

# THE LUMBERJACK

Education  
Organization  
Emancipation



Freedom in  
Industrial  
Democracy

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NATIONAL INDUSTRIAL UNION OF FOREST AND LUMBER WORKERS—Southern District.

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### PLEASE NOTE.

In sending money for the paper do not mix it with monies intended for the organization, as the paper carries a separate account. Cash must accompany all subscriptions and bundle orders. Make all checks and money orders payable to The Lumberjack.

### THE PREAMBLE.

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people, and the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever-growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid in employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the everyday struggle with capitalists, but also to organize on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

### TO ALL MEMBERS.

Pay no money to any one for Dues or Assessments unless a stamp is placed on your membership book therefor. The stamp is your only receipt for Dues and Assessments, and your only evidence that you are a member of the Union. Unless your book is correctly stamped up to date, you will not be recognized as a Union member, either in the Southern or Western District. All Local Secretaries have, or should have, on hand a supply of stamps. Insist that your book be stamped for every time you pay or have paid your Dues and Assessments. A book is the only evidence you have paid your Initiation fee.

This notice is issued because the General Organization and its Local Unions have lost hundreds of dollars thru the members failing to insist that Secretaries place dues and assessment stamps in their book at the time payment was made. Cease this loose method. Demand a book when you pay your Initiation fee and a stamp every time you pay Dues and Assessments.

N. I. U. of F. & L. W.  
By Jay Smith,  
Secty. Southern District.

## BOOST THE "LUMBERJACK"

### THE MERRY MONARCHS.

"O King David and King Solomon  
Led merry, merry lives,  
With many, many lady friends,  
And many, many wives;  
But when old age crept over them,  
With many, many qualms,  
King Solly wrote the Proverbs  
And King Davy wrote the Psalms."  
"The Hitite."

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# EDITORIALS

## MENINGITIS VICTIMS IN BAGGAGE CAR.

Dr. O'Reilly Scores Shipments of Patients from Other Parishes Here.

"Here is another sample of how people with communicable diseases are allowed to travel from one parish to another in this State," said Dr. W. T. O'Reilly, of the city board of health Saturday.

"We have just found two negro children that came in on a Frisco train Friday afternoon and who are now in the Charity hospital with cerebro-spinal meningitis. They came here with their father, who stated that they were sent to this city by a Dr. Jonas, of Reeve Station, Allen Parish. They were found at the depot by Officer Parker, who had them taken at once to the hospital. Their names are George Tatune, aged 5 years, and Marie Tatune, aged 3 years.

"The children were examined by Dr. Gelpi of this board, and the boy was found to have rigidity of the muscles of the neck and was in a semi-comatose condition. It was evident he had been suffering with the disease for some days before leaving Reeve Station. The girl presented marked opisthotones, delirium and rigidity of the neck muscles.

"The children were brought to this city in a baggage car of the train, so some one must have known that they were suffering with a communicable disease."

The above is clipped from the New Orleans, La., "Item" and this from the Lake Charles, La., "American-Press."

"Ruston is the only place near Monroe that has not quarantined. The people there are all enlightened and are following Dr. Dowling and the state board of health. At some places near this city it would cost a Monroe man his life to step off the train, so rigid is the shot gun quarantine. The "Item" clipping shows Lumber Trust humanity in all its glory and that from the "American-Press" the Association's only known method of dealing with the ills that are incubated in its infamous economic system, viz:—when they break thru the rotten shell, smother them back with shotguns.

### "AS WE DAMN PLEASE."

"We intend to run our business as we damn please, without any interference from the Forest and Lumber Workers Union and foreign agitators." This is the message of the Southern (?) Lumber Operators Association to the Southern people. Well, the Association has done so, run the Lumber Industry as it "damn please" for years and years, peonized, in Louisiana alone, 46,000 working men, beat them down to starvation wages, to rags and living conditions not surpassed in the City of Timbuctoo and, now, your child, your mother, your sister, your brother, your father and your friends are suffering and dying of the horrible and terrible diseases bred in the hellholes of the Association. How do you like it, Mr. "Freeborn American Citizen?" And you, Mr. Lumberjack, who "won't join the Forest and Lumber Workers Union because it admits Negroes to membership," how do you like it? You are not willing to grant a man's life to all the workers, O no, but it seems you are willing to be hitched to the same log and to die of the same frightful diseases that you in brutish partnership with the Neros of the Forests bring upon your class. You who take this stand and you who consent to the Association running its business "as it damn please," you are worse than fools—you are nothing but slave-breeders and child-murderers. The birds of the air and the beasts of the field are above you, for they protect their young at every cost. And this is civilization, "Christian" civilization?

Carpenter of Nazareth, how many crimes have been committed in thy name!

### DOTS FROM POLLOCK.

Agitate, Educate and Organize is No. 254's motto. Nothing less than Agitation, Education and Organization will get the goods. To get a man to think for himself is his interest and the interest of his associates, will cause him to act. But to think for himself on the job is just what the Master don't want his slaves to do. Slaves! Yes, I say Slaves. Nothing softer will define a man on a job, 10 hours a day, 6 days in the week, 4 weeks in the month and 12 months in the year, not even being allowed to even take one week off for Xmas without losing his pay and his job, and this is not all. The half has not been told. He is compelled to stay on his job thru the days and weeks and months and years, because his Master has already figured on his wage scale and his bill of fare, so that at the end of each month his commissary bill and house rent, and drug bill, and his Imaginary Insurance, (Imaginary to the Slave, but not to the Master) and ten to twenty-five per cent discount on cash drawn between pay-days, which are thirty days apart, from Sweet Home to Pollock on the Iron Mountain Road. These are some of the reasons that the wage workers all over the South are slaves to the Master Class. The Slave has been doing the work and the Master has been doing the thinking. Boys, let us change the program. While the Boss is just thinking and figuring, let us both work and think and figure for ourselves. Unite with the Only Union for the Working Class, the I. W. W., you non-Union man, you. Just use a little common sense and unite with us. Let's free ourselves and our children and our wives from the yoke of Slavery, which we have been placed under through our Ignorance. A. H. Brown.

### AMOOSIN' CUSSES.

A certain Lumber Company in the Imaginary State of Texas, after a handful of Union woodsmen had tackled it with a strike, put up the following notice in its mill: "Hereafter the hours of labor in this mill will be 10 hours per day instead of 11 as heretofore, but we wish it to be distinctly understood that the Union had nothing to do with the posting of this order!"

### ITA EST.

Men, not money, win working class wars.

"He who loses is always wrong."

To intrust the interests of the working class to politicians is like intrusting the lamb to the wolf.

"Who shall guard the guards, themselves?"

The Lumber King method of curing economic injustice by pump-gunning discontent into silence reminds one of Jehovah clubbing Lucifer out of Heaven. All Jehovah succeeded in doing was to scatter the fires of rebellion thru out the Universe.

The farmers who farm the farms are first realized on by the real estate sharks, then banked by the bankers, then bullded by the "bulls," then bared by the "bears," then landed on by the landlords, then railed at by the railroads and then stung by the "statesmen."

Tenantry and Peonage—the Siamese twins of capitalist economy, neither of which can live and the other die.

The wage system cannot be mended; it must be ended.

There is a worse being than the scab: he is the man who refuses to aid in the fight and yet accepts benefits others fought to gain. To this breed belong the men (?) who are "waiting to see" if the boys at Merryville win the fight before they will join the Union. They risk nothing and yet want the gain. They are the real enemies of the race, this jackal breed of men, who can only sit around on their haunches, whimpering about the "poor working man," breeding children to be sent into canning hells and cotton mills, waiting and watching while the soldiers fight, but quick to gather with the veterans when the feast is spread, when the war is over and the danger past. They are worse than a scab, for the scab takes some risk. They are beggars at heart and slaves in soul.

Cursed is the job-coward; damned are the meek—Blessed are the strong, for they shall inherit the earth.

"Many a man who talks like a war hero gets his meek little wife to interview the janitor every time he thinks it necessary to register a kick."

Sword might is as nothing to the might of folded arms.

Reaction but fans the flame of Revolution.

Might is right, but there is no might where right is not.

"Labor is invincible" only when industrially organized and conscious of its power and destiny.

"Patriotism is the last refuge of a scoundrel."—Dr. Johnson.

Fear is the foundation of all religions, the prop of all thrones the bulwark of all despotisms, the patrol of all slaveries, and the midwife of ignorance.

Ita est—"it is so."

Boost "The Lumberjack." Subscribe today.

### THE FARM—THEN AND NOW.

By J. J. Eager.

But little thought has been given to the transformation of the methods of production of wealth in the last fifty years. Not only from a mechanical standpoint of transforming out raw material into the finished product, but from the standpoint of producing our raw material. Especially is this true from an agricultural point of view. Many of us older people can remember the old wood mould board plow, the little hand sickle; the old wood tooth harrow; the wood tooth ed hand rake, and many other agricultural implements that were manufactured in the little shop on the farm. Then we were an independent people; each was the master of his own destiny; the little farm was a Kingdom and the owner was a King. The poor man had the same chance as the rich, in as much as he could manufacture his implements of agriculture at home, and could and did make them just as good as those of his richer neighbor, hence the returns for his labor were