

THE LUMBERJACK

"AN INJURY TO ONE IS AN INJURY TO ALL"

VOLUME I

"MIGHT IS RIGHT"

NEW ORLEANS, LOUISIANA, THURSDAY, MAY 1, 1913.

"TRUTH CONQUERS"

NUMBER 17.

GOD JOINS I. W. W.

Sabotages Merryville Worse Than He Did Pharaoh.

SHOOTS AMERICAN LBR. CO. IN POCKETBOOK TO TUNE OF \$35,000.

Deluge Wrecks Santa Fe's Notorious Peonity.

BUSTED COCKROACHES SICK OF THEIR DRUNKEN GUNMEN AND SCAB-ALLIES.

Lucifer Sends Wireless to The Lumberjack That the Peonities of DeRidder and Leesville Are Next in Line to Taste the Wrath of God.

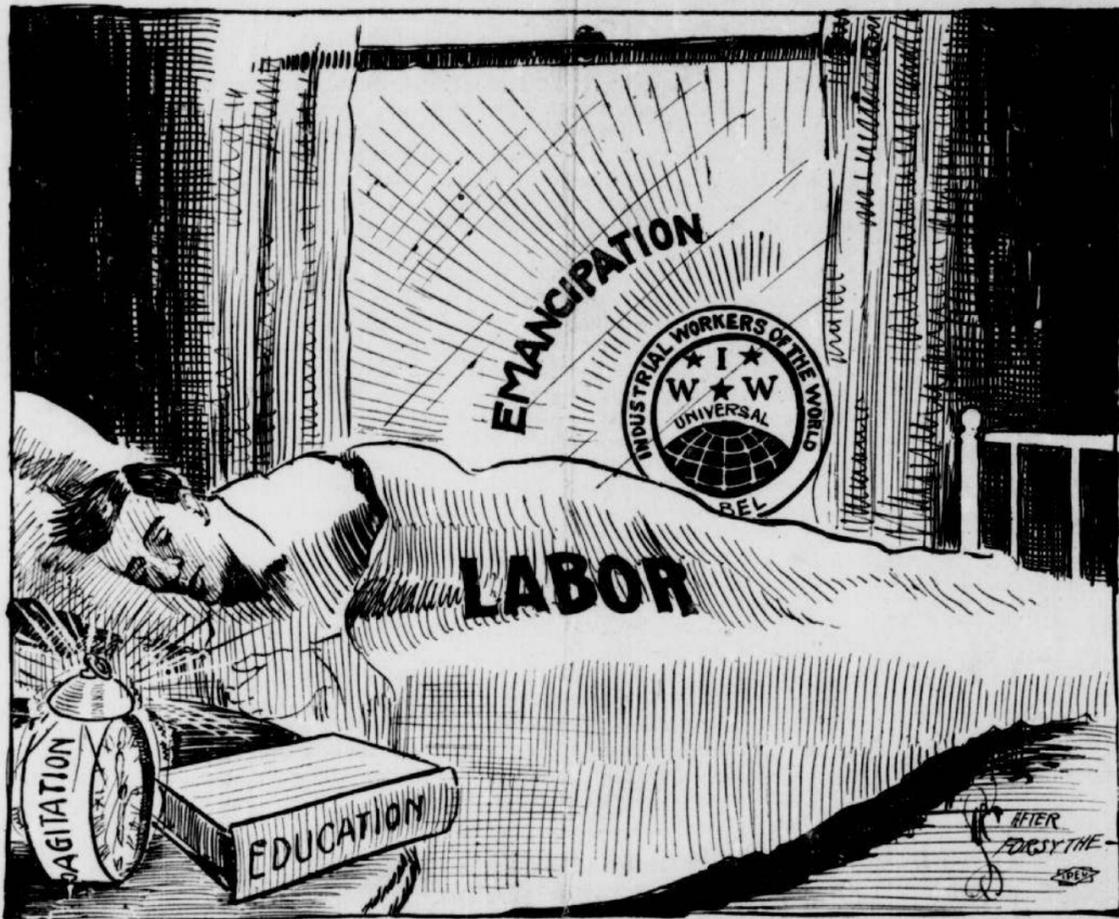
"All Who Have Ears to Hear, Let Them Hear, and Get Into the One Big Union Before It Is Too Late," Wires the Rebel Carpenter of Nazareth.

REBELS, INTO ACTION.

Often and often the priests and preachers have told you that "God helps those who help themselves." If this be true, then God must have joined the I. W. W., for He or Mother Nature one has surely handed it to the peonity of Merryville since last you read The Lumberjack. A veritable deluge was visited upon that noted stronghold of "law and order" last week, and now all their dams are washed away and all their ponds are dry and all their railroad tracks are washed out, and all their engines are stalled, and all their mills are shut down, and it will take at least thirty days or more to repair the damage done, by God, and to re-begin the work (?) of sawing their now justly famous "holler" log lumber; and, on top of all this, the few scabs they had bull-penned are leaving as fast as they can, for all the negroes are saying that "all these things are signs that God means for the I. W. W.s to run those mills, and nobody else." And so the peonity is under the wrath of God, and the nigger scabs and white suckers who are still hanging on there are called on to witness the signs and leave before it is too late. *In the meantime, you rebels, get some funds into Merryville at once, for the winning of this strike means much to the One Big Union. Do it now—today.*

BREAKERS AHEAD.

The howling dervish of Louisiana journalism has fallen upon evil days. In other words, the lid of censorship has been clamped down effectually upon that rude and notorious organ of rebellion known as The Lumberjack, lately of Alexandria. That is to say, the printers who used to devote their talents to the work of publishing that libelous and surrilious sheet for the I. W. W. have served notice upon the rebel cohorts that they will not handle the paper after this week. It seems that the lumber interests



WAKE UP, OLD BOY! IT'S MAY DAY! FREEDOM TIME!

of Central Louisiana have been giving the shop in which the Lumberjack was formerly printed considerable work of their own, and having gotten tired of reading the reams of vicious and senseless abuse that the editors poured over them with every issue, the aforesaid interests gave the printers their choice between retaining the patronage of the manufacturers or catering to the trade of the I. W. W. As a result, The Lumberjack is making a desperate effort to find new headquarters.—From the Shreveport (La.) Labor Herald, "official organ of Shreveport Trades and Labor Council and Affiliated Unions," of April 19, 1913.

LUMBERJACK COMMENT.

Judging the Labor Herald by its own remarks, considering its possession of seemingly inside information, also its glorification of lumber trust censorship, one is compelled to the conclusion that, between it and the Sawdust Ring, it is a case of "two souls with but a single thought, two hearts that beat as one." It is such boss-godding, free-thought-hating yellow unionist and saffron Socialist sheets as this that are, all along the line, backing the fake unions and fighting every real union in existence. The Lumberjack is sure proud of the enemies it has made in its short life, and expects to live long enough to see all the bosses and their belly-crawlers united in one big Slanderbund of the I. W. W.

You Reds and Rebels! Here is the combine that is making war on THE LUMBERJACK: The yellow unionist machine, the saffron Socialist Jesuits and the Sawdust Ring. Ain't it a peach of a holy trinity! Help us whale them all. The fight is on—on with "the one big fight!"

EUREKA DONS WOODEN SHOES

Eureka, Calif., Apr. 18, 1913. The world sure do move. At least the Boss and his slave-drivers are moving some out here all right; no strike, no; just some fun with his Knibs of the Sawdust Ring. The boys were canned at the Scotia Plant but the agitation of discontent is still

there and the talk is that a strike will follow soon. All live foot-loose rebels should get on this job and keep up the good work that has been started there. Now just a few words for the Scotia Company.

If you do not quit fining the I. W. W. boys or other radicals, we will put on our wooden shoes and you will have to dance to the tune that we will play. You have had a taste of it and we will give you a whole meal, enough said; or, a stitch in time, saves a whole lot of trouble on your part.

It may bother you a bit to just know what the I. W. W. intends to do. Well, let it bother you. We know what it intends to do and that is to put such as you and your suckers out to work.

You will not need any bed-bug detective or company police, as you do them. When we get through you will know what we intend to do. Now, boys, on with the agitation for eight hours and don't forget to take a rest on May 1st., either; keep up the agitation and don't forget to wear your wooden shoes and let them know why you are wearing them.

LOCAL 431, I. W. W. AGITATION COMMITTEE.

LUMBERJACK MOVED.

On March 28th our Alexandria, La., publishers notified us that they could no longer print THE LUMBERJACK, giving us four issues in which to make other arrangements. Inside of seventy-two hours we found, as the Shreveport Labor (?) Herald informs you, that our publishers' action was taken on the advice of the Sawdust Ring, not because we were "rude," though, but because THE LUMBERJACK was getting too large a circulation to suit their nibs, and they figured if they could force the paper outside the pine belt it would hurt its circulation and lessen its influence. Whether this will be the case or not, it is up to you, the rebel host, to say. Everything looks good to us from this end, but we will need every sub you can send us within the next month or so. *Let your answer to the Lumber Trust and its yellow and saffron toadies be—A THOUSAND NEW SUBSCRIBERS FOR THE LUMBERJACK WITHIN THE NEXT THIRTY DAYS.* Up and at them, boys!

TIOGA NOTES.

Condition of the Women and Children.

By "The Billy Sheep."

To give you the conditions of the women and children in Tioga I will first have to give you the conditions the men have to work under at Uncle Swords' mill. Uncle Swords is paying what they call "good wages." He is paying from \$1.50 to \$2.00 per day for common labor. Yep, that sounds pretty good, \$2.00 per day for stacking lumber. A man with an ordinary family ought to save money. Sure! Now let's have the condition he works under. First, suppose we take the condition he has to contend with at the office and see how much money he "saves?" He pays: \$2.00 a month "Doctor's fee;" "insurance," 75c; drinking water, \$1.00; ice to go in that water to make it drinkable, 10c per day, or \$3.00 a month. That totals only \$6.75 a month. Now at the "robbersary" they just give things away. I am surprised at them. Sugar is 20 pounds for a dollar; K. C. bull, 20c a pound; bacon, 20c a pound; green coffee, 25c and 30c a pound. Now a man with an ordinary family can't live on \$20.00 a month at those prices—his family can only exist. However, we will give him more than \$20.00 a month to exist on. If a sawmill worker puts in twenty days a month for twelve months, he is putting in good time. So we will give him \$40.00 a month instead of \$20.00. He is making some money at that. But hold on here, he has got to buy some wood, and pay some rent, and there has got to come some clothes and shoes and hats for himself and family from somewhere, so, when he gets through, he has not made a living—only an existence. Now how about the man Uncle Swords' is paying \$1.50 and \$1.75 a day? How much does HE make? And now I

REBELLION.

(By Covington Hall.)

Rebellion comes, hope's sacred fire,
To Freedom's son from Freedom's
sire;
A soul-breath swordsmen cannot kill,
Nor gold, nor cross, nor rifle still.
With Lucifer it marched on God
And broke Jehovah's scourging
rod:
It stood with Christ in Pilate's hall
And doomed the Caesars to their
fall.
It sent Gautama on his quest,
Him Asia calls her light and blest;
With Quetzalcoatl, long ago,
It stirred the heart of Mexico.
With Moses it for freedom sought;
With wild Mahomet, too, it fought;
It gave Zoroaster all his fame,
Confucius his deathless name.
With Cromwell's legions, grim and
cold,
It trampled on the statutes old;
With Voltaire, Marat and St. Just,
It raged 'till Europe rose from
dust.
It called Abe Lincoln from the plains,
Set Marx and Ferrer breaking
chains,
And hovered o'er the Commune when
It fired the souls of workingmen.

'Tis that which stirs the race today—
'Tis that which makes truth's
lightnings play—
'Tis Revolution in its birth—
The soul of Freedom—the light of
earth—
REBELLION!

ARREST HAYWOOD TO PREVENT DISTURBANCE.

PATERSON, N. J., April 28.—William D. Haywood, leader of the Industrial Workers of the World, was arrested at Passaic Monday on his way here to surrender himself under an indictment charging him with inciting riots among the silk and mill strikers. Ten thousand strikers had gathered here to meet Haywood and escort him to jail. Fearing a disturbance, Sheriff Hadcliffe went to Passaic and took Haywood off the train. The above press dispatch means that the capitalist class means to have "peace at any price." Some day they'll get it, all right. Dispatches also state that Lessig, Presca and Gurley Flynn were also put in durance vile for "inciting to riot." As the strikers have been peaceable all through the great Paterson strike, we suppose the "rioting" above feared is of the usual machine-made, boss-promoted brand. "Whom the Gods would destroy they first make mad," it was said of old. It looks like the gods were unchangeable in some ways, all right, all right.

will leave the condition of the women and children, reader, for you yourself to judge. Men of TIOGA, I think it is about time for us to get in the ONE BIG UNION and try to get Uncle Swords to take off some of that "Doctor" bill, shack rent, water rate and insurance fee, and put it on our wages to help the condition of our families. What do YOU think?

NOTICE.

Until further notice, continue to send all subs., money, communications, etc., to THE LUMBERJACK, Box 540, Alexandria, La.

THE LUMBERJACK

Education
Organization
Emancipation



Freedom in
Industrial
Democracy

Published Weekly by National Industrial Union of Forest and Lumber Workers, Southern District.
Box 540.

ALEXANDRIA, LOUISIANA.

COVINGTON HALL, Editor.

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Please notify us if you do not receive your papers regularly.



EDITORIALS

Democracy's Unlimited Might.

By Covington Hall.

"For masses, as for individuals, self-restraint is the art of arts," says the editor of the *Times-Democrat*. This is only partly true, for there are times when the individual should throw self-restraint to the winds, else his very soul is lost; and this is also true of masses, for there comes a time in the life of every nation when the masses should restrain themselves no longer, even though it means their total annihilation, for self-restraint may be virtue and again it may be sin, for self-restraint is closely bound up with prevailing religious and moral ideas, which, in turn, are governed by economic interests, so that in the today of time what would be self-restraint to the capitalist class would be self-damnation to the workers. The virtue of self-restraint, like the virtue of duty, depends on how and toward whom it is exercised, for I owe no duty to the enslavers of mankind, and should show no self-restraint toward them, save only the self-restraint that enables me and mine to plunder them of the earth they have plundered from the race.

Also I deny that: "For democracies, as for kings, the secret of success consists in recognizing the limits of their own might," they are no democracies, for democracies must rest on man, for there are no "limits" to the "might" of democracies,—else and on man alone, and the history of this race of ours denies that there are any limits to the might of man, for man was never a "fallen," but is an ever-rising being. All "the secrets of success" in a democracy consist in its recognizing no limits to its might, for in the moment when a democracy begins to doubt its might, in that moment man begins to doubt himself and the way for the priest and king to enter and begin destruction is left open, for man has begun to fear, and fear is the death of confidence, of justice and of truth, without which a democracy cannot exist.

The Purchasing Power of Money.

The high cost of living is measured in the purchasing power of money. We have a reaffirmation of the statement that the high cost is not confined to this country alone in the figures which the Labor Department of the British government Board of Trade has published. Taking the board's list of twenty-three articles of food, it is found that in the last seventeen years there has been a steady decrease in the purchasing power of the English sovereign, or pound, equivalent in our money to \$4.8665.

In the year 1896 there had been no change, but the year 1897 saw the purchasing power of the sovereign drop to \$4.68. In all but one year since 1897 there has been a steady decline in the purchasing power of the sovereign until in 1912 the purchaser could procure with a sovereign but \$3.85 worth, or 91 cents worth less food than in 1895.

The United States Bureau of Labor had prepared figures covering the same period. With few exceptions during these years the purchasing power of the American dollar has declined steadily. In 1898 it had reached only 97 cents, but by 1912 it had declined to 63 cents. To state the matter differently, a sovereign last year would buy but \$3.68 worth of the things which it bought

in 1895, and an American dollar would purchase but 63 cents' worth.

It is well to note, however, that while the purchasing power of the English sovereign has declined 18 per cent. that of the American dollar has declined 37 per cent.

Lumberjack Comment.

Since these figures were collected the purchasing power of the dollar has still further, and rapidly, declined until now we do not believe a dollar is equal in purchasing power to fifty cents in 1896, yet, taking the whole field of labor into consideration, there has practically been no advance in wages to meet this enormous "rise in the cost of living," and especially is this true of so-called common labor. In many industries the wages of common labor have actually been cut during this period, as was done in the Lumber Industry during the panic of 1907. Yet they call us "anarchists" when we rise and fight rather than starve to death hitched to their machines. Then, ALL HONOR TO THE ANARCHISTS! may their number and power increase as leaves burst from the trees in Spring time. Back of this fall in the purchasing power of the dollar is the fall in the VALUE of gold, which is the standard measure of all money values. The difference between the fall in American and English money is easily accounted for by the fact that our financiers have seen fit to help out the falling value of gold by adding to the American circulation a liberal supply of watered currency, by which they were enabled to sponge up a still more liberal supply of the Nation's wealth. Under this benign arrangement the working class has caught it going and coming, for its labor-power was the only commodity, the only ware in the markets, that capitalists insisted should not rise. This was, on the part of employers, an attempted violation of a natural law, but that law, smothered down for a space with clubs and rifles, is no wasserting itself in tones of thunder. It is the compelling FORCE back of all the great I. W. W. strikes and the more it is sought to repress it the stronger and wider will be the explosions by which it manifests itself, I. W. W. or no I. W. W. It is the FORCE that has split the Republican, Democratic and Socialist parties. It is the POWER that is scrap-heaping the American Federation of Labor. It is the MIGHT that has carried the crimson banner of the I. W. W. around the world in less than eight short years. And it is the dynamite that will wreck capitalist society and lay the foundations of INDUSTRIAL DEMOCRACY. It is this law, that all things must find their level, that makes the I. W. W. so certain of its destiny,—the FREEING OF THE RACE.

In conclusion, the value has fallen out of gold, the HEART and GOD of capitalist society, and the PRICES, not the VALUES, of all things bought and sold are soaring out of the reach of the THIRTY MILLION workers who made them all, and will continue to soar more rapidly every day, and this means REVOLUTION, and this means INDUSTRIAL DEMOCRACY.

The Unifying Force.

From "The New York Call."

The great force that is drawing the workers together is the understanding that an increased wage is a temporary thing, but the control of the conditions of work must be the final thing.

Every day sees such an improvement in machinery and perfection of the labor forces that high skill is made less and less necessary. Furthermore, the agricultural population of some countries in Europe and Western Asia is being drawn upon and the former farmers are converted into factory workers. The turning of vast sections of the community into occupations to which they had not previously been accustomed can be accomplished only through working them inhumanly long hours and keeping them in a state of semi-starvation, as was the case at the beginning of the factory system, or by improving the machine so that the hours can be shortened, the pay can be increased and relatively fewer workers employed. At present with goods being turned out that were not dreamed of a century or even half a century ago, with the manufacturing countries pressing into foreign markets where manufacturing is only rudimentary and with the powers of waste and consumption of the rich developed to an abnormal degree, and with the constant expansion of employments where human energy is worse than wasted, there is always at times of greatest production a reserve army of trained workers. It takes only a little time to train workers now, and the period that is necessary is being steadily diminished.

When there is a lull in the present open strife, if any intelligent estimate is made of labor conditions, it will be found that the sphere of the skilled worker has been decreased even during the past year. Theorists formulate this idea and make discoveries after the workers have instinctively begun to adapt themselves to the new conditions. In the recent fights the change in tactics and the development in mass action were the result of improved leadership. They were an unfolding of growing class consciousness in the workers.

First Impression.

By E. F. DOREE.

There are some things peculiar in the human race, but one seems to stand out pre-eminent, and that is, coming to a conclusion by the first impression.

To illustrate it, we will take the story of the rose. When the first man saw the rose he walked to it and went to pluck one, and, as a result, scratched his fingers on the thorny stem. Since then when you mention rose to him it means only a bunch of scratching thorny, sticky stems.

The second man saw the rose and stooped so that he might smell its fragrance. He admired the beautiful flower, its pretty petals, and smelled it again; then placed the flower to his cheek, its petals were soft, its fragrance sweet. Indeed, the rose was the most beautiful of flowers. He plucked them; they scratched his fingers, but it didn't matter, for the beauty and fragrance of the rose would far offset its thorns. To the first man, roses are all thorns, while, to the second, all beauty and fragrance. Why? That was their first impression.

What is true of the rose is true of unions.

How many times have we met a man and spoken to him of unionism and received a short answer, stating that he had all of unions he wanted, etc. When we question closer we find that

he had been in a lost strike of '53, '74, '86, '94, or some other time, or the secretary of the union had proven untrue, or some perhaps more trivial thing. But to him unions are all bad, to be condemned at all hazards, etc.

The second man you meet is all enthusiastic about unions. To him they are the only thing. Then he tears loose, tells how they organized the local, struck and won in jig time, company came across so quick they never did lose faith in unions. To this man secretaries can go crooked, strikes can be lost and anything else, but the union is the only thing. That is so strongly so that men will say that their particular union is the only thing, even if it out-lived its usefulness a decade back. We may take today members of craft unions, see how they adhere to their organization; yet, to-day, they can't win a strike; but, to them, it is all right—they sure did win in '83 and '97, and, that's enough. To speak badly of the form of their organization (no matter how bad it is) is blasphemous; to advocate another is sacrilegious. He still lives under his first impression.

As soon as the workers, unorganized and organized, lay aside their "first impression" conclusions and commence to study what is best for them, now and after a while, there will be no independent craft unions, loosely affiliated crafts, unions and "one industry" industrial unions; there will be, instead, a ONE BIG UNION of all the workers, as taught and practiced by the I. W. W.

We may lose our first strike; yes, our second; but, with all labor, or a good part, organized all together, we are bound to win. We must recognize that in ORGANIZATION there is POWER. The more closely together the members are organized, the greater the POWER. Surely any one can see that point, regardless of your first impression. If you see in the I. W. W. the kind of action and organization you want, then, no matter what you used to think or believe, kick in.

The day for all labor to get under one head is here, and that head is the I. W. W., the ONE BIG UNION of the WORKING CLASS.

Now, fellow workers, don't sit down and hesitate over some old sore or score, or sit there playing with an old inadequate organization just because, through it you won a strike in '93, but, instead, get into the ONE BIG UNION of to-day, a modern organization with modern tactics, and be a man, a union man, an I. W. W.

Was This Sabotage?

By FRANK R. SCHLEIS.

A certain very pious lumber manufacturer, in fact, he had paid for the building of a local church, and was later elected State senator, had an eye on a certain body of timber which another firm happened to own. His own firm, operating a narrow-gauge railroad, several miles in length, was about to abandon operations in those regions as the hills were about stripped of all their standing timber, and to move their scene of operations many miles away. Entirely surrounding this railroad, with the exception of a body of timber which another firm owned, all of the pine woods had been cut into saw logs and hauled away leaving nothing but barren sun-burned sand hills. On these the summer heat beat breathlessly. The pine tops and brush which lay about, dried by the summer heat, were as dry as tinder. The particular firm of which this very pious person happened to be President wanted the body of timber which this other firm owned. They had their railroad there and could log it very cheaply. The other firm would have to log with sleighs and float it down stream. The owners of the timber would not sell, preferring to log and saw it themselves. But there are various methods by which the desired ends can be accomplished.

Thus: A fire in the pine tops surrounding the railroad would rapidly spread. If the flames were in the right direction it would fan them and send them into the standing body of pine timber. It would not damage this timber to any great extent immediately, but would cause it to dry if not logged at once. Then the worms would get in and make it useless. But, if logged at once, the timber would be valuable; in fact, it would practically be as good as any standing, green timber.

Well, the wind blew in the right direction, and a fire started, and the timber was burned. A short time afterward the company which refused to sell sold. They had to do so or lose money on the timber. The company which bought the timber immediately got busy and logged the timber before it had an opportunity to deteriorate in value.

Very reliable parties state that the very pious mill owner, and afterward senator, was seen setting many brushheaps afire. Of course, we do not say that this act was really the cause of the timber burning. Oh, no, dear reader, we would not think of hinting at such a thing—you see he built a church, sang in the choir, and became State senator. Besides, this very pious person popped into the bunkhouse a short time after and indignantly scratching his head demanded "Who set the fire?" Sorry to say no one volunteered the information to this very pious mill-owner senator. We have a strong suspicion that some knew.

Ita Est.

As To Asses!

"Last Sunday morning the *Dallas News* devoted almost two columns of its editorial page to making an ass of itself concerning Socialism."—*Dallas, Texas, "Laborer."*

That's no more than "The Laborer" and the balance of the *Saffron Socialist* press makes of itself EVERY day and week "concerning" the I. W. W. Why should asses kick asses?

OLD REB.

DEAD AGAIN.

Proclaiming a policy of neutrality on the economic field the Socialist papers of the Northwest are almost universally favoring the proposed A. F. of L. lumber workers' union. They justify themselves by saying that the I. W. W. is dead, yet practically all their news items are about I. W. W. conflicts with the employing class. But politics is politics.—*The Indiana Worker.*

Allee samee in Dixieland, old fellow, only we's been dear 'eber sence we's been born," yet we's forced wage-advances and benefits out of the Sawdust Ring in the two years of our death to the amount of over \$5,000,000. Tell it to Artie.

GENERAL STRIKE PROPOGANDA

Wage Scale for Loggers and
Saw Mill Workers.

JOIN THE ONE BIG UNION.

Initiation Fee \$1.00; Dues 50c Per Month.

National Industrial Union of Forest and Lumber
Workers, Southern District.

Let union and non-union workers
get together at once and formulate
plans by which they can make it un-
lawful in the Southern States to dis-
charge an employe for belonging to a
Union or to blacklist him.

No strike shall be called until ma-
jority of Lumber Workers, Union and
non-union men, have voted by secret
ballot.

Demand of Saw Mill Workers.
We demand an eight-hour day.
We demand that eight hours be
the working day from calling out in
the morning until return at night.
We demand abolition of percentage
system.

We demand that all men shall be
hired from Union Hall.

We demand that \$2.50 per day, or
\$50.00 per month and board, shall be
the minimum wage for all employes
in the logging or railroad camps.

We demand 75 cents per thousand,
or \$4.00 per day per man, 11,000 feet
to constitute a day's work for log
cutting stumps 36 inches high.

We demand a 50 per cent. increase
in the pay of Tie Makers, Stave Mill,
Turpentine, Rosin and all other work-
ers in the Lumber Industry and its
by-product industries.

We demand that overtime and Sun-
day work shall be paid for at the
rate of time and a half.

We demand that all delegates or
organizers shall be allowed to visit
camps and mills.

We demand that injured workmen
be given immediate attention.

We demand that the hospital fee be
paid to the Union and that the Union
shall take care of all the sick and
injured through this fund, or that the
men be allowed to elect the doctor and
have a voice in the management of the
hospital and insurance fund.

We demand that all settlements
for injuries shall be conducted in the
presence of a committee from the
Union.

We demand that pure, wholesome
food be served at company boarding
houses.

Cooks and other employes shall
not be allowed to work on a percent-
age basis.

There shall be one waiter or wait-
ress for every 30 men at the table.

We demand that maximum price
of \$5.00 per week for board shall pre-
vail.

We demand that the double deck
bunks be taken out of all the bunk
houses and that beds with springs
and mattress be installed in their
places.

We demand that dry rooms and
bath rooms be installed in each camp.

We demand that the pig pens be
kept 300 feet away from the cook
houses or bunk houses, and that up-
to-date sanitary system be immedi-
ately established in all lumber towns
and camps.

We demand that the Association
pay over to an Insurance Company to
be designated by this Union a fund
sufficient to yield an income of not
less than Seventy-five (\$75.00) Dol-
lars a month each to Mrs. Joseph
Ferro and Mrs. Decatur Hall, or
their children, as the Union elects.
Saw Mill Workers' Minimum Wage

Scale for Southern District.
(Meaning Southern States.)

Head Sawyer	.....\$8.00 and up
Head Filer	.....10.00
Millwrights	.....5.00
Filer (helper)	.....5.99
Engineers	.....6.00
Fireman (head)	.....4.00
Fireman (helper)	.....3.00
Blacksmith	.....5.00
Blacksmith's helper	.....3.00
Horse Shoer	.....5.00
Pipe Fitters	.....5.00
Oil Bearers	.....3.99
Setters	.....4.00
Carriage Riders	.....3.00
Teamsters (one team)	.....2.75
Edger Men	.....4.50
Tally Men (shp)	.....4.00
Trimming Lather	.....2.00
Trimmer Men	.....4.00
Common Tallymen	.....3.50
Markers	.....2.75
Gang Sawyers	.....5.00
Planing Mill	.....5.00

Oilers	.....2.75
Trim or Cut Off Men	.....2.75
Rip Sawyer	.....3.00
Lumber Pilers	.....2.75
Car Loaders	.....2.75
Lumber Graders	.....5.00
Shipping Shed Men	.....2.50
Dry Kiln Men	.....3.00
Planer Feeders	.....2.50
Moulding Sticker Men	.....4.25

Logging Camp Scale of Wages.

Log Cutters	.....75c per thousand
Teamsters	.....\$2.75
Steam Loader men	.....5.00
Tong Hookers	.....3.00
R. R. Construction Workers	.....2.50
Section Men	.....2.50
Steel Gang Men	.....2.75
Common labor	.....2.50

GET BUSY!

All local Secretaries, get busy at
once. Show the demands to all
UNION and NON-UNION workers
in the Lumber Industry. Talk the
PHILOSOPHY and the POWER of
the ONE BIG UNION OF FOREST
AND LUMBER WORKERS. Get
to work at once on the job where
you work. Organize the unorganized
and begin taking a vote on the
EIGHT HOUR WORK DAY and the
above WAGE SCALE. The question
is a GENERAL QUESTION: NO
LOCAL STRIKE WANTED. This
is a question to be taken up all over
the South, and a vote must be taken
throughout the Southern Timber Belt,
including several Southern States.

HOW TO ORGANIZE.

Twenty members joining at any
given place can get charter and sup-
plies for a Local Union. You who
read this; where there is no Local
Union where you are working, be the
first to begin agitating among the
workers and get twenty or more wage
workers to make application for
charter and supplies for a Local
Union.

Begin Organizing NOW and make
a report each month of members in
good standing at each Local and the
vote of all UNION and NON-UNION
workers, white and colored, native
born or foreign, in favor of these de-
mands, and a GENERAL STRIKE
to enforce them. DOWN WITH
PEONAGE!

NATIONAL INDUSTRIAL UNION
OF FOREST AND LUMBER
WORKERS.

JAY SMITH,
Secy. Southern District.

Behold!

(By Covington Hall.)

Behold Bob Hunter tear along,
A Moon Cheeld lost in senseless song;
A mushy, mouthy sort o' cuss,
An intellectual blunderbuss!

Behold, O great Jehosaphat!
A Rep-Prog-Soc-o-Democrat!
The only Hillquit, tiger Lou,
Resolutionist, thru and thru!

Behold Os, Ameringer soak
The ONE BIG UNION with a joke!
A Umorist gone dippy drunk,
Looned by his own bullock and bunk!

Behold the dear old dod'ring ram,
Grandma Gompers, Presdunce Sam;
Hear IT rant and rave and roar
Like a cut and loosed boar!

Behold! The yellor O'Neil, see!
A great I. W. W. killer he!
A carrion, crowish sort o' thing,
A buzzard genius on the wing!

Behold the slanderer Moyer come
To strike the Separation dumb!
A "borer from within" who fell
Thru his own hole into a well!

Behold! Behold! the dead is here!
Behold De Lion, Daniel, reappear!
His fangs and claws no more in
sight,
A leader of the sons of light!

Behold monk Mitchell beating time,
Job Harriman raise sand sublime;
The vast BIERHAUS and all its host
THEIR wisdom and THEIR virtues
boast!

Behold, ye Reds! Ye Rebels, gaze!
Ye Marxians, stand ye in amaze!
Ye Anarchists, shut up! be done!
A bus Big Bill! Vive Berger's sun!

Hear Ye All!

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

We speak the TRUTH, and what care
we
For hissing and for scorn,
While some faint gleamings we can
see
Of Freedom's coming morn.

Let liars fear, let cowards shrink,
Let traitors turn away;
Whatever we have dared to THINK
THAT DARE WE TO SAY.

—James Russel Lowell.

Log Cutters Attention!

Special Call to Log Cutters Throughout the
South.

Other than a "commissary living,"
the worst on earth, what is there for
any working man in the Lumber In-
dustry today? Why stand for it?
There is absolutely no reason why
you should, except you be a "Young-
Man-Afraid-Of-His-Job." Listen: A
few years ago, when the Lumber
Kings began to swipe forests and lay
the foundations for their fortunes,
Log Cutters were paid 75c and more
per thousand feet, true scale, for cut-
ting pine logs, stumps 36 inches high.
This is virgin timber. Today the Log
Cutters get only 35c to 40c per thou-
sand, hard scale, double length logs,
which amounts to about 22c per thou-
sand feet, and are compelled to saw
stumps as low down as 12 to 20 in-
ches, a back-breaking operation if
ever there was one. Worse, still;
while the price of your labor power
has gone down and down the cost of
living has gone up, up, up every year
and is still advancing. Food, cloth-
ing, housing, lumber, everything has
increased in price except labor. Why
should this stay down? "Young-
Man-Afraid-Of-His-Job" is the only
reason.

Organize.

All Log Cutters who have not lost
their manhood stooping over 12 inch
stumps are anxious to better their
conditions, and they can. They can
get everything they want if they will
only join and stick to the National
Industrial Union of Forest and Lum-
ber Workers. There is no guess work
about this; it has been done else-
where, and can be done in the South.
If the starving child and women
workers of Lawrence, Mass., could
back and whip the Textile Trust,
there is no reason, except lack of
manhood, why you big, husky flat-
heads can't whip the Southern Lum-
ber Industry, and can do it in no time.
Right now, according to *Lumber
Trust trade papers*, there is a short-
age of Forest and Sawmill labor. So,
then, now is a chance for all the
Woodsmen in the South to get in po-
sition for high wages within the next
six months. There is no blacklist
that can hold out against Log Cut-
ters; they are always in demand, ex-
cept when they over-work and get too
many logs ahead. When they get, as
they will if they organize, 75c for
cutting logs, they will work only half
as hard, saw only half as much as
they do today, thereby keeping up a
demand for twice the number of Log
Cutters as are now at work. Let ev-
ery Log Cutter who wants high
stumps and 75c for sawing logs join
the Union today, see to it that every
man on the job joins, then all stick
together, and in less than six months
the fight will be won. Log Cutters,
get busy! line up! Then line up the
Teamsters, Tram crews, Skidder men,
Steel gangs, Loader men and Tie mak-
ers, all the Woodsmen all along the
line all over the South. The race is
to the Swift, the battle to the Strong,
and the might of labor is in Organi-
zation, is in Union. The one and only
way to get what you want, a man's
life, and get it quick, is to ORGA-
NIZE. Then you can get every de-
mand made and, without a strike.
Therefore, ORGANIZE! See to it
that every crew of Woodsmen or ev-
ery job in the South is Unionized.
Then elect a camp delegate and keep
Headquarters posted as to the num-
ber at work on every job, sending the
names of all, so it can help you orga-
nize by mail and be prepared to call
a general strike, if necessary. No
matter where you go, where you are
working, be sure to belong to the
Union, and be sure you get every Log
Cutter and Woodsmen in the Union
before you leave the job. It's only
the men who stick that count. When
the Log Cutters begin to line up,
then you will see the Tie makers and
all other Woodsmen line up, in the
One Big Union and, then, there will
be no power on earth that can prevent
you from getting more for your work
or save the present slave-driving sys-
tem from being overthrown. You, you
the Log Cutters, you alone can whip
the Lumber Trust, whip it in six
months, whip it to a finish, if you will
only Organize and stick together, al-
ways REMEMBERING that:

"UNITED YOU STAND; DIVIDED
YOU FALL;"

"AN INJURY TO ONE IS AN IN-
JURY TO ALL."

On these two mottoes hang all the
law and gospel of the ONE BIG
UNION.

Yours for Industrial Freedom,
NATIONAL INDUSTRIAL UNION
OF FOREST AND LUMBER
WORKERS.

JAY SMITH,
Secretary Southern District.

ECONOMIC DETERMINISM.

(By B. J. Robertson.)

The purpose of this brief article
is not to offend the religious sensi-
bilities of any reasoning, thinking
person, but as near as possible to
give an analysis of the early sacrifice
and what it really meant.

The intention is to show that the
actions of men in all ages have been
largely governed by their economic
interests. That the bread and butter
problem was as vital in the time of
Moses as it is today. The high church
dignitaries that that time were no
more averse to gain their living with-
out working for it than they are now,
and the way they went at it was suf-
ficiently smooth and ingenious as to
excite the envy of the modern green-
goods artist or a king of finance.

In ancient times the priests and
the rabbis always had God wrathly.
According to these self-appointed
soul-savers the sins of poor, weak hu-
manity occasioned much divine tribu-
lation, and the only way to square
themselves and to avoid this terrible
wrath was to offer a sacrifice.

So the people were invited to bring
to the altar their lambs, calves, goats,
fowls or pigeons (small favors thank-
fully received) and there have them
offered up as a sacrifice to appease
an angry God. To gain this most de-
sired end nothing was so effective as
the sweet savour of good, sound, ten-
der meat well cooked. So the "burnt
offering" was instituted.

The priests placed the lamb on the
altar and sunk the knife into its
throat, and as the blood ran down the
sacrificial stone they informed the
people that God was duly pacified for
that day, but there was no telling
about the morrow. That night those
smooth gentry had lamb chops for
supper.

By the Mosaic law nothing in the
live stock line over one year old was
legal tender. The invariable rule
was that the lamb or bullock offered
for the sacrifice was to be not more
than one year old and "without blem-
ish." These priestly epicures saw
that no lumpy-jawed cattle were
worked off on them. Old, case-hard-
ened sheep and goats were strictly
taboo, as it was just as easy to work
soft marks out of tender meat as it
was out of tough.

Furthermore, they saw to it that
there should be no shortage of meat.
In addition to the burnt offering there
was also instituted the sin offering,
the peace offering, the meat offering,
the trespass offering and the free-
will offering. It would seem after
looking over the list that this free-
will offering was intended for a joke.
It would also seem that each individ-
ual priest was inhabited by a large,
influential tape-worm.

The first five chapters of Leviticus
gave a fair insight as to how the
game was played. Leviticus 2:13
says:

"And every oblation of thy meat
offering shalt thou season with salt.
Neither shalt thou suffer the salt
covenant of thy God to be lacking
from thy meat offering; with all thine
offerings thou shalt offer salt."

Not satisfied with buncoing a lot of
credulous innocents out of all their
young meat, this oily bunch of con-
fidence crooks actually had the impu-
dence to insist on their furnishing
the seasoning as well. If a similar
game could be worked today, the
priests would have Jehovah loving
the sweet savour of chili sauce, to-
mato catsup and other high-priced
condiments.

But the old-timers never overlook-
ed a bet. If the sinner could
not offer a young bullock or a lamb
for the sacrifice, then a pair of fowls
or turtle-doves or a measure of fine
flour were all welcome additions to
the priestly pantry.

And yet these same priests told the
people that God was immutable, un-
changeable, the same thousands of
years ago, the same now and the same
thousands of years hence. If this be
true, then why does not He demand
the burnt offerings yet? Has He
changed, or is it only priestly meth-
ods that have changed? When the
old plan was in vogue it was in the
day of trade and barter, no money
was in circulation to any considerable
extent. Now the priests get a sal-
ary or are paid money in fees, and
therefore patronize the butcher
shops.

In this day and age we offer up
our sacrifices when the contribution
plate is passed down the aisle. If you
wish to offer the measure of fine flour,
or a pair of turtle-doves, just drop
in a quarter. But if your sins are
great enough to demand the sacrifice
of a young bullock, then gently de-
posit a ten-dollar bill, thereby escap-
ing the wrath to come.

GET BUSY!
JOIN THE ONE BIG UNION.

Initiation Fee, \$1.00; Dues 50c. per Month.
For full information, write: Jay Smith,
Secretary, Southern District, Box 78, Alex-
andria, La., or Frank R. Schleich, Secretary,
Western District, 211 Occidental Avenue,
Rear, Seattle, Washington.

HOW IT WORKS.

The kept press does not provide its
readers with any trustworthy infor-
mation but I can never deny that it
furnishes to the judicious a vast fund
of amusement.

When under a statute of Charles
the Second, enacted in the year of
grace and enlightenment, 1665, Wil-
liam D. Haywood was sentenced to six
months' imprisonment for addressing
the revolting silk workers of Pater-
son the entire kept press burst into a
long, glad song of rejoicing.

Here, it was pointed out, was
found the perfect remedy for the per-
nicious agitator. Silence his distur-
bing voice by enforcing this statute
upon him.

Other proceedings, as at Little
Falls and in England might be good
enough in their way, but Paterson
had discovered the surest method.
Slam him into jail and keep him there.
And there was nothing, it was grave-
ly demonstrated, in the constitution
nor in any proper conception of what
is called "free speech" that conflic-
ed in any way with this proceeding.
The constitution really upheld it and
clauses were quoted to show that the
constitutional privilege of free
speech and free assembly did not cover
in any way the offense of such a
person as Haywood. The Paterson
method was the correct dope—simple,
safe, effective.

Two days after these enthusiastic
comments had swept across the coun-
try, the Supreme Court of New Jer-
sey overruled Haywood's conviction
and ordered his release on the ground
that his constitutional rights had been
denied.

This situation would have embar-
rased any editors except those that
had long practiced sitting for com-
pany. These, of course, were utterly
unabashed. How did they get out
of so awkward a plight? Simplest
thing in the world. They just ignor-
ed Haywood's release and to the read-
ers of the kept press of America he is
still in jail.

Joyous columns were printed when
he was imprisoned. Not a line when
he was vindicated and released.

Clever old girls, these.
—Charles Edward Russell in "The
Coming Nation."

Pinchot's Perfect Painting of Philanthropy.

Once upon a time a member of the
great American public lived on a busy
street near the place where the rail-
road tracks crossed it. The crossing
was on the same level with the tracks.
From his windows he could see the
hurrying throngs stepping over the
rails as they went about their daily
work. But more than once he saw a
train plow through the busy crowds,
and then the writhing forms of the
injured lying where they fell. There-
upon the ambulance would come
clanging down the street to give help
to the sufferers. Afterward the blood
be wiped up, the onlookers would
disperse, and all would go on as be-
fore. In a certain number of cases
the ambulance arrived too late, and
the victims died for the lack of
prompt attention.

So this member of the great, Amer-
ican public bestirred himself, button-
holed his friends, got up public meet-
ings, and finally succeeded in raising
the money for a hospital, to be built
close to the grade crossing, where a
staff of well-trained physicians and
nurses constantly in attendance would
give immediate relief to those who
were injured by the railroad.

With pardonable pride the founder
of the hospital was one day showing
a stranger through its wards and ex-
plaining to him the number of lives
saved every year by such quick atten-
tion to the wounded as it was ready
to give. "This hospital," said he,
"cost one hundred thousand dollars,
and our people raise a quarter of that
sum every year to maintain it in in-
stant readiness for its beneficent
work." "But," objected the stranger,
"for one hundred thousand dollars
could you not have abolished the
grade crossing, and so not only have
put an end to the accidents for good
and all, but saved yourselves twenty-
five thousand dollars a year into the
bargain?" A frown gathered upon
the brow of the founder. "I perceive,"
was his severe reply, "that you are a
radical, a Socialist, and a revolution-
ary, or worse. This grade crossing
has been in existence from my earliest
childhood. It is an established fac-
tor in our municipal life. Our peo-
ple are used to it. Have you no re-
spect for the institutions which were
handed down to us by our forefath-
ers?"

Saying which he hustled the stran-
ger out of the hospital, and on the oc-
casion of every future accident re-
flected with great future satisfaction
upon the wisdom of the arrangement
which kept the hospital ready for the
wounded and the wounded ready for
the hospital, in a beautiful and perpe-
tual adjustment of supply and de-
mand, thus vindicating the constitu-
tion of the United States and con-
founding all the advocates of new-
fangled ideas or any kind of change.
—From Address of Gifford Pinchot,
at Philadelphia, February 12, 1913.

Frank F. Vann Optician & Jeweler

Red Cross Drug Store
Alexandria, La.

Watch Inspector For
St. L. & G. M. Ry.

Eye glasses quickly fixed and repaired.

First-class workmanship in all lines guaranteed.

EYES TESTED FREE

If you can't see right see me and I'll see that you see.

THE WORLD BUILDERS.

(Dedicated to Fellow-workers Fredonia Stevenson and Ruby Idom and all the warrior women of the WORKING SOUTH.)

Gaze backward thru earth's veil of night,—
Who broke our chains? Who gave us light?
Who raised us up? Who brought the day?
Was it imperial Cæsar, say!

O ye who bend the knee to kings,
Who worship forms and gilded things,
Lift up your eyes awhile and see
The mighty ones who made us free!

Whate'er their creed, whate'er their clime,
Their souls were strong, their faith sublime;
They wore no crown, they knelt to none,
They with the soul-truth were as one.

They dreamed the dream, they wrought the deed,
They plowed the field, they sowed the seed;
They sent hope's searchlight thru the gloom,
And made the barren deserts bloom.

Thru them eternal right was taught,
Thru them its wondrous works were wrought;
With breaking hearts and bleeding hands,
Stone by stone they built the lands.

With eyes afire and souls aflame,
Up from the rank and file they came;
These! These! the ones whose spirits make,
Injustice quail, tradition shake!

By Covington Hall.

RIGHT TO RIGHTS.

(By C. L. Filigno.)

If there is a word in the English language that has been misconstrued, misconceived and misunderstood, the word "rights" has suffered more than any other one. We have often heard of the workers' rights, we have seen that word in the magazines, newspapers and law books, we have heard the praise and rights of labor from the mouth of every scoundrel in the land and from every pimp of society. But we have never seen these rights spoken of, enforced, by anybody, and those that were enforced had to be done by the workers themselves.

All the songs of the poets, all the twaddle of the sophists, all the politician's panacea, and all the dupes' illusions hasn't altered one iota of the misery of the working class.

We have heard people express views in which they claimed certain rights. Now, let us be impartial, let us put the existing prejudices aside for the meantime, and let us look facts in the face, just as they are. In order to do this we shall turn on the light by unmasking the man-made laws and man-made morals, and by showing reasons in place of sophistry, logic in place of superstition, facts in place of fiction, and tests in place of suppositions.

Before we can reach an intelligent conclusion we must agree on the meaning of the word "right." So we shall look in the Webster's Standard Dictionary and see what Noah has to say about it.

Absolute rights: Those rights that are inherent in the individual, in-

alienable and inalienable, as man's absolute right to life, liberty and personal security. In other words, anything that can be taken away, cannot be considered as rights, even your liberty and personal security are a sham, and how well we know it. You may have liberty providing you don't interfere with the bosses' profits; but just as soon as you intercept his rule your liberty isn't worth an oyster shell.

The right hand among the Hebrews was often used to denote power. The real fact of the matter was that the raising of the right hand meant to demand his rights by the power of his hands.

Amongst the Romans the extended right arm with a closed fist represented the rights of the Roman people; but we know that it was his closed fist, and not his pose or words, that indicated their rights.

The state has a right to do anything with its subjects, because it has the power, and it is almost universally admitted that the state cannot do wrong. *It is all powerful; how can it do wrong?*

The judges are sending people to prisons, electric chairs and the gallows almost every hour of the day. Most of these victims are members of the working class. Who gives the judge a right to pass a judgment on another man? It is the power of the state that's backing up the judges' decisions.

The soldiers have a right to shoot and kill whenever ordered, because they have the power of the state backing them up, and the more men they kill the greater they become in the eyes of the state.

The police, as a rule, are the most lawless set of men ever gotten together. Over 50 per cent of the total crimes are committed by these lawless and disorderly gents, and it is safe to say that another 25 per cent of the crimes are encouraged by them. After all this, the state will make a hero out of every policeman, and you workers know what you have been getting from them. They are the state, and you get the club.

The employers have a right to discharge (their) workers any time they want to. They can violate all the laws known, but there is never anything done to them. All the machinery of state is standing back of them in every move to crush the workers.

The workers never have had any rights at any time, regardless of what may have been said about their rights; e. g., in some places the employers refuse to hire workers because these workers happen to belong to the union. In other places they issue injunctions against the workers, so that they may be made to work against their wishes, or to keep them from going out on strike. But if you should speak about the workers' rights, most anybody would tell you that the workers have rights and that they can work where and when they please. The fact is, however, that they cannot, until they have power enough to enforce their rights, or what they so consider.

The rights of the individual are not based on the individual, but who the individual is and what position he holds in society. The rights of a class depends entirely on what class you are speaking of, and the rights of society are all conflicting, from the lowest to the highest strata of this so-called society, with the exception of those rights which are inherent, inalienable and indefeasible, that being truly the only reason. Therefore the rights of the workers are inalienable, as far as we know, as far as we will ever know, and until we become cognizant of that fact the workers as a class will remain in slavery.

The greatest of all the inherent rights the workers have is the right to think. That right cannot be chained, nor can it be controlled by any power as long as life itself exists. But still this great right, this most powerful right, has never been used, and it has been left virgin by the workers.

The doctrinaires who have gone before the workers have always taught them to believe, not to think, because if the thinking apparatus of the workers was ever put in motion, the very doctrinaires would have been thrown aside like an useless object.

Power is the only real right there is, because you have a right to do anything you want to, providing you have the power to do it with. This power we speak of can be gotten by thinking, by putting the thoughts into actions, and by solidifying yourself with the rest of your fellow-workers.

Man is his own fate, and in himself can make a heaven of hell, a hell of heaven. Fellow-workers, the only thing asked of you is to do your own thinking. Do not let some smooth-tongued grafter chloroform your mind.

The habit of looking upon life as a burden is almost universal, and it

only demonstrates how perverted man's ideas have become. But we know that life is not a burden, and if it is so, is because we have made it so. Moreover, it shall continue to be so until we change it.

The rights of the working class are similar to the rights of a small and growing nation; as the nation grows it will demand its rights; as it grows larger it would still demand more rights, and if it should become the most powerful nation it would have more rights than any other nation, for no other reason than the logic of power. You may say that the workers have the greatest numbers today, and still they have no (power) rights. It is all true, but you must consider that the workers are not standing together as they should, to possess the power you hear spoken of. The workers are divided against themselves in every conceivable way; they haven't yet realized the great battle cry, "An injury to one is an injury to all," and they haven't enlisted into the grand army of producers, where the workers' interest and welfare are identical.

Fellow-workers, organize into the *One Big Union!* By so doing you will have power; with that power you can demand your rights, because rights are not bestowed upon you—they are acquired by power.

Do you want your rights? If you do, help us to get them by joining the fighting union—the Industrial Workers of the World.

No one deserves his liberty who does not contribute his share to the emancipation of his fellow-man. Let us all do our part, and let no one shirk his duties.

CRAVENS HOTEL.

Well, LUMBERJACK, I see they have completed the slave pen at Cravens at last. The NEGROES around here call it the "nigger pen," tho I think one inlet is all it has, at least that is all I have seen, to the walls of the pen. They are now putting the decorating touches on the nigger scab quarters, but, O my! how the white sucker quarters looks! They plainly show they don't care a dam about the white suckers, that it's the black scabs they want. Listen: the old set of flatheads cut 125 and 130 logs per day and got \$4.25 a day each; the green flatheads cut 115 to 120 logs and get \$2.40 each. How's this for a "green" scale? But we don't care if they get beat out of all the scale, do we? For, why don't they throw down these low jobs until they get the demands of the I. W. W., 75 cents per thousand? Then they would be men, but as long as the workers stand on their heads for the Boss, just so long will they go hungry and be clad in rags.

I wish some of the boys who are trying to kill themselves for the Boss would please tell me where they will go when the forests are stripped of their timber, which will be inside of ten years, and they have no jobs to suck and scab on? "To hell," I guess is all the Sawdust Ring will say and it will care less. You all know it, too, as well as us I. W. W.'s, but you are too much of a job coward just now to heed, tho we are fast closing the gap that is between us and, when it does close, woe be unto the Bosses! Up, boys, and get into the ONE BIG UNION! You have nothing but your chains to lose and a hallelolot to gain. Be a man, a free man, an I. W. W.

JOHN R. STROTHER.

WHAT IS WAR?

Guy de Maupassant, the gifted Frenchman, answering the question, "What is War?" wrote these scathing sentences:

"Some hundred thousand of men come together, they march by day and night, without repose, without thought, without learning, without reading. Being useful to no one, they begin to putrefy in their own uncleanness; they lie in the mud like brutes, their minds stupefied. They plunder cities, set fire to villages, ruin nations. Upon meeting with a similar mass of human flesh, they attack it, causing blood to flow in streams, and cover the muddy, blood-filled earth with the pieces of dismembered human flesh. Mountains of dead bodies accumulate from which hands and legs have been torn and brains oozed out—of value to no one, finally to be thrown into a hole in some corner of the field, while at home the parents, wives and children perish from hunger—that is war!"

"In other words, to invade a country, to the man who defends his own home, to set fire to the hovels of the poor and miserable who now have not even bread to eat, to break up, furniture, to steal the smaller objects, to drink the wine in the cellars and allow the rest to flow away, to violate women and girls they meet on the street, to destroy millions of value and leave behind them indescribable misery and the cholera—that is war."

STARKS NOTES.

Business is picking up in our Local, I. W. W. No. 394, since Emerson spoke here. The Union boys are lining up fine and are bringing in new members every day or two now. Our meeting days are the first and third Sundays of the month at 9:30 a. m. All rebels welcome all the time.

Yours for the ONE BIG UNION,
ROBT. CLARK.

FOREST DEVASTATION.

New Orleans Picayune: Charles S. Elms, who has handled some large timber deals in recent times, has returned from Chicago, where he and his associates hold an option of 36,000 acres of fine yellow pine stumpage, located in Sabine parish. Mr. Elms arranged for the bond issue, and the Chicago banking interests have sent their experts to confirm the survey of timber.

It is intended to erect two large band mills on the tract. Several Cal-

casieu parish timber men were in the city the first of the week.

"Fifteen years, or a little less, will tell the tale in old Cacasieu," said one. "At the end of that time there will be no more longleaf yellow pine in the parish, and what is true out there is nearly true in the state. We of the South must soon look to the Pacific coast for our lumber. They have seventy-five years' cutting in the far Northwest. In fact, it is the only timber reserve in this country."

MORAL.

If you lumberjacks want any of the honey, canvassback and champagne YOU cross-cut out of the forests, YOU had better get busy and get it TODAY, for the forests will be gone in less than ten years, and YOU WILL BE A LONG TIME DEAD. Give the capitalists HELL, let the priests and preachers have HEAVEN, but let the workers TAKE and HOLD the EARTH. If not, what are YOU going to do when the forests are gone,—be TENANTS on TRUST-OWNED FARMS? It's up to YOU.

Red Cross Drug Store

Tenth and Jackson Streets—Opposite Union Depot
ALEXANDRIA, LOUISIANA

Complete Stock of

Drugs, Medicines, Drug Sundries and Toilet Articles

Our Prescription Department is in Charge of Skilled Registered Pharmacists, and only Highest Grade Materials Used.

Mail Orders Filled Immediately on Receipt. Safe Delivery by Parcels Post Guaranteed. No Order too Small for Our Best Attention and Service.

TELEPHONE NUMBER 212

CONVENTION CALL!

TO ALL SECRETARIES AND MEMBERS:

Fellow Workers:—The Second Annual Convention of The National Industrial Union of Forest and Lumber Workers is hereby called to convene in the Hall of the Southern District at Alexandria, Louisiana, on

Monday, May 19th, 1913.

All Local Unions are requested to immediately begin making preparations for the Convention, to see that all old members are paid up and as many new members as possible initiated in order that they may be represented by a full quota of Delegates.

Speakers of international reputation will attend and address the Convention, which promises to be the greatest ever assembled by the Lumberjacks of North America.

By order of the General Executive Board.

FRANK R. SCHLEIS, Secretary, Western District.

JAY SMITH, Secretary, Southern District.

National Industrial Union of Forest and Lumber Workers, I. W. W.

The I. W. W. 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 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 carry 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 through 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.