



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."

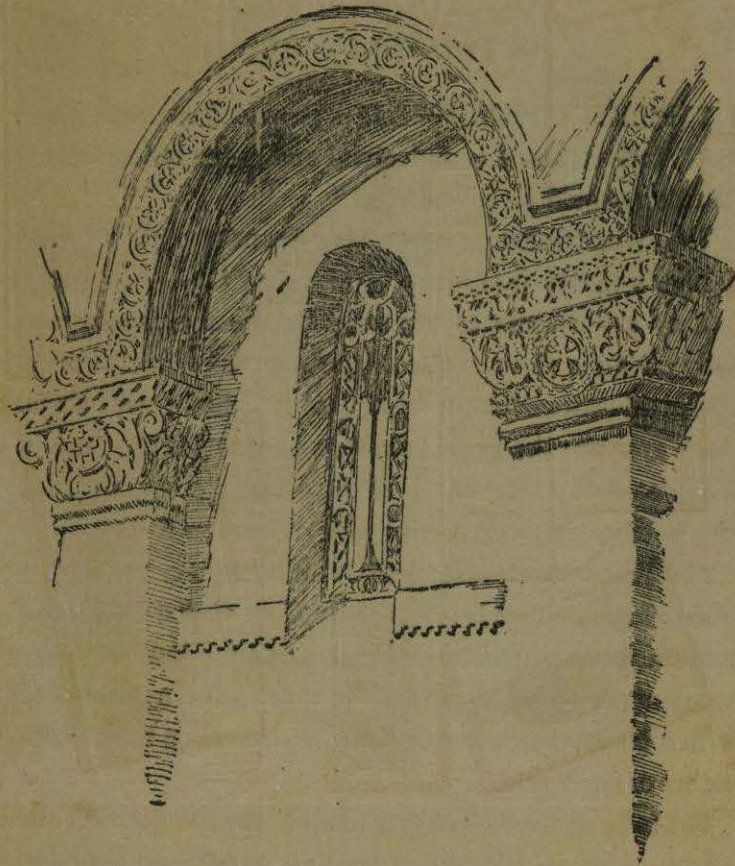
The Wanamaker Stores have translated this great thinker's theory into terms of everyday life.

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.

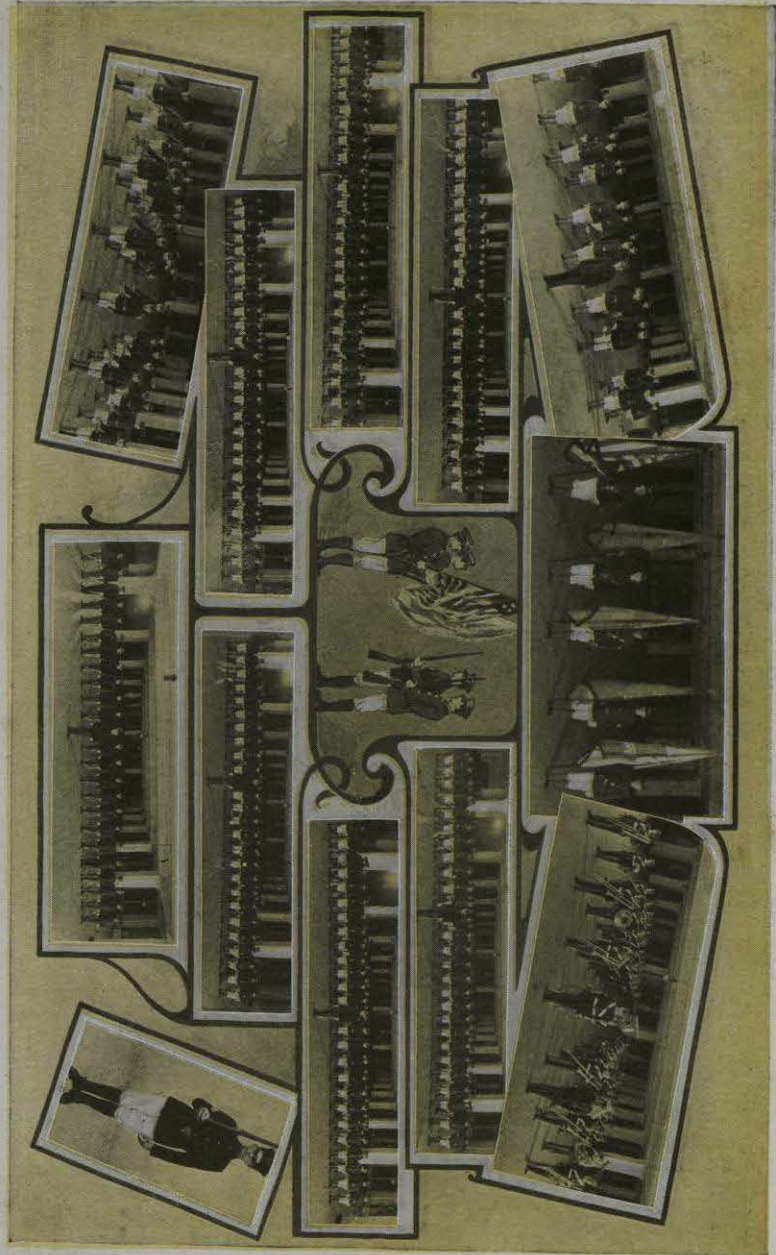
The Wanamaker system of Merchandising, the store's original methods of trade organization, of distribution of manufactured products, and its translation into everyday action of the economic principles which govern commerce, form a textbook of commercial education open to the merchants of the world.

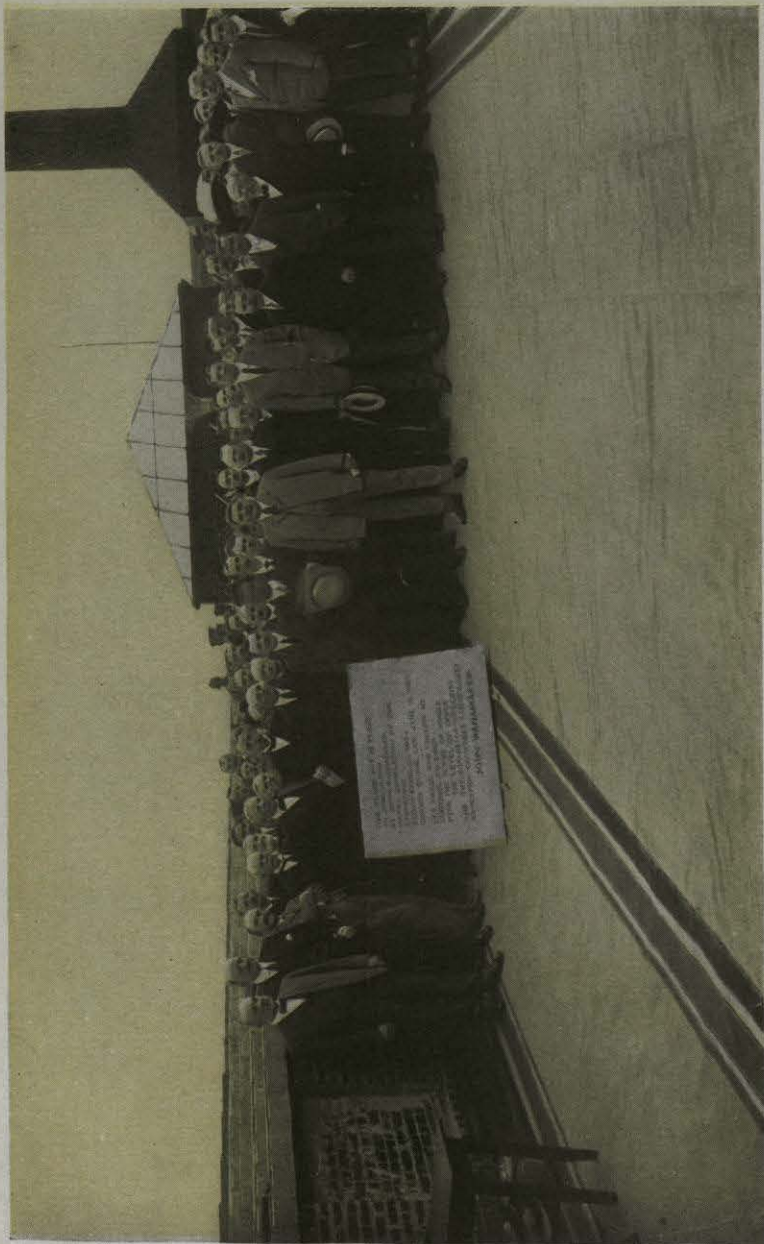
But to be an ever-changing educational museum for the public, to set up a model of trading, is perhaps the least

important part of the Wanamaker educational work. The business early realized its duty to its own people, and as an outgrowth of this inner educational work begun long ago, it has now established as an integral part of its organization the American University of Trade and Applied Commerce, an educational institution of wide scope, maintained at the expense of the stores, for the special benefit of the thousands of Wanamaker workers in Philadelphia and New York.



Military Battalion, Band and Bugle Corps, and Hospital Corps of the John Wanamaker Commercial Institute.





Setting of Capstone of New Wanamaker Building, Philadelphia, June 11, 1910.

CHAPTER II.

WANAMAKER SCHOOLS.

THE American University of Trade and Applied Commerce was chartered December 10, 1908, under the laws of the Commonwealth of Pennsylvania, and, as set forth in its charter, was formed "to perpetuate the schools of Business Instruction of the John Wanamaker Commercial Institute, founded March 12, 1896, and to enlarge their scope to enable the students while earning a livelihood to obtain by textbooks, lectures and by the schools of daily opportunity such a practical and technical education in the arts and sciences of commerce and trade that they may be better equipped to fill honorable positions in life and thereby increase personal earning power."

The John Wanamaker Commercial Institute, of which this University is the outgrowth, was started in 1896 for the smaller boys in the store, who in the early morning hours of the day were instructed in the regular public school studies of reading, writing, spelling, arithmetic, grammar and bookkeeping, commercial correspondence, with physical and military training and singing.

This led quickly to the starting of a similar school for the young girls, and later a night school for the older boys was added.

These schools include in their courses arithmetic, spelling, penmanship, bookkeeping, English composition, commercial geography, stenography, elocution, history, grammar, banking and finance, commercial history, ethics, French.

Before this Wanamaker innovation there was nothing for such boys and girls to do but to learn a trade or enter a business where only technical training was given, without regard for the development of mind or character.

Whatever the cause, it is true that many boys and girls cannot attend public schools. Some are forced into the world of work by lack of means and the necessity of earning a living. Some must help support mothers and younger children, and some are crowded out of the schools by the physical limitations of our present system of public education. Others are led early in life into business by the natural trend of their minds.

To make good this loss to the boys and girls and at the same time to pave the way to more rapid and satisfactory promotion in the business was the purpose of the Founder.

So was started the John Wanamaker Commercial Institute, not as an advertisement, but as a clear duty to the rising generations stepping upward through store-service.

If ever there was a bit of Philadelphia soil dedicated by the years to the cause of education, it is the historic spot on which this seed sown fifteen years ago has now grown into a great and unique institution of practical learning—the first Store University in the world.

Here, where the towering granite structure now stands, stood the first Philadelphia High School, with its intellectual training.



Invoice Rooms of Wanamaker Stores. Counting Room.

Here was the first High School playground, with its physical training.

Here, later, met the Franklin Institute, with its scientific training.

Here was the moral impulse of the Moody and Sankey revival of 1876.

Truly an educational center by right, tradition and accomplishment.

For many years the young men and women and the boys and girls have been taught in the day and night classes of this Commercial Institute which is now a part of the American University of Trade and Applied Commerce.

Since its founding more than 7500 students have been enrolled, the younger boys and girls composing the morning school, held during store hours, and the older ones staying two evenings a week, having supper free in the store and afterwards reporting to the class rooms.

Now this work has broadened into a full-fledged University of practical learning, in which will be taught the science of merchandising; the history, evolution and qualities of all merchandise sold in the Wanamaker Stores, giving at the same time to the whole store family such self-culture, general culture and enlarged outlook as the universities of theory aim to give.

Text-books and courses are in preparation embracing the principles of hygiene, physiology, ethics, logic, art, music, craftsmanship, and such technical branches as accounting, auditing, investments, finance, banking, commerce and kindred topics.

These text-books will cover all branches of the cur-



Classes of the John Wanamaker Commercial Institute at Study.

riculum, including seventy or eighty manuals of merchandise—one for each section of the stores.

To be included also in the University curriculum are certain branches of the trades, such as dressmaking, dress-cutting, shirt-cutting, shirtmaking, millinery, art embroidery, watch and clock repairing, engraving, upholstery, carpet making and laying and other special technical work of a purely trades character.

University quarters are building as part of the store equipment, with class-rooms, merchandise clinic-rooms, study-rooms, laboratories, gymnasium and rest-rooms.

It is an effective and greatly prized work, connected with which is no publicity except at commencement time, when parents and friends are invited to the regular graduation exercises.

Certificates of Graduation from this American University of Trade and Applied Commerce are of great value as recommendations to graduates removing to other cities.

As an outgrowth of this University idea are many store organizations, among which is the John Wanamaker Cadet Battalion, 450 strong, one of the strongest military organizations of its kind, composed of boys of the stores, who officer themselves and drill regularly.

There is also a Military Band of boys with 75 members, a Drum and Bugle Corps consisting of 65, and a girls' battalion of 200, with their own bugle and drum corps, who exercise and drill according to military regulation, a junior chorus of 650 men, women, boys and girls, an Orchestra of 30, a Violin Class of 35, a Minstrel Troupe, a Dramatic Club, Literary Assemblies, which include all the students and give training in reading and public speaking.



Philadelphia Store Chiefs Visiting the John Wanamaker Commercial Institute Encampment at Island Heights, N. J.



Encampment and Parade of the John Wanamaker Commercial Institute and Cadet Corps at Island Heights, N. J. Camp Scenes—The John Wanamaker Commercial Institute, Cadet Corps Encampment, at Island Heights, N. J. Military Band of the John Wanamaker Commercial Institute, in Egyptian Hall, Philadelphia Store.



Wanamaker Store Vacationists at Island Heights, N. J., on a Fishing Trip.

The school's physical work includes calisthenics, United States Army Setting-up Drill and Military Drill, and also regular gymnasium work. These exercises are quickly seen to have marked effect on the bearing and physical development of the young people with Health Lectures by the Store Physician.

The School Alumni Association has 552 members and the Alumnae 548 members.

In addition to these is the John Wanamaker Chorus, under the direction of a prominent composer and musician; the Women's League, carrying with it a score of classes and associations for mutual improvement in things musical, domestic, literary, social, health of body and mind, etc.; a Beneficial Association, which cares for the sick and disabled, and the Pension Fund for those who grow old in the store's service; also a Hospital and a Nurse Service and a physician in daily attendance, whose services are free to the store people.

At Island Heights, New Jersey, on Barnegat Bay, opposite Seaside Park, and within a few miles of fashionable Lakewood, is located "The Barracks," the summer camp of the Wanamaker Stores. Here in a most healthful place near the ocean and among the pines, with ample room for drills and field sports, many of the boys and girls and young women and men spend their summer vacation. "Headquarters House," with battlements, giving it a military aspect, and army tents, furnish the equipment. Boating, sailing, fishing and sports of all kinds, military drills, dress parade and army calisthenics fill up the days.

The camp, which lasts two weeks, generally begins the first week in August, and at a nominal cost the boys are enabled to enjoy the physical benefits of a two weeks'

sojourn in the open, and the intellectual expansion desirable from what the poet calls looking "through nature up to nature's God."

The activities of this interesting corps are regulated with military precision. Before setting out for their destination the boys meet at the store in full uniform, which consists of a picturesque combination of blue coats, blue hats, white trousers, white gloves and smartly cut leggings.

The daily activities of camp life begin with making the toilet, setting-up exercises and "policing the camp," which is military for putting tents and grounds into spick and span order. After mess the time passes in boating, reading or rambles afield until bathing bugle blows, when all take to the water for a half to three-quarters of an hour. Compulsory swimming lessons are given and most of the boys and girls learn to swim.

Then ensues an hour's interval, after which noon mess is served. The boys again bathe in the afternoon, and this is followed by preparation for a forty-five-minute dress parade, which includes military drill to the music of the band and the bugle corps. Then there is a leisure interval until tattoo, and at 10 o'clock comes the blowing of "taps," when all lights are extinguished.

It has long since been demonstrated that this variety of interests, of education and recreation, entering into the lives of the young people, in addition to their part in the business of the store proper, distinctly raises the personal standard of morals, ethics, mental ability and physical strength, and makes men and women who are filling and shall fill higher positions, with broader outlook and larger income.

So here, then, at Wanamaker's, is the real university—the American University of Trade and Applied Commerce. Its students are the 12,000 to 15,000 men, women, boy and girl workers, receiving an ever-growing education, and at the same time earning their own livelihood. Its pupils graduate from position to position. They are always being instructed in the great school of life.

That there is a public demand for a university where the principles of education may be applied is very plain. It is shown in the fact that universities are adding to their curriculum Commercial, Business, Engineering, Arts-and-Crafts Departments, and it is their intention to send their students out into the business world during their vacations in the summer, into stores, railroad offices, etc., to get practical training.

The twelve to fifteen thousand beneficiaries of the American University of Trade and Applied Commerce have this advantage over students in universities of theory—what they learn theoretically can be practically applied immediately, and with sufficient money profit to enable them to make a living or contribute largely to the support of loved ones or dependents.

They are taught all branches directly allied to trade and commerce or pertaining thereto.

The terms trade and commerce must be carefully differentiated from business. Business is the generic term applied to all human concerns. Trade and commerce refer to the buying and selling of merchandise, or merchandising. When merchandising is limited to one country (as between cities or individuals in the same country) it is technically called trade; when buying and selling is international, it is technically known as commerce.

Gathering, as the Wanamaker Stores do, merchandise from all the countries of the world and distributing it not only in and near Philadelphia and New York, but throughout America and many foreign countries, they form the broadest foundation for a University of Trade and Applied Commerce in the full sense of the phrase.

They do more than educate in the technical meaning of the word.

Commerce is a great factor in establishing a world peace, for commerce goes from one country to another, not with the spirit of combat and conquest, but of cooperation.

"Commerce is the greatest of all educators and civilizers," said the Founder long ago.

To make it possible for each of the thousands of store helpers to derive the largest possible benefit from the work to be done; to learn how to do that work in the easiest and pleasantest manner and to bring the store-efficiency up to the highest point are the objects of this American University of Trade and Applied Commerce.

So eminent an educator as the Rev. Dr. Russell H. Conwell, President of Temple University, Philadelphia, said of this work:

"Mr. Wanamaker has put an entering wedge along the right line by teaching all of us, engaged in other educational work, the system of this commercial school—teaching the people to see what is best for them, and what is best for the citizen is always best for the State."

Today, following the example set by Wanamaker's, industrial institutions all over the country are inviting educational systems into their establishments.

Educational institutions are also studying the work of

the American University of Trade and Applied Commerce.

"Universities of this country," said Dean Johnson, of the School of Commerce of the City of New York, "*know what is going on in Wanamaker's. Just as they make studies of plant life or of the stars, so are our universities devoting scientific attention to what is going on in the Wanamaker Stores.*"



CHAPTER III.

PUBLIC LECTURES AND EXHIBITS.

“TO give people the things they want is not enough for the Wanamaker Stores,” was recently written; “they must be a leader in taste—an educator.”

A great store stands for economy, color, harmony, preparation and increased happiness.

It inspires the imagination by bringing from the far corners of the earth the products of the loom, the workshop, farm, mine and studio. It displays these goods so that the public may come and examine them—compare, weigh, analyze, sift, decide and make them their own if they wish.

But this is not enough. Even eyes must be educated. We do not know what we see, but we see what we know. And so people must be taught the methods of manufacture, of the things they wear and enjoy; they must be taught texture and fashions. They must be educated in Merchandise.

To this end the Wanamaker Stores educate their sales-people in Merchandise that they may pass on their knowledge to the public. They spread broadcast in their advertising information about Merchandise. And they give exhibitions and lectures on the goods for sale.

They go even a step farther and present exhibitions and lectures by men of national reputation, in Science, History, Literature, Art and Music. Merchandising is the Science of Living—and practically everything comes within the scope of the Wanamaker Stores.

Educative exhibits of art and life and history have been part of the Wanamaker purpose from the beginning.

In 1894, on April 16th, the history of Napoleon was vividly brought before Philadelphia audiences by an exposition of pictures, emblems and wax-work tableaux representing scenes in the life of the emperor, and prepared by the Paris Bureau after careful work in the musées and galleries.

In 1895 an exhibition from Paris, called “Monarchs and Beauties of the World,” was presented in America during the anniversary month of March. It consisted of paintings, busts and pastel portraits of famous rulers of the world; of thousands of French photographs and of 500 or 600 miniatures alone. With these were shown reproductions of the largest diamonds of the world. Part of this exhibit has since been presented to Princeton University by Rodman Wanamaker.

In 1896 the Main Aisle of the old Philadelphia store was transformed into a miniature representation of the Rue de la Paix as it was “during a recent visit of the Czar of Russia.” The flags and decorations, and the actual knick-knacks sold in the streets were sent over for this purpose from Paris. At the same time was shown in the store an array of French armor, dating from centuries back, and several famous Paris paintings—“The Charge of the Cuirassiers,” Sabatier’s “Statue de Strasbourg,” and E. Buisset’s “La Dernière Gargousse.”

The purchase and exhibition of a large number of important pictures from the Paris salons, described in another chapter, has helped to transform the stores into an immense free Art Gallery, where all who wish may see and study and learn.

A new way of acquiring French history was demonstrated to the teachers and the school pupils of Philadelphia in March, 1906, when the story of the French Revolution was unfolded before their eyes in a remarkable Wanamaker Exposition. For this, a life-size copy of the great picture at Versailles, called "L'Appel des Dernières Victimes de la Terreur," was sent from Paris, showing the cruelly imprisoned nobles in the Conciergerie, hearing read the list of those who were to go to the guillotine.

Tableaux arranged with marvelously made French wax figures, which were portraits historically accurate in every detail and dressed in costumes of the period, showed Bailly, the Mayor of Paris, on the table at the meeting in the "Salle des Jeu du Paume;" Danton delivering a speech; King Louis XVI discovered in an inn when trying to escape from France; the Dauphin in the Temple; Marie Antoinette at the guillotine, and the end of Robespierre. Around these tableaux was shown a collection of many years' making, including costumes, china, engravings, flags, drums, weapons, money and documents of the period.

A small Guignol, or puppet show, made in Lyons at the time of the Revolution to caricature the principal personages in France, told, in an amusing way, to thousands of people daily, the story of the Revolution.

Wanamaker anniversary celebrations, held each year

in March, are always educational. Special national days, honoring the various countries of the world, are celebrated with typical lectures and illustrations.

One day each year in these anniversary celebrations of the Philadelphia Store is set apart as a tribute to the Grand Army of the Republic. Camp Fires are held and addresses made by prominent veterans. In announcing one of these Camp Fires, Mr. Wanamaker wrote:

"The faces of the founder, General John A. Logan, and the early friend of the writer and friend of this store, General John F. Hartranft, the Centennial Governor and Commander-in-Chief of the National Grand Army of the Republic, will recall the heroism and sacrifice of the stormy days of the near past, when for the love of country 400,000 loyal men laid down their lives and 300,000 more of soldiers and sailors were crippled for life. The sons and grandsons of a million devoted mothers and their kin to the last generation will not forget the glorious deeds of their fathers. As the years roll round we shall do our part to keep fresh the memories of the passing heroes."

In 1908 Rodman Wanamaker sent an educational expedition into the Far West to study the North American Indian on his own grounds, in his own home, and in a manner that would compel a true photographic, geographic, historic and ethnic record of this fast vanishing race of First Americans. The expedition was cordially approved and given generous co-operation by the Department of the Interior at Washington, and the records thus made have been deposited in the archives of the United States Government.

Upon the return of the expedition there was exhibited to multitudes in the Wanamaker Auditoriums, both in New York and Philadelphia, a reproduction of Longfellow's great epic, "The Song of Hiawatha," in living pictures which were faithfully worked out with the Indians themselves as the actors and historic natural surroundings as the setting.

In 1909 a second Wanamaker educational expedition was made to the Indian country, and there was worked out in motion pictures "The Last Great Indian Council"—showing the great Indian chiefs then alive—for some have died since the pictures were taken, so fast is the race vanishing.

These pictures were later presented in a private view at Washington to President Taft, the Cabinet, the Diplomatic Corps, the Judiciary, and to both Houses of Congress, who pronounced them the finest Indian pictures ever shown on the screen, and a valuable historical and educational record of American life.

In connection with the Indian exhibition, the Wanamaker Stores have published a Primer on the North-American Indian, and in celebration of Lincoln's Birthday was published an original Primer on "Abraham Lincoln and the Rule of Four," of which 225,000 copies have been distributed.

Both primers are used in public and private schools as textbooks.

In connection with the Napoleon Exhibit a Primer on Napoleon has been prepared especially for children.

As a permanent educational exhibition, the Wanamaker Stores purchased from the Louisiana Purchase Exposition its German display of interior architecture,

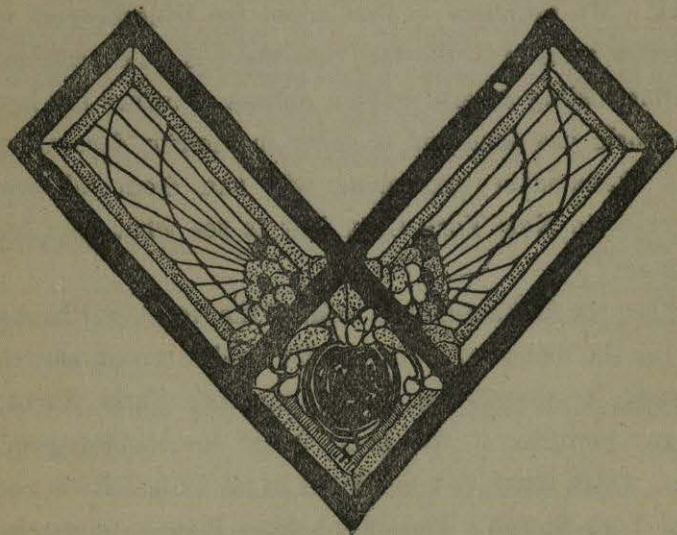
comprising various rooms, fittings and furniture, which are shown in the Philadelphia Store.

In the New York Wanamaker Store, the exhibition of interior furnishings is still more elaborate, comprising the two-story House Palatial and a hundred or more other rooms finished and decorated as ideal living apartments. Of these, Elbert Hubbard has written: "I have visited famous Darmstadt and know the work of the art colony there; I am familiar with Waring and Gillow's of London; I know the Bon Marche of Paris; I have spent hours wandering through the Louvre and the Palace at Versailles; I know the Little Trianon, built to make happy an unhappy Queen, but I speak well within the limit when I say that nowhere in the world can be seen under one roof the wealth of wood effects at Wanamaker's in New York. My prophecy is that when the housekeepers of America awaken to the fact that there is an educational exhibit costing several million dollars, showing the best the world has done and is doing in interior decoration, that Wanamaker excursions will run from all over America to New York City, just to see what man has wrought."

When the first aeronautic meet of the world, at Rheims, during the month of August, 1909, waked up an electric interest in aeroplanes, the Wanamaker Paris Bureau caught pictures of the great event in cinematograph films, which were later exhibited in the Philadelphia and New York Stores. And only a little later it purchased and sent over the first Bleriot monoplane to be exhibited in an American store, an exact duplicate of the model in which its inventor flew across the English channel.

The machine was sold to an American, and still remains in the country.

The Wanamaker Stores were probably the only American mercantile organization to send a special representative to London at the time of the funeral of King Edward VII. A detailed report of the events of the week, accompanied by photographs of the funeral pageant in London and at Windsor, were dispatched by the fastest steamers, accompanied by complete moving pictures, which were displayed in Egyptian Hall of the Philadelphia Store a full week before any other moving pictures of the event reached America.



CHAPTER IV.

ART.

IT is not the usual thing to discuss the artistic side of an immense mercantile establishment of this sort, with its complex machinery and its purposes which seem to the outsider wholly material. It is not even customary to recognize that it possesses an artistic side, or exerts an artistic influence in the community.

For art and commerce have, in some degree, been enemies since the world began. A sea divided them. Whenever commerce approached the sacred shores where art dwelt in a mist of dreams, art fled, crying: "Back! Away! I will not be commercialized. I want none of you! You cannot hope to hold me and bind me and direct me. Art and commercialism cannot live together!"

But here is a man in the beginning of the twentieth century who says: "Art is founded on commerce." (Elbert Hubbard.)

And here is a store that says: "Art goes hand-in-hand with commerce." (Wanamaker's.)

What does this mean in the life of the Wanamaker Stores?

The truth is, that the quality of art comes out in everything we do. Whatever is well done, with sincerity and love of the work and a feeling for beauty, is art. Whatever is badly done, with pretense and half-heartedness and clumsiness, is far from being art. It is not only the person whose soul sings through his lips, or who puts his thoughts on canvas with a brush, who is an artist. The

vehicle of expression does not matter. It is the spirit that counts. The woman who arranges a room charmingly, who dresses to express her personality, or serves a dinner with grace; the man who binds a book in good taste, or turns out a chair that is a pleasure, or lays out a garden to give delight—all are artists in their way.

So, too, is the store that lives up to its highest ideals.

The great granite building that houses the Wanamaker merchandise in Philadelphia says this on the face of it. Suppose it had been a gingerbread, fantastical sort of building, with turrets and fretwork, minarets and Renaissance carvings, and stucco gorgeousness, would it have been art? No—because it would not have been SINCERE. It would not have been SUITABLE. It would not have been SIMPLE. It would not have been expressive of the SOUL within it.

The first plans for this proposed building submitted by the architects may have been good plans, but they were not good for the Wanamaker Store.

"What you must do for me," said the Founder of this business, "is to strive to say in stone what this business has said to the world in deed. You must make a building that is solid and true. It shall be of granite and steel throughout. It shall stand four-square to the city—simple, unpretentious, noble, classic—a work of art, and, humanly speaking, a monument for all time."

After this fashion the New Wanamaker Store in Philadelphia has finally been built. Massive in proportion, splendidly simple in structure, classic in outline, it stands with majesty in the center of the city.

"Men are changed by changing their environments." Cities are changed by changing their architecture. This

New Wanamaker Store has raised a standard of store architecture which merchants and architects may well study as a model. It has done more than that. It has added to the beauty of the city. It has set in motion currents of thought that will result in the improvement of all surrounding buildings in this quarter of the city that in future may need to be reconstructed. And who shall say that just to live in its shadow and to pass daily through the great portals supported by its lofty Corinthian pillars is not turning the minds of thousands of men and women toward a larger appreciation of the fitness and nobleness and sincerity of true art?

The Greeks, it will be remembered, believed that by living among beautiful statues and other fine objects of art a mother could influence the mind and the features of her unborn child.

"My opinion," says a well-known writer of today, "my opinion is, that Wanamaker's is influencing civilization for good to an extent that only the children of the coming generations will realize—and realizing, will be grateful."

But the artistic side of the store is not all on the outside. It is not, to quote the Founder, "one of those noble heads with nothing inside."

First of the large stores to feature artistic decorations (both in the arrangement of merchandise and the designing of settings or fine backgrounds for goods) the Philadelphia Wanamaker Store, in its new habitation, has developed this idea to extraordinary lengths. Egyptian Hall, with its sphinxes and pure style, Egyptian lamps, frescoes and reliefs is a magnificent auditorium, seating 1400 people. The smaller halls surrounding it—Greek

Hall, the Byzantine Chamber, the Moorish Room, Empire Salon, Louis XIII and Louis XIV Suites, and the Art Nouveau Rooms—are perfect types of their respective styles.

Their woodwork and the decorations are so beautiful that the store has been accused of great extravagance in installing them. But it is no extravagance to construct a thing of beauty that will be “a joy forever” and a useful frame for other beautiful things.

The Grand Court of Honor, with its fine marble columns and panels, and its great organ from the St. Louis Exposition, is an imposing and artistic center for the store, binding all the rest together around it, and creating a certain atmosphere that the most remote corners of the store feel bound to reproduce.

The results of this are felt in the artistic assemblage and display of the finer kind of merchandise brought from foreign parts, and its distribution into thousands of American homes, to the betterment of taste, and refinement in appreciation of the beautiful.

There have been, and still are, in the store some exhibitions of fashions and fabrics as beautiful to look upon as a gallery of paintings; and there are, in its workrooms and among the chiefs of staff, women and men who are in their own *métiers* artists as worthy as those whose names are preserved in the catalogs of galleries today.

Here and there, strolling about the store, you will notice hanging on the landing of a stairway or on some wall where the light is effective, a painting that has graced some Old World gallery. In 1906 it was said in one of the store announcements:

“The United States Custom House records will show that out of the Paris Salons we have in the last ten years purchased upwards of six hundred paintings for our free galleries in Philadelphia and New York.”

There is probably no other store in the world that has gone into the Paris Salons and purchased the pictures best worth having to decorate its walls. It is largely these paintings and this kind of artistic exhibition, open to all for the coming, that have helped to convert the Wanamaker Stores into vast public museums, quickening the interest of thousands of visitors, and reaching a larger number than many of the museums owned and controlled by the city or the state.

The record of last year at the Metropolitan Museum of Art, in New York City, for example, showed a visitors' list of upwards of a million. The attendance at Wanamaker's reaches an annual total of many millions of visitors!

Some of the pictures now on view in the stores are worth more than a passing mention.

On March 28, 1893, the great painting of “The Conquerors,” from the brush of Pierre Fritel, was placed on exhibition. It had been the most talked-of picture in the Paris Salon of 1892, and is perhaps the most talked-of picture in the Wanamaker Store today. With stern and tragic vigor, it depicts the advance of the great victors of the world. Cæsar, Tamerlane, Sesostris, Alexander the Great, Napoleon and the other heroes of the ages, march out of the canvas—and all about them, under their feet, are lines of the pale dead.

“Columbus at the Council of Salamanca,” by Frederick Melville Du Mond, was another great picture exhibited