

WHERE DO CALENDARS GO?

Millions Issued Every Year to Edify and Enlighten Distant Peoples.

HARD TO FIND WHEN BADLY WANTED

Some Go to Eastern the Waste Basket, Some Hang Listlessly on Walls—Maker of Figured Squares Tells His Troubles.

"What becomes of the pins?" is a question often asked, and nobody can answer. "What becomes of the calendars?" might be asked with equal force, for the number of calendars issued annually in this country, like the number of pins, is simply incredible.

One American patent medicine firm alone issues 7,000,000 calendars a year—nearly one in ten to the population of the United States. That is the record order, but issues 2,000,000 or so are not few, and one big insurance company sends out between 8,000,000 and 4,000,000 annually.

And yet a calendar is never at hand when it is wanted. "What becomes of them all, I wonder?" said the head of a large lithographing concern which turns out many millions of colored advertising calendars every year.

"The other day I saw it estimated that 100,000,000 calendars are issued in the United States annually. That's an absurdly low figure. The big orders of the well-known concerns when put together would exceed the issue of calendars in every city, town, village and hamlet throughout the country. Take the total all the way from the insurance company, which issues its million, to the village grocer, who issues his hundred, and you will find it is enormous. It must be at least enough to give every man, woman and child in the United States three or four calendars apiece.

"But where do they all go to? Whenever a man wants a calendar there never seems to be one handy. The other day I had an argument with my wife about the day of the month, and when I wanted to convince her that I was right I found that, though I make millions of calendars every year, I hadn't the sign of one in the house."

This is the busy season of the calendar makers. Their presses are working overtime, printing the calendars by the thousand and the hundred thousand and the million.

The man who is going to issue a calendar to advertise his business has to take time by the forelock. Some of the orders for calendars were placed last year. They will be coming out in this and next month, just as many of the "evening" papers nowadays are issued at 7 o'clock in the morning. It is necessary to order early, because the orders are so gigantic.

"No doubt, you think," said the calendar publisher, who had the argument with his wife, "that such a big business is also likely to have. There's money in it, of course, but we have our own troubles, too. It's the work of the publisher to please the pleasing customers who insist on having what they want instead of what we think they ought to want. I've heard it said that the photographer who does business with actresses is up against it worse than any other man in the matter of giving satisfaction. Don't you believe it! He has a soft snap compared to my proposition when I have to suit a big customer with a design for 100,000 or 500,000 or 1,000,000 calendars.

The Philistine Pork Packer. "Hiram B. Sullivan, the eminent pork packer, who wallows in the glory of 30,000 pigs per day, comes into my office and says:

"Say, I'm going to place an order with you for 1,000,000 calendars for next year. Drop out your ideas. I don't care for the expense so long as you give me something real good and striking."

"I got out half a dozen of our best artistic designs—pictures that are as dear to me as the apple of my eye, pictures that make you think of the earliest buds of spring, and the pear tree tops on the meadows, and the mating call of the dove, and home, and mother, and everything else that's sweet and pleasant. I put these gams before him and tell him that any one of them, in calendar form, would be cherished in every household in the land."

"He looks at them and snorts contemptuously. "Great Scott!" he shouts. "Why do you show me those darned things? I'm not an art museum! I'm pig! Give me something with pigs on it. I assure him that my types of American beauty would turn Gibson green with envy, that our picture of the baby and the kitten must inevitably drive every mother to tears of pure delight, that our 'butter' scene would awaken maternal ardor in the breast of every true American. It is of no use. He insists on pigs, and we have to give him pigs. Imagine the chaste beauty of a design which includes pigs 'as nature' pigs in various stages of the solution, pigs in the act of being cut, pigs on the dinner table and pigs being incorporated into the frame of the hungry elf."

"Thus it is," concluded the calendar maker, heaving a deep sigh. "You need art, humble as you may think it, is throbbing with the Philistine."

Art Calendars Best Advertisements. The pork packer has plenty of company. A railroad manager often wants a locomotive on his calendar, a manufacturer of fertilizers insists on a truly rural scene, with a barn and chickens and a pile of his product in the background, and a company which insures people against burglary likes to see the picture of the safe-blower at his midnight task.

As a general rule, manufacturers and merchants who send out calendars to their customers wish to advertise their business directly and blatantly. But this is by no means an invariable rule. Some calendar buyers like to see the prettiest and most artistic designs procurable, and they only print their names upon the calendar in small and inconspicuous type, perhaps on the back. Big corporations, especially, do this. They argue that an obvious advertisement will be thrown into the waste paper basket by nine out of ten persons who receive it, while an attractive calendar will be used to decorate the office or

Bible in the Public Schools

Text of the Decision of the Nebraska Supreme Court on the Question.

State ex rel. Freeman against Scheva, No. 1181. Opinion filed January 21, 1903.

Syllabus. First—The right of all persons to worship Almighty God according to the dictates of their own consciences is declared by the constitution of this state to be a natural and indefeasible right.

Second—There is nothing in the constitution of laws of this state, nor in the history of our people, upon which to ground a claim that it is the duty of government to teach religion.

Third—The whole duty of the state with respect to religion is "to protect every religious denomination in the peaceable enjoyment of its own mode of public worship."

Fourth—Enforced attendance upon religious services is forbidden by the constitution, and pupils in a public school can not be required either to attend divine services or to join in them.

Fifth—A teacher in a public school, being vested therein with a general authority over his pupils, his requests are practically commands.

Sixth—It is immaterial whether the objection of a parent to his children attending, and participating in, a religious service conducted by a teacher in the school room during school hours, is reasonable or unreasonable. The right to be unreasonable in such matters is guaranteed by the constitution.

Seventh—The law does not forbid the use of the bible in the public schools; it is not prohibited either by the constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is desirable or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions.

Eighth—The point where the courts may rightfully interfere to prevent the use of the bible in a public school, is where legitimate uses has degenerated into abuse; where a teacher employed to give secular instruction has violated the constitution by becoming a sectarian propagandist.

Ninth—Whether it is prudent or politic to permit bible reading in the public schools is a question for the school authorities; but whether the practice of bible reading has taken the form of sectarian instruction is a question for the courts to determine upon evidence.

Tenth—It will not be presumed in any case that the law has been violated; every alleged violation must be established by competent proof.

Review of the Case.

Sullivan, C. J.—This case was decided at the last term and is now before us on motion for a rehearing. In the brief filed in support of the motion the distinguished counsel for respondents has with considerable ardor attacked, not only the decision, but what he supposes to be its implications. The questions discussed are important and they have received our most serious consideration. We have again with great care gone over the arguments of counsel and have again critically examined all of the adjudged cases bearing directly or indirectly upon the points in controversy. The decision of the supreme court of Michigan—a decision rendered by a divided bench—may, perhaps, be regarded as an authority in favor of one of the positions for which respondents contend; but opposed to that case are the unanimous judgments of the highest courts of Ohio and Wisconsin. Other cases cited in the briefs are based upon constitutional provisions essentially different from ours and are therefore entitled to but little weight as precedents. The fact that there has been bible reading and religious exercises in many of the public schools ever since the present constitution was adopted is cited as evidence of a contemporaneous and practical construction in favor of the practice; but, in our opinion, it is rather to be regarded as evidence of the temperate and tolerant spirit of our people; of the wanting influence of doctrinal differences and of a clearer and more general perception of the cardinal truth that, after all, Christianity is greater than creed. It has been the policy of some rulers, as for instance Catherine de Medici, to strengthen the throne by dividing the people; but in this country it has been the constant policy of government to unite the people, to bring them closer and closer together, to dissipate race and religious prejudices, and to fuse their sentiments and aspirations. One of the means to accomplish this end was to give all religious sects and systems a free field and no favors. So far as religion is concerned the laicness faire of our government has been given the widest possible scope. The suggestion that it is the duty of government to teach religion has no basis whatever in the constitution or laws of this state, nor in the history of our people. The teaching of religion means teaching the system of faith and worship of one or more of the religious sects; it would mean sectarianism in the public schools; and to put sectarianism into the schools would, according to the opinion prevailing when the constitution was ratified, be to put venom into the body politic. In section iv of the Bill of Rights we find this language: "Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

There is no uncertainty as to the meaning of this clause; there is no room for construction; and, whatever, as Judge Cooley has said, the mean-

ing of an instrument is plainly declared by the instrument itself, courts are not at liberty to search elsewhere. The duty of the state with respect to religion is its whole duty—is "to protect every religious denomination in the peaceable enjoyment of its own mode of public worship." This duty is not of alone to the different denominations of the Christian religion, but is due to every religious body, organization or society whose members are accustomed to come together for the purpose of worshipping the Supreme Being. The terms of the constitution, therefore, extending their gratitude to Almighty God for freedom, declared that the right of all persons to worship according to the right of all persons to worship according to the dictates of their own consciences is a natural and indefeasible right. This right of the relator has been infringed. Without his consent and over his protest his children have been compelled to attend divine worship and to participate in it. They have been obliged to give homage to God, not according to the dictates of their own consciences, or the consciences of their parents, but according to the dictates of the conscience of the teacher. Undoubtedly the teacher is a sincere and well-meaning young woman, and was actuated by the purest and best motives, but in insisting that she conceived to be an imperative duty to her Creator she violated a right secured to the relator by the supreme law of the state. The regular morning exercises of the school consisted of a formal or improvised prayer followed by the singing of gospel hymns such as "Jesus, Lover of My Soul" and "When He Cometh." In these exercises the pupils were compelled to join, and it was their custom when prayer was offered to rise from their seats and stand in an attitude of reverence. It is not the fact that the relator's own children were subjected to no compulsion, but that is not true. It was not only their right to attend the school, but under the statute, (sec. 1, subdivision 14, chapter 141, Compiled Statutes, 1901) it was their duty to attend that school, and, some other, as the morning exercises were conducted during school hours it is difficult to see how they could attend the school without attending worship. But in our view they were not only compelled to attend worship, but to participate in it. The school being in session, the right to command was vested in the teacher and the duty of obedience imposed upon the pupils. Under such circumstances a request and a command have the same meaning. A request from one in authority is understood to be a mere suggestion; it is in fact a command in an inoffensive form. The teacher, in describing her manner of conducting the exercises says that, after reading from the bible, she "called upon" the pupils to rise; and that she "had them rise from their seats and stand" while she recited a prayer. When we take into account the fact that she was dealing with children it can hardly be doubted that any pupils who joining unwillingly in the exercises joined under compulsion. Whether Mr. Freeman was reasonable or unreasonable in objecting to his children attending or passively participating in the simple religious service conducted by the teacher, is altogether immaterial. Some men always have been unreasonable in such matters, and their right to continue to be unreasonable is guaranteed by the constitution and characterized as a natural and indefeasible right. The privilege of choosing when, where and how he shall worship is given unconditionally to every one. He may freely choose his own prayers, songs and posture; and none of these may be lawfully imposed upon him either in the public schools or elsewhere, except possibly in the penal, reformatory or other institutions where the state stands in loco parentis to the inmates. In order to make it entirely clear that the bible was not read in the school as mere literature, and that the hymns were not sung as a vocal exercise and that the prayers were not offered for the sake of their reflex influence, but that the several acts were acts of religious homage and were intended to be devotional, we quote from the testimony of the teacher:

Q—Yes, and you read it because you think it is the word of God? A—Yes sir, I do.

Q—And you believe that sincerely? A—Yes sir, I do.

Q—And you select such parts to read as you think proper, don't you? A—Yes sir, I do.

Q—And you read whatever you see fit to read? A—Yes sir.

Q—And you read from the New Testament and the Old Testament both? A—Yes sir.

Q—And why do you consider it necessary to offer prayer? A—I think we are taught to.

Q—Yes, you think it is done as an act of worship, the whole thing? A—Yes sir, I do.

Q—Involved in worship? A—Yes sir.

It is noted by Commissioner Ames that the morning exercises conducted by Miss Beecher constituted sectarian instruction. This conclusion is vigorously assailed, but, in our judgment, it is warranted by the evidence and we adhere to it. The conclusion does not, however, go to the extent of entirely excluding the bible from the public schools. It goes only to the extent of denying the right to use it for the purpose of imparting sectarian instruction. The pith of the opinion is in the opinion, which declares that "Exercise by a teacher in a public school, in a school building, in school hours and in the presence of the pupils, consisting of the reading of passages from the bible and in the singing of songs and hymns and offering prayer to the accompaniment of the reading of the bible, beliefs, customs or usages of sectarian churches or religious organizations, is forbidden by the constitution of this state."

Certainly the Bible may be read in the schools without implicating a belief in the Catholic claim, vital points of doctrine that the Koran may be read without teaching the Moslem faith. Why may not the bible also be read without indoctrinating children in the creed or dogma of any sect? Its contents are largely historical and moral; its language is unqualified in purity and elegance; its style has never been surpassed; among the classics of our literature it stands pre-eminent. It has been suggested that the English bible is, in a special and limited sense, a sectarian book. To be sure there are, according to the Catholic claim, vital points of doctrine with respect to faith and morals between it and the Douay version. In a Pennsylvania case cited by counsel for respondents, the author of the opinion says that he noted over fifty points of difference between the two versions, and that the points were of no great importance. These differences constitute the basis of some of the peculiarities of faith and practice that distinguish Catholicism from Protestantism and make the adherents of each a distinct Christian sect. But the same objection may be urged against the use of the Douay version. It will be so used. The law does not forbid the use of the bible in either version in the public schools; it is not proscribed either by the constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions. The point where the courts may rightfully intervene, and where they should intervene without hesitancy, is where legitimate use has degenerated into abuse; where a teacher employed to give secular instruction has violated the constitution by becoming a sectarian propagandist. That sectarian instruction may be given by the frequent reading, without note or comment, of judiciously selected passages, is of course obvious. A modern philosopher—perhaps the greatest—has said that sectarianism is the most insidious and most dangerous of all heresies. Whether it is prudent or politic to permit bible reading in the public schools is a question for the school authorities to determine, but whether the practice of bible reading has taken the form of sectarian instruction in particular cases is a question for the courts to determine upon evidence. It cannot be presumed that the law has been violated; the alleged violation must in every instance be established by competent proof. The values of the common schools as disseminators of knowledge and social levelers is well understood and justly appreciated and there is little likelihood that the people will ever permit their usefulness to be impaired by sectarian controversies. When we consider that this is the first time that any case has been presented to this court for decision we feel assured that neither teachers nor school boards have been much inclined to bring discord into the schools for the chance of securing by indirection a slight sectarian advantage. But if the fact be otherwise it could not in any way affect our conclusion. The section of the constitution which provides that "no sectarian instruction shall be allowed in any school or institution supported, in whole or in part, by public funds set apart for educational purposes," cannot, under any construction of construction with which we are acquainted, be held to mean that neither the bible, nor any part of it from Genesis to the Revelation, may be read in the educational institutions fostered by the state. We do not wish to be understood as either countenancing or discountenancing the reading of the bible in the public schools. Even where it is an irritant element, the question whether its legitimate use shall be continued, or discontinued, is an administrative and not a judicial question; it belongs to the school authorities, not to the courts.

The motion for a rehearing is overruled and the judgment heretofore rendered is adhered to.

Q—Why was it that you and he thought it proper and necessary that the exercises should be conducted? A—One reason I spoke about it was because I had said at the beginning of the year that I would make the contract unless I had the privilege of having the exercises. I said I was in favor of doing all I could for the district, and was in favor of doing all I could to have a good school.

Q—Why did you think these exercises so important? A—There was nothing, only I had always had them and I knew they had done away with them.

Q—And you could not open school without them? A—Not according to my belief, no sir.

Q—According to your belief then, these are very necessary as a part of the school exercises? A—I think it is important to have the reading of the bible and singing of songs in the school.

Q—And then you think that the way you have of reading the bible is very important? A—I think it is the best of all books.

Q—For what purpose do you read it? A—For the benefit of myself and those with whom I come in contact.

Q—In what particular way do you expect to benefit yourself and the children? A—I think there is something in it that will do something to do with our actions, and I know in many instances I have been directed to do things that, whether I hadn't trusted in Him, my Savior, I would have led away.

Q—And you read that book as religious exercises because you think it is important for that purpose, don't you? A—I think it is.

the calendar he has bought much more than the calendar which has been given to him. But of course, this calendar has to reach the top notch of attractiveness. Each one of its four pictures is well worth framing, and has, indeed, become a favorite at the print shops since its appearance in calendar form.

Good Business for the Artist. The making of calendars is a profitable business for good artists who know how to hit upon popular ideas and subjects. An effective design will fetch anything from \$20 to \$250, and there are historic cases in the calendar business where as much as \$200 or \$300 have been paid. Even the best known American artists do not scorn the work, although they will not always sign their names to their calendar pictures.

"Would an artist with a reputation like that of Charles Dana Gibson, for example, work for you?" a publisher of calendars was asked.

"Sure," was the reply. "Artists talk a lot about the dignity of their art, but I've yet to meet the artist who scorns the Philistine's check. Mr. Gibson has made a good many advertising calendars, I believe, and he still issued a calendar of his own every year."

"Sometimes," the publisher went on, "a customer will come to us and say that he wants a calendar designed by a famous artist whose work he happens especially to admire. He will take nothing else, and even if the artist is willing to do the work, which is not always the case, the cost is frightful."

"I heard of a rich Chicago manufacturer. Have you not printed it."

who paid \$2.00 a sketch to a well known French artist for a very ordinary calendar which made no impression at all on the public. Another man went to a rival of Leighton's and demanded a calendar illustrated by Leighton, the former president of the Royal academy. It was impossible to get it. A representative was sent to England to see Leighton, and to offer him a big price. He had too much on hand and refused the commission.

But it is not often that the prospective buyer of calendars is so ambitious and so anxious to patronize high art.

"Disregard of the federal laws in Alaska," said Dr. Sheldon Jackson, the government educational agent for Alaska, "is killing the natives in great numbers. I refer to the statute which forbids the sale of liquor to minors and natives in Alaska. White men over the whites have located in that territory the natives have been wiped out in great numbers, due solely to the sale of liquor to them. The present law is totally disregarded by all the United States officials there, and it is impossible to secure convictions, no matter how flagrant the violations may be. Under the old law, which provided for straight-out prohibition, there were five saloons in Sitka, running full blast right under the nose of the United States judges. Conditions are no better now, although the law merely forbids the sale of liquor to minors and to natives." Brooklyn Eagle.

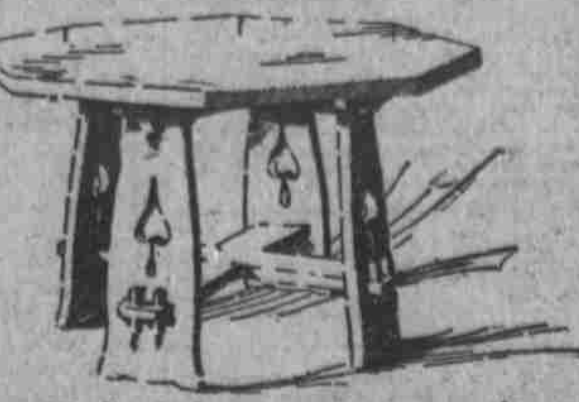
Orchard & Wilhelm Carpet Co. 1414-16-18-20 Douglas Street.

Orchard & Wilhelm Carpet Co.

1414-16-18-20 Douglas Street.

20 per cent discount tables

We must close out all Bailey, Jones & Co., sample tables Monday, Tuesday and Wednesday. You're not likely to again have the opportunity of purchasing new goods at such prices. These tables were finished expressly for sample use and you will find the newest conceptions of the table maker's art. All go at 20 per cent discount. We quote a few of the prices over 400 other patterns in tables of all kinds in this sale.



Library Tables, Parlor Tables, Den Tables, Weathered Oak Tables. Lists prices for various table styles and materials.

DUTCH COLONIAL-ANTIQUE AND COLONIAL LIBRARY TABLES. Lists prices for colonial-style tables.

Lace Curtain Sale

of nothing but real hand made lace curtains in white and Arabian colors, consisting of entire stock, amounting to 276 styles, of which we have 1626 pairs in stock. We have taken every hand made curtain in our store and sorted them up into eight different prices for three days' special selling. All these goods are new, made by the best skilled workmen in Europe and America. Note the following prices, you will not be disappointed in making a selection for we have the best that's made.

1st Assortment—\$3.50 hand made. 2nd Assortment—consists of Cluny and Novelty Battenburg. 3rd Assortment—consists of all our \$5.75 to \$8.50 Clunays. 4th Assortment—consists of our \$6.75 and \$8.75 Arabian and Battenburg. 5th Assortment—consists of our \$8.00 to \$11.50 curtains. 6th Assortment—consists of our \$12.50 to \$15.00 curtains. 7th Assortment—consists of \$16.75 to \$25, all extra heavy hand made. 8th Assortment—consists of \$30 to \$40 curtains.

Every curtain is hand made, will be taken back or exchanged as cheerfully as sold, no damaged curtains, no old styles, above price will be for Monday, Tuesday and Wednesday only. Drapery Department.

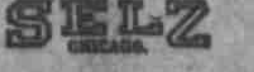
Selz Royal Blue Rubbers

For more than thirty years we have been making good boots and shoes; each year a little better; the name "Selz" on a shoe has come to mean "as good as it can be for the money."

We have sold a good many rubbers during these years in connection with our shoe-selling; as good rubbers as we could get; as good as anybody had. They were not good enough to put the name "Selz" on.

Now we intend to improve the quality of rubbers, as we have improved the quality of shoes. Selz Royal Blue Rubbers are better than usual rubbers; made on new specifications, in a new way; they are good enough to put our name on; to put your money and feet in. They are like our Royal Blue \$3.50 shoe. "The Sole of Honor."

Ask your shoe man for Selz Royal Blue Rubbers; for men, women and children. They cost the same as ordinary rubbers.



Largest makers of good shoes in the world.

BOOK THAT WILL LIVE

HEARTS AFLAME

An Intensely Dramatic Love Story of New York Society

By LOUISE WINTER

The story depicts the efforts of a beautiful society leader to re-establish in the social world a woman friend who has been sensationally divorced and remarried. It reveals perhaps more of the workings of the wheels within the wheels of New York society than any novel ever written.

Illustrated by Arothe Gunn

Decorative Cover Crown 8vo \$1.50