done so mainly because of a belated realization of the great contribution which the Institute makes to a very pressing problem of American life, that is, the problem of leisure. We are developing more leisure, year by year, for all classes of our people. Men and women who, a generation ago, had very little spare time, now have a great deal. They have more leisure in this country today than anywhere else in the world. Unless this leisure can be properly used on matters worth while, it may prove rather a bane than a blessing. To give enlarged opportunities for intelligent use of leisure, for self-education, for enlarged intellectual experience is an extremely important problem with which we are just beginning to deal.

The People's Institute is giving a very high standard of intellectual opportunities to people who wish to use their leisure intelligently. As its opportunities increase, the facilities which it will afford will also be extended.

The whole future of America as to the quality of its population will depend in a large measure, as I see it, upon this kind of work. The People's Institute is one of the most useful organizations in America having this purpose in view.

I remain,

Yours very sincerely,  
(Signed) GEORGE W. ALGER."



## Contributors

During the Fiscal Year—Nov. 1, 1925, to Oct. 31, 1926

Achelis, Elizabeth A.  
Achelis, John  
Adler, Sigmund  
Alger, George W.  
Altschul, Charles  
Anderson, John B.  
Arnstein, Leo  
Auchmuty, Mrs. R. T.  
August, Mrs. Harmon S.  
Austin, Mrs. Chellis  
Austin, Chellis A.  
Austin, C. R.  
Ayer, Charles F.

Babbott, Frank L.  
Bacon, Mrs. Frances McNeil  
Baldwin, Rev. Fritz W.  
Baldwin, Henry deForest  
Baldwin, William D.  
Ballantine, John Herbert  
Bamberger, Mrs. Ira Leo  
Barbour, Rev. Robert  
Barthman, William  
Barnett, Maurice  
Battle, Geo. Gordon  
Beatty, A. Chester  
Beer, Walter E.  
Beers, Lucius H.  
Beinecke, Walter  
Beller, A.  
Benedict, L.  
Bernheim, Dr. Alice R.  
Bernheim, Geo. G.  
Bernheim, Henry J.  
Bing, Alexander M.  
Bing, Leo S.  
Bliss, Miss Lizzie P.  
Blumenthal, Hugo  
Bodenheimer, Henry

Boettger, Henry N.  
Bogert, Walter L.  
Borg, Sidney C.  
Boucher, Charles  
Bowman, L. E.  
Britton, N. L.  
Brokaw, Geo. T.  
Bowker, R. R.  
Brown, Mrs. A. M.  
Brown, Vernon Carleton  
Brown, Dr. Wm. Adams  
Buggeln, Herman  
Bulkley, Jonathan  
Burlingham, Charles C.  
Burnham, Gordon W.

Caldwell, Otis W.  
Calman, Henry L.  
Canfield, George F.  
Carlebach, Mr. E.  
Carlebach, Mrs. Emil  
Carlebach, Walter M.  
Carnegie Corporation  
Carter, Ernest T.  
"Cash"  
Castles, John W.  
Chapman, Mrs. John Jay  
Charity Chest, The  
Childs, Richard S.  
Childs, Starling W.  
Chisholm, George E.  
Clark, Mabel C.  
Coe, George S.  
Coffin, C. A.  
Cohen, Arthur J.  
Cohen, Julius Henry  
Colgate, William  
Colcord, Samuel  
Conway, Eustace

Cowl, Mrs. Clarkson  
Crane, Mrs. W. Murray  
Cranford, Frederick L.  
Crocker, Rev. W. T.  
Cromwell, Lincoln  
Cutting, R. Fulton  
"C. W."

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Davidge, Wm. H.  
Davies, J. Clarence  
Davison, Mrs. H. P.  
de Bary, Adolphe  
Debevoise, George  
deForest, Robert W.  
Delafield, Edward C.  
Delano, Moreau  
de Liagre, Alfred  
Dodge, Cleveland  
Doubleday, George  
Douglass, Mrs. Benjamin  
Dorr, John V. N.  
Du Bois, Mrs. Arthur  
Du Bois, Mrs. Eugene  
Durlack, Mrs. Milton I.  
Dwight, Mrs. Edward Foote

Ebling, Edward  
Edison, Thomas A.  
Ehrmann, Mrs. Ernest  
Eidlitz, Otto M.  
Elliott, Dr. John L.  
Elmhirst, Mrs. L. K.  
Erbsloh, R.  
Erlanger, Abraham  
Evans, H. K.

Ferry, Mansfield  
Flagler, Harry Harkness  
Fogg, M. W.

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Friedenheit, Mrs. I.  
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Geer, Mrs. Walter  
Giddens, Mrs. Louis Stumer  
Ginn & Co.  
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Goldsmith, Edwin  
Gottheil, Mrs. P.  
Grace, J. P.  
Great Atlantic & Pacific Tea  
Co., The  
Greef & Company  
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Green, Jerome D.  
Guggenheimer, Chas. S.  
Guggenheim Foundation, The  
Daniel & Florence  
Guggenheim, Simon  
Guinzburg, Mrs. H. A.  
Guinzburg, Mrs. Victor  
Gurnee, A. C.

Haggin, Mrs. Lee Wood  
Hague, Miss Eleanor  
Hammond, Mrs. John Henry  
Hancy, Edward J.  
Hardon, Mrs. Henry Winthrop  
Harding, J. Horace  
Hayden, Charles  
Heide, Henry  
Henderson, Mrs. E. C.  
Hendrick, Ellwood  
Herrmann, Arnold  
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Hillard, Miss Mary R.  
Hirsch, Mrs. Richard  
Hirschhorn, Mrs. Fred



Hoffman, Bessie  
Hofheimer, L.  
Holt, Frank L.  
House, Grossman & Vorhaus  
Howe, W. Deering  
Hunter, William T.

Ingalls, G. H.  
Ingersoll, Raymond V.  
Ingersoll, Mrs. R. V.  
Isaacs, Stanley M.  
Isham, William

Jackson, Percy  
James, Philip L.  
James, Mrs. Walter B.  
Jonas, Ralph

Kahn, Otto H.  
Kaufman, Edward S.  
Kayser, Mrs. J.  
Keech, Mrs. Frank B.  
Kelsey, Clarence G.  
Kernochan, J. Frederic  
King, Willard V.  
Kingsbury, Howard T.  
Kinney, Mrs. L. A.  
Kohn, Emil W.  
Kohnstamm, Joseph  
Kortschak, Hugo  
Kunhardt, Wheaton B.

Lamb, Gilbert D.  
Lamont, Mrs. Thomas W.  
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Lehman, Herbert  
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Levi, Mrs. Albert A.  
Lewisohn, Adolph  
Lewisohn, Irene  
Lewisohn, Sam A.  
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Lord, Franklin B.  
Lord, George deForest  
Lorsch, Arthur  
Lorsch, Henry  
Low, Mrs. Seth  
Ludlum, Clarence A.  
Lusk, Graham

Mac Donald, George E.  
Mac Donald, James A.  
Mackay, Clarence H.  
Macy, V. Everit  
Mankiewitz, Alfred H.  
Mansfield, Howard  
Marling, Alfred E.  
Marshall, Louis  
Marx, Lawrence  
May, George O.  
Mayer, Clara W.  
Meigs, Mrs. Ferris J.  
Merrill, C. A., Jr.  
Merritt, Mrs. Walter Gordon  
Meyer, Eugene  
Meyer, J. P.  
Meyer, Walter E.  
Miller, Charles Duncan  
Milliken, G. H.  
Milliken, Mrs. G. H.  
Mills, Henry  
Mitchell, Wesley C.  
Morgan, Miss Caroline L.  
Moses, Mrs. E.  
Muschenheim, Fredk. A.  
Munson, Frank C.  
McAlpin, Mrs. D. Hunter, Jr.  
McColleston, Parker  
McEwan, Thomas

Newcomer, George M.  
Nichols, Acosta  
Nichols, Dr. William H.  
Norton, Mrs. M. D. Herter  
Notman, George  
Ogden, Charles W.

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Osborne, Mrs. Wm. Church

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Pearsall, Samuel  
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Perkins, Lucy A.  
Peters, Wm. R.  
Plaut, Joseph  
Pirie, S. C.  
Post, Abram S.  
Potter, Miss Grace H.  
Pratt, Harold I.  
Pratt, Mrs. John T.  
Price, Joseph M.  
Prince, Benjamin  
Proskauer, Mrs. Joseph M.  
Pulleyn, John J.  
Pulsifer, N. T.  
Putzel, Dr. L.

Quincy, Charles F.

Richards, George  
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Robinson, Prof. James Harvey  
Robson, Mrs. A.  
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Laura Spelman  
Rogers, Miss Frances  
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Rosenberg, Mrs. James D.  
Rosencranz, R.  
Rosenthal, Leon W.  
Rossin, Mrs. Alfred L.

Sachs, Dr. B.

Sachs, Mrs. Samuel  
Sachs, Samuel  
Sackett, Henry A.  
Sage, Dean  
Sanderson, Edward F.  
Satterlee, Mrs. Herbert L.  
Satterlee, Herbert L.  
Schieffelin, Wm. Jay  
Schiff, Mortimer L.  
Schnabel, Miss Laura  
Scholle, Wm. D.  
Schwarzenbach, Mrs. R. J. F.  
Scudder, T. B.  
Seeman, Fred R.  
Seligman, Eustace  
Seligman, George W.  
Seligman, Mrs. Isaac  
Seligman, Jefferson  
Seligsberg, Alfred F.  
Shearn, Clarence J.  
Sherman, L. H.  
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Sloan, Benson B.  
Sloan, Mrs. Wm. D.  
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Smith, Daniel Cranford  
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Smith, Mrs. R. Penn  
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Speyer, James  
Spielberg, Harold  
Spiva, Dora S.  
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Stettheimer, Miss Ettie  
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Stokes, Mrs. Phelps  
Stone, Ellen J.  
Strauss, Albert  
Strauss, Charles  
Strauss, Frederick



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Sutro, Lionel

Tabar, Miss Mary  
Taylor, Walter F.  
Thacher, Mrs. T. D.  
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Vogelstein, Ludwig  
Vorhaus, Louis J.

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Wardwell, Allen  
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Weir, Dorothy  
Wertheim, Mrs. Jacob  
Wertheimer, Mildred S.  
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Wilson, Samuel F.  
Winkler, Eli  
Wise, Edmond E.  
Wisner, Elizabeth H.  
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