

ter outlining his experiences selling literature to the delegates at the Farmers' convention, held in Calgary a few weeks ago. He says: "It was very hard work to get them to buy. One individual asked me what I means by 'Slave of the Farm.' I told him it was a person who had 160 acres, more or less, mortgaged beyond redemption and thinking that it was his. Another, a sprightly dressed young lady, when I offered her the 'Slave of the Farm' said, 'I don't like being a slave.' I answered by saying, 'I don't like being a slave myself, but I am none the less.'"

"After sitting through two or three sessions of the Farmers' Convention I am convinced that the revolution is around the corner. Anyway, it is out of sight. With all the instruments at my disposal I can't focus the darn thing." He sends along some literature moneys and some C. M. F. contributions which will be recorded under "Here and Now." Comrade T. De Mott, of Michichi, Alberta, sending some Clarion moneys (which were recorded in last issue), says:

"If you have to make the Clarion half as big, or issue it half as often, it might be well before taking this step to ask through the Clarion for subscribers who could and would donate \$5 apiece to keep it at its present standard. I for one will do this, although I am not a member of the Party."

We commend this quotation to the willing and able ones and, in the meantime, we will wheedle as many issues out of a hungry printer as we can, adopting meanwhile the philosophy of Micawber, awaiting the essential "something to turn up."

Ed Fiala, E. Robinson, John Eslinger, John Mackenzie and H. Dosh send Clarion moneys. Comrade MacPherson says the Wimborne Economics class has twenty promising young students. Comrade Quinn of Calgary has been of invaluable assistance in organizing the class. Mac asks that "Geordie" be "induced" to review the Douglas proposals, as these doctrines are under deep consideration in the Farmers' organizations throughout the country, and a Clarion review by "Geordie" of the Douglas doctrines would be eagerly sized upon. We make no promises on Geordie's behalf, but we'll promise to worry him.

S. H. Colwell, Claude F. Orchard, Gus. Johnson, G. Lamont, H. Kersten, Alex Miller, H. Schlinsog and J. Gray send Clarion moneys from B. C. points. Also Walter Read, Walter, or "Smacker" Read as he is better known, came to B. C. with the late Comrade H. M. Fitzgerald in 1909. Fitz, unfortunately, is now under the sod, and Smacker has exclusive rights to a stump ranch on the northern B. C. coast, where the crops are harvested with a hammer and drill or, for variety, with a gill-net or a peevie; where the family pets are as corpulent as the nimble weazel and the songsters are of a corvine complexion.

Sundry subs. have been collected in Vancouver and Com. Chadwick sends Clarion moneys by mail (acknowledged last issue). Writing from Nanaimo, T. A. Barnard says: "I wish to express my appreciation for the splendid article in your issue, Febr. 1st by J. Harrington. I enjoy and benefit by many articles appearing from time to time in the Clarion, and I wish it long life and increased circulation." Comrade Jordan, Secretary of Nanaimo Local 111 of the S. P. of C. has been appointed by the Island miners to attend the enquiry into the causes of the recent mine disaster at Cumberland.

Comrade Moore of Lund, B. C., sends a letter "concerning fairies, religion, socialism and theology." Comrade Moore thinks some people who might be attracted to an enquiry into the socialist case and who are not very much worried over theology are at the same time possessed of a religious sentiment which we should not offend. They "have an inherent conviction that the universe is operated by a ruling mind," he avers. He says Shakespeare, Goethe, Burns, Tennyson, Kant and Socrates were governed by a broad religious sentiment. Well, maybe. But that "religious sentiment" when subjected to analysis, betrays very human characteristics. Its attributes are featured by time and place, and conditioned by understanding. Tom Paine, for instance, was born and bred in a Quaker environment,

and in his early stages he identified religion with the Christian faith. In his later life he discovered that, from his standpoint, religion and Christianity were irreconcilable. Yet it is recorded that he had conceptions "most sublime" of an "Omnipotent Being" who, however, was not presentable other wise than in kindly thoughts and nicely written language. All churches, he held, were set up to "enslave and terrify mankind, and monopolise power and profit." He asserted his belief in "One God, and no more." Religious duty to him consisted in justice, mercy, and the promotion of happiness.

Now, religion is organized and is recognized by the state. It exists in conformity with the requirements of that state and assumes a doctrinal form. Paine found this out, and many others have found it out also, to their hurt. To exist, it must serve the needs of the state in peace and war, and its practices must shape themselves according to the tenets of patriotism and profit. Washington was a Deist, but the young republic needed the Christian religion and Paine violated the tenets of the only true religion—which is official religion, in whatever state it may be found, and according to the structure of that state. Paine, the intellectual representative of the American revolution, neglected by the young republic he had labored to bring into being, lay rotting in a jail of the French revolution and expressed his thoughts of the religion of Washington, his words directed to the sculptor who was to make the statue of Washington:

"Take from the mine the coldest, hardest stone:
"It needs no fashion: it is Washington.
"But if you chisel, let the stroke be rude,
"And on his heart engrave—Ingratitude."

So much for the feelings of one religious man for another, who had once been together in close association and friendship. It is the old "legal, political, religious, aesthetic or philosophic, ideological forms," which correspond with each other and with the material conditions out of which they, together with man's consciousness, came. Religion is not recognizable in any other form as a factor in social life.

Comrade E. Staples sends a sub. from New Zealand. Comrade M. T. Swanson, organizer for the Proletarian Party in Cleveland, Ohio (2317 Forestdale Ave.), sends a sub. and an invitation to any S. P. men visiting Cleveland to call. J. A. Moore, Oakland, California, sends a sub. and passes some remarks on local conditions and matters of interest concerning propaganda. He says: "Every means is taken here by the authorities to suppress any movement of a radical nature. I believe the only speakers that are not to be disturbed are the religious fanatics." Comrade J. J. MacDonald, Venice, California, sends Clarion moneys. So also John A. McDonald. Also Com. J. Kilgour, on behalf of the 'Frisko Labor College. F. L. Johnson of Local Oakland, S. P. of A. sends a sub, renewal, and expresses appreciation of Calgary's "Where Are We At?" of a recent Clarion issue. Unfortunately, we are unable to supply an order for 100 copies of that issue for Local Oakland, S. P. of A. Comrade Billy Welling, of Redondo Beach, California sends Clarion moneys. Billy used to be a member of Local Vancouver, S. P. of C. Throughout his travels in recent years through the Panama Canal zone and the U. S. A. he has been in correspondence with the Clarion. Comrade L. Hoey, last heard of two years or more ago in Calgary, turns up now at Los Angeles. He sends subs. and C. M. F. donations and says there is an atmosphere of satisfaction and ignorance among the workers of the south. The Calgary folks will look upon Hoey's appearance as a reincarnation. They've asked for him often enough, so there he is. The Clarion is equal to anything!

Comrade Frank Williams sends some donations gathered among the Des Moines, Iowa, Comrades, who have been attending his class there. Frank says the output of the Clarion writers is appreciated all round. Already Com. Williams has found some promising material in the classes. There is the field

of the work that endures. Williams' letter is full of kindly encouragement and recognition of the good work of the Clarion. As a matter of fact all the letters are. We have searched the Mail Bag for a few well chosen and carefully selected insults, denunciations of the Clarion folk as being submerged in dogma, of being literary monsters or of suffering from the cultus highbrow. Not a word of that at all. So we close the Mail Bag with a letter from Comrade F. J. McNey, of 'Frisko. In extending his sub McNey says if he were not so tired and could work a little more he might be able to help the Clarion more financially, but that, again, would prevent his writing. In his "Economic Power and Action" of last issue a sentence near the bottom of the second column should read: "As a matter of fact, if we are ever going to abolish capitalism and replace it by a Socialistic commonwealth, we must separate political power and action from economic power and action, not only theoretically but practically." The top line of third column should read "the means of wealth production." McNey wants to know if Peter Leckie is dead. We'll have to send some abuse to Peter and get him to write up the present happy state of Europe for Clarion readers.

So there is a rough outline of the Mail Bag contents, up to and including February 12th.

HERE AND NOW.

WE don't know what the subjoined figures would represent, stated in the mark, rouble or kronen currencies, but we are sure the Clarion would be in the millionaire class and thus in line for recognition among those who affect to grace their social standing with a degree of pecuniary poise, even if fictitious. For ourselves, we are rather like the farmer with his hogs. He trades hogs for currency and nowadays he clearly perceives that currency, in turn, is worth to him what he can trade it for. So with our currency. Be it marks, kronen, roubles, lire or dollar bills or anything what ever in the newsprint line, its worth to us lies in what amount of printing it will fetch. We are still delinquents in the printer's eye, yet the intercessions of Clarion readers and writers all around have yielded responses that clearly show the "family journal" is well recognized as being useful, and that merits existence, even to the satisfaction of those up-to-the-minute philosophers—the people with "a poverty of purpose"—the pragmatists. At anyrate, if we were to unfold a full text of the encomiums showered upon the Clarion scribes they would blush a rosy red.

However, we set out to perform the task of re-setting our keynote to the persistent broadcasting of "S.O.S." and here we are. So be it that we have set that down we will leave our readers in peace, for once. Our financial roll-call rumbles in deeper tones this time, hence our forgiving attitude:—

Following \$1 each: J. R. MacDonald, J. A. Moore, A. J. Turner, Henry Schlinsog, M. T. Swanson, S. H. Colwell, E. Robinson, John Eslinger, J. M. Sander-son, A. Jankoff, Mrs. Dey, J. Parnell, C. Woolings, P. J. Hunt, E. Fiala, Joe Hubble. Following \$1, each collected by L. Hoey: Mrs. Rumpler, C. C. Showen, J. P. Lord, H. M. Soul, E. Levin, B. Foltz and L. Hoey. (Total by L. Hoey \$7).

Following \$2 each: P. Bang, Alex Miller, Geo. R. Ronald, L. B. LaMarche, John A. McDonald, Local Oakland S.P. of A., F. J. McNey.

Dave Lewis \$1.75; J. Gray \$3; 'Frisko Labor College \$5.60; Smacker Read \$5; C. Tassall 50 cents; Local Victoria \$5; W. F. Welling \$4.50; I. L. A., Vancouver, \$5; Geo. Paton \$1.05.

Above, Clarion subs from 31st Jany. to 13th Feby., inclusive, total \$68.40.