TO GET A PLAY PRODUCED

By LOUIS GORHAN

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Green wrote plays—good plays and he knew it, but that was not making the managers know it.

He had never had a play produced, but he had tried in every conceivable way. He had tried for seven years—years full of disappointment and hope deferred. Yet he kept on trying.

You see the acceptance of a play by an unknown playwright is all a matter of luck. It depends very little on the merit of the play. Now Green knew this—he had not been mixing up with theatrical conditions for seven years for nothing. There wasn't much about the game that he didn't know.

"But darn it," he thought, "why can't I get next to that sort of luck?"

The week before ne had shaped one of his heroines to fit a popular young actress and had taken the play to Mr. Daskin, her manager. This afternoon he had got it back. Green knew Daskin's critical advice had been only a lot of hot air, but it had depressed him nevertheless.

He was sitting alone now in a bright cafe just off Times Square. It was after the theater and the place was crowded. His rejected play was still in his pocket. He had not been home yet.

As he sat waiting for his food he thought over the last months, of all his schemes and ruses to get a hearing. And what had been the result? Absolutely nothing.

"If I could only do something strange—become talked about—I bet my plays would be on Broadway in less than six weeks," he muttered.

And he began casting about in his mind for something "strange" to do.

"I might kill a man, but I might get hanged, too," he ruminated.

He thought for a time and gazed about him. Then he got up. His face showed that he was determined on something.

He walked slowly; but deliberately, over to a table where sat a beautiful woman. She was alone. He came nearer and nearer. The woman looked up. She seemed to realize something was about to happen, but Green's eyes fascinated her. The room was strangely hushed and the gaze of many was turned in their direction.

Green was now beside her. He leaned over and, in perfectly cold blood, kissed her. She sprang up and glared at him, then screamed.

The room was in an uproar. A man rushed through the crowd.

"What is it, Louise," he cried.

It was Daskin, the manager!

"He—he—this brute," she cried, pointing to Green, "insulted me."

Daskin started for Green.

"She's my wife," he hissed. He aimed an ugly blow at Green's head, but the latter was too quick. He was a small man, but tremendously active. Like a flash he ducked—was in under the manager's guard and held up his fists.

The crowd rushed between. The men were dragged apart. The woman screamed and fainted. In the confusion that followed Green contrived to slip away. He had got out into the hall when he heard a quick step behind him.

It was a little man, quick and definite in manner.

"You are Mr. Green?" he said.

Green assented.

"You don't remember me—I'm Block—Mr. Palmer introduced us."

"Yes, I remember you," said Green, and his manner became cordial.

"I saw the fracas," the other went on, "and if you'll take a friend's advice you will come in here with me for a few minutes until the excitement blows over."

While he was speaking he pushed open a door into a little private dining room now vacant. Green followed him in.

"Take a cigar," Block said, seating himself.

Green was rather dazed, but did as he was told.

"It was rather clever," pursued Block, "the way you slipped off."

Green did not answer. He was trying to "think where he was at," as the saying goes.

"Why did you kiss her?" Block demanded bluntly.

"I hoped the notoriety of the thing would get my play on," replied Green frankly.

"You write plays?"

"Yes."

"What sort?"

"Good plays," said Green, "but they don't go."

"How many have been produced?"

"None. I have one in my pocket that was turned down today."

Block was thinking hard, his pig eyes fairly snapped.

"See here, Mr. Green," he said then, "if you let me manage this affair, I think I can get your play produced at once. I'm a promoter, and why not promote you? Now, what does it mean for me? Can I have half interest?

"Yes," answered Green readily.

Block went directly to the dining room. He called for the head waiter. After some few words exchanged, he scribbled something on a card.

A boy approached him. "He'll see you now," the boy said. "Come this way, please."

Block was shown into a little room similar to the one where Green was waiting. At the table sat Mr. Daskin and the lady.

"What is it, Block?" the manager asked. "My wife," he added. "Sit down."

Block drew up a chair.

"I hardly know how to begin," he said.

"Then it is the first time I ever saw you when you didn't," rejoined the manager.

"Have some coffee with us, Mr. Block," suggested Mrs. Daskin.

She had a nice voice and seemed very much a lady. Block sized her up at once.

"She is a Methodist," he decided, "a good woman who dotes on church sociables and such like. What's up now? Eh?"

Block allowed himself another dry grin.

"I came in here," Block began, "to talk to Mrs. Daskin. I saw that unfortunate affair in the cafe."

Mrs. Daskin's eyes grew tearful.

"I'm sorry," he went on, "but I think I can keep your name out of the papers if that will be any consolation."

"Can you—will you? Oh! Mr. Block," She almost embraced him.

"I do not promise," Block reminded her, "but I'm pretty sure. And for a reward I ask that you use your influence to soften Mr. Daskin's bad opinion of me."

"By Jove, Block, that's nice of you," said the manager. "Hang it, you are all right!"

Mr. Block bowed. His hand was on the door knob.

"You know, Daskin, that fellow Green who writes plays—ever read any?"

"No," Daskin answered, "but my readers have, and they say they are no good."

"I cannot agree with that," said Block.

He was leaning over the back of the vacant chair, his manner very unconcerned. "Of course, Green is a self-willed, passionate man, and it shows in his work, but his plays are the real stuff. I was just thinking that if this kissing affair had happened to some other than your wife, we could use it as an 'ad' and rush on one of his plays. There would be money made, and big money, too!"

Daskin was interested at once.

"Sit down, Block," he said. "I believe there is money in it whether the plays are good or not. Why can't we work it somehow?"

"See here, Daskin, if you gave the story to the papers that the woman you were out with was not your wife—just another woman—that would be all right and save Mrs. Daskin entirely."

"Of course, you could not be the nominal producer," Block continued.

There was a pause. Both men were thinking hard. It was Mrs. Daskin that broke the silence.

"Go on, use my name," she said with the tone of finality. "It is better than having the story get out that my husband was dining with some awful woman. But you promised me to keep it all quiet, Mr. Block; you know you did," she added.

"And so I will if Mr. Daskin says so," he replied.

The manager ignored this last remark.

"Can you get hold of a play of Green's tonight?" he asked.

"Yes, I can and be back in fifteen minutes," Block replied, for he knew the danger of delay.

"Get it," commanded Daskin. "I'll wait here."

Block was out in the hall like a flash and knocking three times on Green's door.

Green opened it.

"I don't know, positively, that I have made that deal for you," Block said, "but I think I have. Get out that play of yours and put in some flip speeches. Here's a pencil. Your time is going. Here, give me the play."

He snatched it from Green's hands and dropped down at the table.

"Here, write something in there," he commanded.

Green leaned over and wrote a few words.

"That's good!" Block cried. "Now, in here, seems another good place." Green wrote again. And so they went through the first and second acts.

"Now I will leave you to do the last act by yourself," cried Block. "Wait here, I'll be back."

And he was out, shutting the door after him.

He ran to Daskin's room.

"Green's here," he cried, "and a play with him. Now, if you are wise you will pull this game off right away. Someone else might get this same idea of ours. By the way, how much do I get out of this? Let me know quickly."

Daskin did not speak. He wrote on the face of Block's card that lay beside him. The little man's eyes shone.

"It's a go," he said and pocketed the card.

"Where's Mrs. Daskin?" he asked.

The manager smiled.

"I sent her home. Are we ready now?"

"Yes," said Block, leading the way.

How Block ever managed the meeting between those two men will never be known. It was an awkward situation and things must have been strained at the start, but he smoothed them down in some way, for before two o'clock everything was settled.

Within six weeks Green's play was on Broadway. Block's clever handling of the newspaper accounts of the kissing scandal was responsible for its immediate success—afterward it stood on its own merits.

It was but the beginning of a series of successes for Green s plays, but the others came without kissing, at least so far as I know.

West Point Instruction.

The course of instruction at West Point is largely mathematical and professional. The principal subjects taught are mathematics, English, French, drawing, drill regulations of all arms of the service, natural and experimental philosophy, chemistry, chemical physics, mineralogy, geology, electricity, history, international, constitutional and military law, Spanish, civil and military engineering, art and science of war and ordnance and gunnery.

An "Elevated" Railroad.

The Uintah railroad, from Mack, Colo., to Watson, Utah, a distance of sixty-two miles, runs over the Atchee mountains, which are over 9,000 feet high, with 75 per cent curves.

SOUND BUSINESS BASIS FOR CHURCH

Interchurch World Movement Natural Growth of Tendency to Eliminate Waste.

AVOIDS USELESS COMPETITION

Religious Financiering Revolutionized by Success of Men and Millions Movement and Co-operation Is Result.

The Interchurch World Movement of North America is an attempt by forward-looking leaders of the various evangelical denominations of the United States and Canada to co-ordinate the resources in men, money and material of Protestant America.

Historically it is the logical outgrowth of a tendency of the national boards in each denomination to form working alliances among themselves, in which each board shall preserve its identity and control its own personnel and treasury.

In former times, the home mission society, the foreign mission society, the church extension society and the various philanthropic and eleemosynary agencies of any denomination conducted their affairs independently of one another. Each surveyed its own restricted territory, prepared a budget of money and workers for its own purposes and made its own appeal to its constituency for support.

This could only mean that these agencies were more or less in competition with one another; that there were waste and duplication of work and money, and that among them all some work was neglected and some denominational resources were entirely overlooked. Because of their specialized training, the leaders of each agency regarded themselves as peculiarly fitted for their tasks, and jealously regarded attempts at outside interference.

Decide on Experiment.

After decades of such haphazard methods, the leaders of one denomination decided on an experiment. They thought it would be possible for the agencies to get together for a common study of all the opportunities and resources of their brotherhood, to make out a unified budget of men and money, and to conduct a concerted appeal for funds. It was made clear that each constituent board should preserve complete autonomy.

When the board representatives met they found it possible to eliminate a great amount of organization expenses. They ultimately worked out a budget and plan of campaign that was satisfactory to all. This resulted in the famous "Men and Millions Movement" of the Disiciples of Christ, which brought in what was then considered the staggering sum of $6,300,000 for a five-year program. The members of the communion were so pleased with this business-like method of conducting affairs that they contributed even more generously than had been expected.

The success of this enterprise revolutionized the whole business of church financiering. The other great denominations immediately adopted the plan. The denominational associations have come to be known as "forward movements," and some thirty of them are in existence today. Each one has clarified all the information in relation to enterprise within the denomination, and has reduced the business of collecting and spending money to a science.

World-Budget Formed.

The Interchurch World Movement is simply a plan to do interdenominationally what the forward movements have done within the various communions. It means that every denominational budget will be made in the light of world needs instead of in the semi-obscurity of incomplete information. It means that contributions to one denomination will not be in wasteful competition with contributions to another, because all the fellowships will have worked out their program together.

The functions of the Interchurch World Movement are threefold. First, it collects, by means of world surveys, all the pertinent facts on which denominational programs may be built. Second, it sets up the practical machinery of co-operation. Third, it acts in an advisory capacity whenever its advice is requested.

The Movement has nothing to do with organic church union or matters of creed or doctrine. Each constituent unit preserves complete autonomy, and is bound only so far as it wishes to be bound. Financial appeals are made by each denomination to its own constituency. Any surplus in undesignated funds, over and above the actual cost of administration, will be prorated among the denominations engaged in a given financial undertaking.

An illustration of one thing the Movement can do is to be found in a western community of 1,600 persons in which thirteen denominations have been supporting separate churches with missionary funds, while an adjacent territory of 50,000 persons has only three churches. By seeing that all missionary boards are supplied with information in such cases, the Movement will make possible a wiser distribution of funds.

Its first goals are to reduce unnecessary duplication and overlapping to a minimum and to bring about an intelligent division of labor in unoccupied fields. The Movement is, at bottom, an attempt to put church business on the sound, business-like foundations on which the great commercial institutions of America are built.

The Turning Point.

"I understand you have a son with Pershing."

"Yes," answered Mr. Cobbles. "And when Henry left home I could see by the look in his eyes that he meant business."

"He gave a good account of himself, no doubt?"

"Well, it may sound like boastin' for me to say it, but ten days after my boy landed in France the war was over."—Birmingham Age-Herald.

THIS THE MOMENT OF MOMENTS TO GAIN SPIRITUAL UNITY

By DR. JOHN R. MOTT.



DR. JOHN R. MOTT.
Chairman Executive Committee Interchurch World Movement.

This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each of our communions and which, by the way, is the choicest possession we have.

The reason why we of each denomination most value that which is distinctive to us is not simply because it is ours, but because we honestly believe it is **the truth.** It is our choicest possession. Without sacrificing our distinctiveness we want to realize our unity and solidarity as we gather 'round the figure of our Lord with open minds, responsive hearts and, I would say, hair-trigger wills—by that I mean wills that are eager to leap into action when we see a clear path.

DIVINE OWNERSHIP OF ALL THINGS TO BE TAUGHT IN FEBRUARY

Churches All Over Country Will Assist in Interchurch Stewardship Campaign.

The idea that the Creator is owner of all things and that man is only a steward responsible to Him for the administration of material affairs on an unselfish basis, will be emphasized in practically all churches of the United States during February. Agreements to this effect have been reached by many of the leading denominations in the Interchurch World Movement. Pastors throughout the country have indicated their intention of following the suggestions made by the Interchurch Movement's stewardship department for sermons to be preached, study classes to be organized and literature to be distributed.

This campaign of education is to reach its climax on Washington's Birthday, Sunday, February 22, which has been designated as "Nation-wide Stewardship Acknowledgement Day." It is the plan to have all church members make acknowledgment on that day that the Divinity is owner of all things by setting aside a certain proportion of their income for the support of religious causes. While the proportion to be set aside is to be determined by each individual, sermons and studies will suggest that a tenth is a good proportion to start with. It will be pointed out that the Federal income tax law exempts from taxation, up to 15 per cent of the income, money spent for religious and philanthropic purposes.

Not only will the Stewardship campaign emphasize the responsibility of persons to use their material possessions for the advancement of Christianity, but it is urged that Christians have been made the depositories of spiritual resources which must be used for the enrichment of the world. On that assumption all Christians will be reminded of their responsibilities to utilize their privileges of prayer for the winning of the world for Christ and to enlist in active service promulgating the gospel in this country and abroad.

An Assured World Success.

"When such a vast multitude of people come together earnestly and prayerfully, there must be developed an outpouring of spiritual power such as this land has never before known. If the Interchurch World Movement is complete in its co-operation, if the individual constituents are consecrated and in earnest, and the leadership is able, there is no limit under God in what may be accomplished in the establishment of His Kingdom on earth.'—John D. Rockefeller, Jr.

"No Man Alone Can Take a Trench."

"'Keep together! Keep together!' shouted a commanding officer overseas. 'No man alone can take a trench!' I say: Keep together! Keep together, men of God! No church alone can take a world!"—G. Sherwood Eddy.

Companions.

On the heaths and moors where I have so long enjoyed the wonders of nature, I have never been, I can honestly say, alone; because when no man was with me, I had companions in every bee and flower and pebble; and never idle, because I could not pass a swamp, or a tuft of heather, without finding in it a tale of which I could but decipher here and there a line or two, and yet found them more interesting than all the books, save one, which were ever written on earth.—

Little Maid in the "Moon Door" Symbol of the Hope of New China



Ginling College, at Nanking, Is Girls' School in Five Provinces With Population of 111,000,000—Interchurch World Movement to Aid Institution.

The way to all things at Ginling lies through the moon door. And through the moon door on the way to wisdom pass and repass, every day the 70 Chinese maidens of the "gung-gwan."

The moon door at Ginling is round as the full moon whence it has its name. And the Chinese maiden, as she steps over its high sill, may spread wide her arms and still not touch its rim with the tips of her fingers.

Some times across the court yard is another moon door, and beyond it, like a smaller concentric circle, still another, leading on through that Chinese puzzle of a house, the "gung-gwan" or official residence at Nanking, China, which is now the home of Ginling College for Chinese girls—one of the three women's colleges in all China.

The moon door is but a single feature of the old place. Once inside the high stone walls that enclose it one is lost in a maze of courts and galleries and covered passages and isolated rooms.

The whole is China, old China and new. The moon doors and the architecture as a whole lend the dignity and the greatness of old China. But the laboratories and dormitories, libraries and studies made from the old rooms of state and ceremony are modern, just as the spirit of the Chinese girls who use them is modern; just as the force of America is behind it all, represented by the five American missionary organizations and the American Smith College which maintain Ginling, is modern.

One pushes ajar the halves of a moon door, latticed over paper in plum blossom and honeycomb design, and enters a chemical laboratory set up in a room with 20 windows, each framed in dragon tracery. And from the flagstones of the laboratory floor, often is scraped fungi and mould for use under the microscope.

These are typical contrasts of Ginling College, revealed through the survey of the Chinese field now being made by the Interchurch World Movement, which seeks to promote the closer co-operation of Protestant Churches of America in attaining their world aims.

Ginling College the survey shows, is at the heart of five Chinese provinces with a total population of 110,000,000—and is the only woman's college in that great area. Yet its capacity to receive young Chinese girls is limited by the capacity of the old "gung-gwan," rented since the beginning of the institution, four years ago.

Fund of $500,000

Ginling owns 37 acres of land on the hills beside the Yangtze river. In the Interchurch World Movement survey of China, there is a budget item of $500,000. It is there to show the Churches of America how they can place upon that land on the hill the library, administration building, recitation buildings, chapel—all that are needed for a modern college. Unless the fund is available by 1921, many young women of China seeking college educations must be denied admission to Ginling, because the old "gung-gwan" is too small.

City Folks Becoming Wanderers Due to Increasing Cost of Homes



More Than 54 Per Cent of Nation's Population Are Paying Rent, Interchurch Survey Shows—New York City Leads Country, With 97 in Every 100 in Manhattan Giving Monthly Tribute to Landlord.

More than 88 per cent of the homes in New York City are rented. In the Borough of Manhattan the percentage rises to 97.

Nor is this condition limited to the Metropolis. It is common to most cities. The people of the United States who live in rented homes are in excess of 54 per cent of the population, according to the latest government returns. About 45 per cent own the houses in which they live.

These statistics have been collected for the survey of city life now being conducted by the Interchurch World Movement to provide a practical program for closer co-operation of Protestant Churches in America. And the survey already reveals one of the gravest problems now confronting the Church.

Rented homes, the survey shows, mean migrant families, for the day of the long lease is passing, and increases in rent cause increases in moving. The migration of families has shifted and changed the congregations of urban churches. And too often the family that moves beyond the reach of one church does not transfer its membership to another, even though it attends that other.

The moving family, say the workers on the survey, leaves the church letter, by which membership is transferred, and the family cat behind. If the church did not have more lives than a cat, these survey workers are beginning to think, it would have been dead long ago, for, just as the family "loses" its cat, a church loses members, although another church does not gain them.

One preacher in a pastorate of 13 years noted 3,000 changes in his congregation.

The present generation of the city, the survey reveals, is a generation of wanderers because of the growing number of rented homes and the rising rents. As a result, the family church is becoming an urban rarity. The family in which the father is a founder of the Church he attends, married to a member of the congregation, and with children baptized by the family minister, is more and more seldom found, the survey workers report.

Too often the increase in rent has sent the family to another neighborhood. One purpose of the Interchurch World Movement survey of the cities is to determine how, through that efficient co-operation of churches which is the major aim of the movement, migrant families may not be lost to the membership of their respective denominations.

Where Buzzards Foregather.

Buzzards nest in trees in swampy places, if possible; if they can find an island difficult of access to man they speedily pre-empt the place, invite all the members of their kind within a radius of many miles, and make the island their breeding ground, where thousands of them gather. At the breeding ground and at the roosting places the ground always is covered with filth, bones, feathers and carrion of all kinds.

Conversation.

This business of conversation is a very serious matter. There are men that it weakens one to talk with an hour more than a day's fasting would do. Mark this that I am going to say, for it is as good as a working professional man's advice, and costs you nothing: It is better to lose a pint of blood from your veins than to have a nerve tapped. Nobody measures your nervous force as it runs away, nor bandages your brain and marrow after the operation.

MALTA IN HISTORY

Had Part in Each Step of Western Civilization.

Island Made Famous Forever When It Beat Back the Turkish Hordes in 1565—Deserving of Promised Home Rule.

"Perhaps no other by-product of the world war save the recovery of Jerusalem stirs the imagination so profoundly as the British announcement of home rule for Malta," says a bulletin of the National Geographic society, which explains:

"The Malta island group is a shrine of mythology, and of sacred and profane history. Calypso, vampire of Homer's word motion pictures, rescued the shipwrecked Ulysses, and employed her charms to make him stay on the island. St. Paul swam ashore there after his vessel ran aground. Publius, the island governor, according to Acts, 28, received and lodged him, and the apostle founded a Christian community before he departed.

"The date of Christ's birth is but the half-way point in Maltese chronology. Since its recorded history began ten nations have held sway over the coveted islands, beginning with the Phoenicians of Paul's time, and running a scale of Greeks, Carthaginians, Romans, Goths, Arabs, Germans, Spaniards and French, until the present sovereignty of the British.

"It has been said that Malta's chronicle holds, in microcosm, the history of Europe, and that its archeological remains mark each step in western civilization.

"But Malta was an actor, as well as a librarian of historic drama. Literally she became the savior of the western world when the Knights of Malta beat back the Turkish hordes during the famous siege of 1565. The alien knights, along with native Maltese, kept the blighted head of Moslem from crushing the lands which fostered those infant ideals of freedom which now are erected in England's concession.

"The thrills of that siege and the heroism displayed are unsurpassed. Of the 3,000 Maltese who fought with the knights, practically all were killed. Characteristic of the knights' valor was that of the defenders of Fort St. Elmo. Wounded and desperate, the few survivors of months of fighting went to a small chapel within the fort, embraced each other, received the eucharist, and prepared to die. The little company was cut off from all assistance, but fought on. Many fell with sword in hand.

"Fearing they would be exterminated before the assailants were beaten back, a Maltese was sent to swim across the harbor by night to inform the grand master of the danger. The messenger delivered his 'message to Garcia' by diving and swimming mostly under water. 'Hold the fort, or die fighting,' was the command he brought back. Every man obeyed—and died. But the consternation wrought by their frenzied resistance worked such havoc among the assailants that the news of it spread to other divisions of the Turkish forces, and turned the tide toward a Maltese victory.

"In command of the Turkish sea forces was Dragut, who rose from cabin boy and galley slave to be admiral of the Turkish navy, and was mortally wounded before Malta."

Deadly Snake in Bananas.

Patrons of a prosaic grocery store in a sedate Iowa community had an exciting taste of tropical adventure a few days ago. A bunch of bananas which had been ripening in the store for a week suddenly gave up a strange and brilliant snake, about three feet long and unpleasantly active. Taken in a glass-covered box to a local school, the reptile was identified as a bush master, most deadly of South American snakes. Its slender body is pinkish-yellow in color, with a row of large, diamond-shaped patches from head to tail, the latter being black, with stripes of pinkish-yellow. It is related to the better known fer-de-lance, but grows even larger than that six-foot carrier of swift poison. Because of local prejudice against the visitor, it was chloroformed.—Popular Mechanics Magazine.

Much Unproductive Land.

About one-fifth of a billion acres of the cutover land and woodland in the United States might be cleared up and the stumps removed so that the land would be available for productive farming. If all this agriculturally suitable forest and cutover land could be made into farms averaging 100 acres, it would provide 1,250,000 farms, an increase of about 20 per cent over the present number. It is believed unlikely that more than 50,000,000 acres, or enough for perhaps 300,000 farms, will be cleared of the stumps unless the government assumes responsibility.

Sardonic Suggestion.

"Did you tell the janitor we need more warmth?"

"Yes," replied Mrs. Frizzle.

"Did he pay any attention to the matter?"

"Immediately. He sent up a booklet of winter resort advertisements."

The Trouble With Villa.

Redd—Why don't somebody down in Mexico kill that fellow Villa?

Greene—They have, but the trouble is he won't stay dead.

Some Moniker!

Speaking of names, as the Nomad has been in recent issues, we once read of an English baby being christened "Actsoftheapostles Kennett." Which is some moniker, you'll admit. No doubt it was considerably abbreviated later, and it is not difficult to imagine the lad's mother exclaiming in a moment of exasperation: "Actso, how can you act so?"

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