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on a steady press bureau campaign among, and in co-operation with, the secular newspapers, if directed with brains and energy, must be an immense power in the land. This journal, under present conditions, would be issued weekly.

THE WEEKLY RELIGIOUS JOURNAL.

Ownership.—Since by the line of reasoning here followed the aggressive and progressive religious journal cannot be owned by the whole Church, it must be owned by a private individual (or corporation) or by an association. Further, since properties owned by individuals or corporations are primarily managed for profit, the religious journal ought to be owned by an association, and by as large an association of persons of the same general trend of thought as possible. This association should be organized for the purpose of publishing the journal as a missionary and religious enterprise. Any deficits arising out of this work should be met out of the annual dues, and in order that this should not press unduly upon a few, the association membership should be

large. The members of the association would, as in the case of similar organizations, receive their reward in the consciousness of good work accomplished. Reform movement newspapers, especially religious newspapers, that *must* make profits, fall into many temptations. In the past decade newspapers all over Canada and the United States have been sold to the subscriber at less than the cost of the white paper. The larger the circulation, therefore, the greater the deficit on the side of the business. This loss had to be offset by money extracted from the advertiser, and, as the advertiser knew he paid the piper, he was more and more asserting his right to call the tune. While, many, probably the majority, of the newspapers resisted this temptation, yet all over the continent leading editors sounded the warning that the interests of the subscriber were being sacrificed to those of the advertiser. The recent increase in the price of newspapers is not all due to the increased cost of production, and it has been welcomed by both editors and subscribers, because it tends to again make the interest of the subscribers the

paramount one in newspaper publishing. In keeping with this, a growing number of secular newspapers refuse certain classes of advertising, but the poverty of our religious journals, as a whole, has been such that advertisements of these classes appear in increasing numbers in the very columns from which, in the natural order of things, they should be first excluded. It is for these reasons—that the religious journal may not fear the financial threat of any interest—that it should be owned by an association.

The management of a religious journal will, of course, always endeavour to reach a point where the income will equal expenditure, but any surplus above that should be used to improve the journal and to extend its influence, both by direct increase of circulation and through the news bureau, and by issuing for propagandist purposes articles reprinted from its pages and presented in handy pamphlet form.

Circulation.—In the case of Church-owned journals, the ministers are expected to aid in circulating it through their parishes. In some cases the profits of the publication are applied to the Clergy Superannuation Fund. In spite of this and the obvious advantage of circulating a Church paper in the parish, this work is often entirely neglected. The independently-owned journal can make no such appeal. It must depend for its circulation upon the interest which men take in those things which bring them gain—material or spiritual—and in those causes for which they are making sacrifices. These interests operate upon clergy and laity alike, but, if the Kingdom of God is to be extended at the rate it should be, the laity must take a much larger part in the work than they have in the past, and this applies to that part of the work done by the religious journal. When a man becomes interested in some economic reform he talks to his neighbours at every opportunity and makes good use of the literature of the reform, particularly the organ of the movement. The religious journal could be used in this way, with the result of aiding the cause of religion and of permanently increasing the circulation of the journal. This fact has a direct bearing on the size and cost of the journal. The publishers of magazines for profit would say that the way to get people to subscribe for a periodical is to make it popular with sensational articles and "snappy" stories, with plenty of illustrations, with glossy-coated paper and with bright covers, but a survey of North America will show that the journals which are doing the most effective propagandist work and making the people think are small and cheap, and, if illustrated at all, give illustrations a very secondary place. In some movements making rapid headway individual members subscribe for five or ten copies of the organ, and every week place these where they will do the most good. Imagine anyone trying to pass around five or ten copies of a popular illustrated weekly, which weighs nearly half a pound and costs from five to ten cents! It seems evident that the way of the religious journalist cannot be that of the popular publisher. The combination most effective seems to be plain printing and high thinking.

In connection with this matter of circulation, it should never be overlooked that the way to circulate a newspaper is to circulate it. As the Bible is its own best advertisement, so a newspaper that has something to say makes a place for itself and gains friends, if it is only persistently sent out by way of sample copies to an ever-widening circle of non-subscribers, as the circle of subscribers increases. To supply the names and the means for this would be one of the functions of the association.

(To be Continued.)



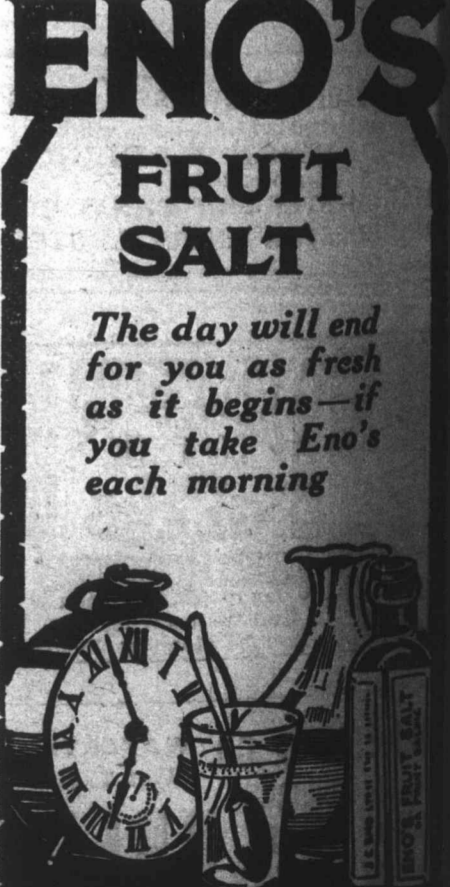
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Boys and Girls

Dear Cousins,—Three weeks and no letter! You might well wonder what has become of me. I've been wondering myself lately, and, though I have thought lots about you, I don't seem to have found the time to tell you so. But as I saw your envelopes come in and in and in, till I thought they'd never stop I knew that all across the Dominion there were small cousins thinking about me, and doubtless wishing to goodness I'd hurry up and look over those texts. Well, I have, and the result is down below. It was rather an easy set this time. There weren't so many little catches, though I did manage to rap a few of you, and I chuckled all to myself when that happened. I am so glad to see that when one of you starts in one place, one or two other cousins get the idea and have a try also, and that's what I want. I have had letters this week from Saskatchewan and Manitoba in the west, and Nova Scotia in the east, and I know I have correspondents in Alberta and Quebec while once in a long while I get a letter from British Columbia. When I open all these, I feel as if I'd had a trip right across the country from coast to coast.

I have several new cousins, I find boys and girls, and I'm awfully glad to meet them. Awdry Bryan tells me he comes from Japan. I know several people from Japan, Awdry—some of them there now and some in Toronto. One of them is a boy about your age who goes to a school not very far out of Toronto. It would be fun if you met, wouldn't it?

All the letters I get tell me about the birds which have come back, and



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