

Mr. Wanamaker throwing out the ball at opening game on Meadowbrook Club Grounds, 1910. Running Races. Base Ball Team.

## BOOK FOUR.

### PUBLICITY.

#### CHAPTER I.

“TO speak truly of the store and its merchandise” is the simple rule of Wanamaker publicity. All Wanamaker advertising writers keep this precept before their eyes until they learn to keep it in their hearts.

The rule, of course, has many corollaries. But in itself it is fundamental and all-embracing.

Wanamaker publicity gathers its inspiration from Wanamaker merchandise. Wanamaker merchandise reflects the personality of the Wanamaker Store. The Wanamaker Store’s personality is but the composite individuality of the Founder of the Wanamaker business and of those he has gathered about him.

Wanamaker publicity is therefore *Wanamaker* publicity—original, distinctive, changing daily in form and matter as the New Kind of Store changes its merchandise and its environment, but remaining ever true and always the same at the heart. It is a pioneering publicity, cutting its way out of the solid rock of experience, leaving behind a model that is used the world over, but reproductions of which, like all *replica*, are not and never can be original.



See how early the Wanamaker advertising pen touches the merchandise! "When orders are passed for merchandise," says the Wanamaker guide-book, "the buyer of the merchandise shall be interviewed, and all the facts, news, stories and reasons for the purchase be written down and scheduled."

Then follows this injunction: "Advertisements shall be written only on personal inspection of the merchandise."

"Tell the whole truth about the merchandise though it hurts," is another rendering of the fundamental Wanamaker rule "to speak truly of the store and its merchandise."

"Conceal nothing the customer has a right to know," is still another variation.

If cotton is mixed with wool a Wanamaker advertisement must say so.

If the article is a "second" it must be so presented.

Be fair to the merchandise is the one command—understate, but never exaggerate; don't impose on poor dumb merchandise responsibilities that it cannot bear.

If even an accurate statement of fact is so surprising that it is likely to be disbelieved by the reader, enough is explained of the inside news of the special offer to make it carry confidence.

A reason is always given for a special price or extra quality.

Wanamaker writers keep in mind that next to merchandise and service it is the advertisement that adds to or detracts from the store's reputation and character.

Each piece of goods is advertised with the idea of building up business for the whole store instead of merely procuring the sale of one article.

After each Wanamaker advertisement is in proof form, but before it is published, it is verified as to accuracy and sincerity of statement.

It is scanned as to its service and helpfulness to the public.

It is tested as to its economy of space and money—for economy in every branch of merchandising always leads to lower prices.

It is judged as to its manners and language, which assures good English and French, and prevents the slipping through of inartistic or distasteful display, type, pictures or expressions.

Wanamaker publicity takes the attitude of the customer. Its sole purpose is to be helpful to the store's customers in the selection of merchandise that will satisfy. It aims to sell goods, but not to push goods on an unwilling public.

The Wanamaker advertiser stands on the outside of the counter. He puts on the customer's spectacles. He is the people's investigator. He asks himself such questions as the customer would ask the salesperson—and then answers those questions fairly and intelligently, putting them in the form of a clear, readable, interesting statement of fact.

Wanamaker publicity is, in fact, exactly the opposite of what is generally understood to be good advertising. To paint the goods in colors that a store wants people to see, whether it is the true color or not, whether it is to the customer's interest or not, in order to effect a sale, is the very thing Wanamaker publicity avoids.

"Genuinely good advertising," says Mr. Wanamaker, "must give in wording something that will be read about



the goods that are wanted and that will present clearly and exactly what the goods are. It is generally known that common advertising is like barrels of seed in which half of the seed is dead. If all advertising were believed and the goods of the value stated, stores could be made twice as large and business twice as good. It used to be said that it was only necessary to put the name of the store in the newspaper, repeating it over and over for emphasis, that the space might be filled in a striking manner, and thus get the name of the store known to the public—it was thought this was the whole of advertising. Now we know that publicity has a larger and finer field than this—that it must be informative, educative, productive—in a word, scientific.”

## CHAPTER II.

IT is not surprising that in reaching this high ideal Wanamaker publicity passed through all the stages of advertising from mere announcement and repetition of the store's name and business to the highly developed, scientific exploitation of today.

All great results come through evolution.

Files of Philadelphia newspapers during the Civil War disclose the fact, not generally known, that Wanamaker publicity in those days was partly in the form of verse.

Older residents of Philadelphia remember these verses well—many call them poetry. They linger in the memory because they focused on some of the great events of those stirring days.

Such presumptuous form of advertising, in those serious times, could easily be in bad taste. But these verses, it can be fairly said, were always written within the proprieties and never offended. They treated seriously of a serious subject (to secure attention), but the advertising shot came frankly and plainly only at the end, together with the store's name.

Running in the public prints simultaneously with these advertising verses, the Wanamaker Store also used the mere announcement form of advertising, with its tiresome repetition of phrases.



So it is easy to classify all of this early Wanamaker publicity as belonging to the "Announcement Age." It gave scarcely any information about merchandise and certainly was not educational nor scientific.

With the Wanamaker pronouncement of the new and revolutionary system of store-keeping, including one price, return of goods, refund of money, and freedom of shopping, it was a natural step for Wanamaker advertising to enter the informative stage. If the store was going to turn itself right over to the people in this frank, open way, certainly in its publicity it would bare its very heart to the public and disclose its inmost secrets.

Which is exactly what Wanamaker publicity began to do. It started its frank, simple, plain advertising talks set in pica type, single column, without display and without bluster or brag.

And these talks revolutionized advertising as the new methods of which they treated revolutionized merchandising.

How the public responded to this new kind of publicity!

People recognized in it at once the Wanamaker personality. The Founder had always greeted his customers as they came into the store, and made sure that they were satisfied when they went out. But here he was talking in the newspapers to hundreds of thousands of people at one time, where in the store he could talk to only hundreds.

Such a thing had never been done before. It was epochal.

The multiplication table was for school children, not for merchants. Yet here was a man who was multiplying by

the tens of thousands the information he gave to individuals. What had the world come to!

It had come to the age of the Multiple Merchant.

Salesmen for years had been giving their customers whatever information they had about the merchandise. The Wanamaker Store now began giving this information publicly to a multiplicity of probable customers.

And the great stores of today were made possible.

Wanamaker advertising became news.

It began to tell the story of the store as the newspapers then were only beginning to tell the story of the world's daily happenings.

It began to give information about merchandise that was helpful to the customer in making their selections.

It was not a lever to sell; it was a lever to buy with.

It had passed beyond the "announcement" stage of advertising—and had led the way into the "informative" stage. Into the helpful, friendly stage.

Light was breaking. Advertising was beginning to be understood.



### CHAPTER III.

FROM giving such information as the salesman was able to give to the customer, at first meager enough, it was a natural evolution to interrogate the store's buyers of merchandise and to tell the public what they knew about the goods they had bought to sell.

The "buyer" is the technical man in merchandising, the merchandise expert, who gathers, sifts and buys the goods each for his own individual department.

Here was a fight at once. Buyers were brought up in the old school. They were secretive. "Why should I tell my competitors about my business? Why should I give away my secrets? The public would not understand, anyway, what you are writing about."

Such answers only made the Wanamaker Store more determined. We grow by overcoming.

Then was taken a great step.

With the vision of a prophet and the wisdom of a seer, the Wanamaker Store emancipated its advertising; freed it from narrowness and intolerance. Made it responsible only to Honor, Truth, Good Taste and Efficiency.

No longer could merchandise chiefs dominate the advertising.

Advertising was free.

Free to help the customer.

So revolutionary was this step that few stores have taken it to this day.

Wanamaker advertising is thus the voice of the store.

And the store stands back of every word that voice utters. The advertising word is as good as the store's bond.

But Wanamaker advertising goes further than this. It takes the public into partnership. It constantly sows the seeds of mutuality, which is the very heart of the Wanamaker business.

Here came another stumbling block. The merchandise buyer's stock of information and his willingness to tell, although growing with the larger vision that now came, was not enough.

The Wanamaker Store soon began to send its advertising staff to school on its own account. Independent investigations of the sources, makes, supplies and character of merchandise were made. Fashions and fabrics were studied. Art and craftsmanship became part of the Wanamaker advertisers' curriculum. They traveled over seas. They visited factories. They interviewed artists. They became students of nature and of books.

Another great day dawned. Advertising had become educational.

From this day Wanamaker publicity became a textbook of merchandise and of advertising for other merchants. Its form was copied the world over.

Advertising had at last arrived.



#### CHAPTER IV.

**B**UT it is not the form of advertising, nor even its purpose, that places a store in wireless contact with the public, and makes of this advertising a great dynamo of service for mutual benefit. It is the spirit of the advertiser, reflecting truly the spirit of the store and its service, that supplies the current of trade and goodwill.

And the spirit of a thing is its very own—it need not be copyrighted; it cannot be copied nor stolen.

Form is only outward appearance. It follows the customs of a day. It is a matter merely of fashion.

Wanamaker advertising passed through the various forms of type and display. It followed the newspapers in some instances; in others it led. But always it aimed to use that form which would please the public.

In its spirit Wanamaker advertising has always been a leader. It does not blindly follow the Spirit of the Times, but interprets it wisely, and in a sense formulates it.

Now what is the spirit of Wanamaker advertising? Analyze it and you find—

A real first aid to the buying public.

Absolute accuracy and frankness of statement.

Readable type and original display.

Clear expression.

Freshness, newsiness and distinct style.

Thorough investigation of merchandise.

Systematic and logical presentation.

Always an optimistic outlook.

Justice to the manufacturer, the customer, the competitor, and to the merchandise.

The store's personality.

Mix these ingredients on your palette, and you can paint the picture yourself, or you can see it in the daily Wanamaker advertising pages.





a duty, as useful members of society, to read and respond to advertising—sharing in the general economy that follows.

Merchandising is mutuality.

Scientific merchandising must include scientific advertising.

## CHAPTER V.

TODAY in its entry upon its present era of science in advertising—the highest stage of all—Wanamaker publicity is still leading the way. Here again the change is internal. It is not one of form. It cannot be seen. It can show only in the result—in the benefits that must come to all in placing advertising, like anything else, on the basis of science.

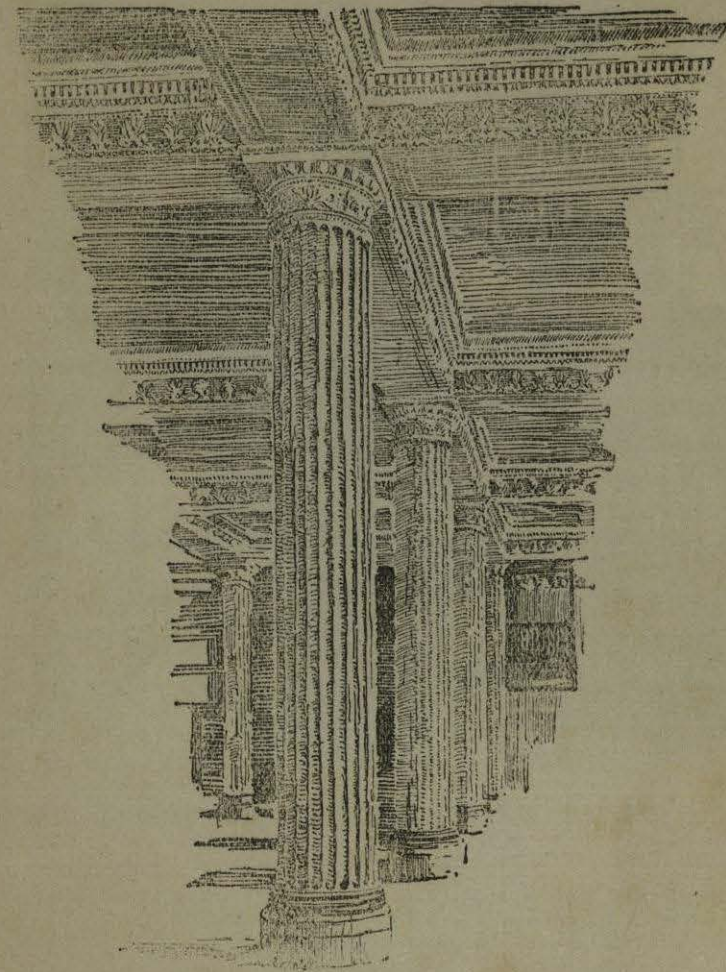
The more goods a store sells, the more economically those goods can be made and distributed. This is axiomatic.

Presuming the merchant takes only his just profit, the greater return for their money will the people get.

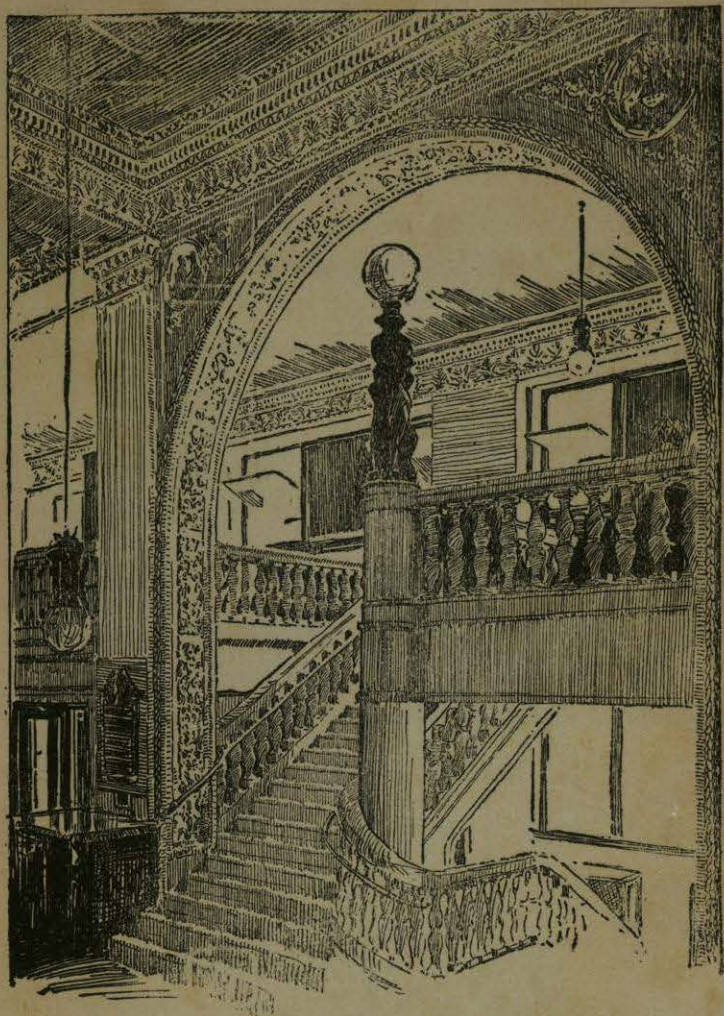
Wanamaker publicity is only a part of the Wanamaker distribution of merchandise—from the producer to the consumer. Distribution of merchandise is a vital part of life in this stage of civilization. The less this distribution costs, the more money is left in the hands of the man who makes a thing and the man who buys it because he wants it.

Therefore, as advertising is the first aid in distribution, the more scientific it is made, the less will distribution cost—and the greater the benefit that will accrue to humanity!

Everybody has a vital interest in advertising. It is







Stairway in Wanamaker Store, Philadelphia.



ANY movement that tends to encourage the use of American goods deserves the support of all patriotic citizens. You are doing a work that will be of inestimable value to the best interests of our country. —Hon. J. H. Gallinger, U. S. Senator from New Hampshire, in a telegram to the Philadelphia Wanamaker Store, October, 1904, upon the occasion of American Week.





AS I understand it, this work is an educational one, intended to be for the improvement of the young people engaged in your great establishment. I wish, therefore, every success for so laudable an object.—*Most Reverend Patrick J. Ryan, D.D., Archbishop of the Archdiocese of Philadelphia, to John Wanamaker, on University Day, June, 1908.*

[T is an institution like this Wanamaker Business School which teaches those who have not time to attend common schools or other schools. It gives a training that better fits them for the duty of everyday life and the citizenship of the Republic. It deserves the encouragement of every citizen who loves his city or honors his country. Mr. Wanamaker has put an entering wedge right along that line by teaching all of us, engaged in other educational work, the system of this commercial school.—*Dr. Russell H. Conwell, President of Temple University, Philadelphia, on University Day, June, 1908.*



I HAVE the highest respect for the men and women engaged in trade and industries. I know of no class that contributes more to the progress of civilization. I know of no class that promotes the interests of civilization to a higher degree than the men of commerce.—*Rabbi Joseph Krauskopf, D.D., to the Wanamaker Business People.*

## BOOK FIVE.

### EDUCATION.

#### CHAPTER I.

#### A TWO-FOLD FIELD.

HERBERT SPENCER said: "Every educational institution should be industrial and every industrial institution should be educational."

The Wanamaker Stores have translated this great thinker's theory into terms of everyday life.

They are centers of learning for the multitudes who daily visit the stores. Their stocks of merchandise are a liberal education for all who come in contact with them. One's eyes are the great gateways to knowledge. And in Wanamaker's every one is free to look, to see, to learn and to enjoy without feeling any obligation to buy.

The Wanamaker system of Merchandising, the store's original methods of trade organization, of distribution of manufactured products, and its translation into everyday action of the economic principles which govern commerce, form a textbook of commercial education open to the merchants of the world.

But to be an ever-changing educational museum for the public, to set up a model of trading, is perhaps the least