

# THE HARBINGER.

ORGANIZATION, EDUCATION, ELEVATION.

VOL. I.

RALEIGH, N. C., SATURDAY, NOVEMBER 22, 1902.

No. 46

## HE AIN'T WENT YIT.

S. E. KIZER IN CHICAGO-RECORD HERALD.  
Every little while they tell us that the horse has got to go;  
First the trolley was invented 'cause the horses went too slow,  
And they told us that we'd better not keep raisin' colts no more;  
When the street cars got to moving that the horses pulled before.  
I thought it was all over for old Fan and Doll and Kit,  
S'posed the horse was up and done for,  
But  
he  
ain't  
went  
yit.  
When the bike craze first got started people told us right away,  
As you probably remember, that the horse had saw his day,  
People put away their buggies and went kitin' round on wheels;  
There were lots and lots of horses didn't even earn their meals,  
I used to stand and watch 'em with their bloomers as they flit,  
And I thought the horse was goin'.  
But  
he  
ain't  
went  
yit.  
Then they got the horseless carriage and they said the horse was done,  
And the story's been repeated twenty times by Edison;  
Every time he gets another of his batteries to go,  
He comes whooping out to tell us that the horse don't stand a show,  
And you'd think to see those chaffers, as they go a chaffin' it  
Was good-bye to Mr. Dobbin,  
But  
he  
ain't  
went  
yit.  
When the people get to flying in the air, I 'spose they'll say,  
As we have long been a-sayin', that the horse has had his day,  
And I 'spose that some old feller jist about like me'll stand  
Where it's safe and watch the horse haulin' stuff across the land,  
And he'll maybe think as I do, while the clouds above him flit,  
Oh, they say the horse is done for,  
But  
he  
ain't  
went  
yit.

## SOCIAL MORALITY.

Mr. Henry Watterson has recently delivered himself of a severe criticism of the Four Hundred, which has attracted wide attention throughout the country. He says "the distinguishing trait of the smart set is its moral abandon," and accuses its members of many extremely naughty and reprehensible actions.

The doings of the smart set are a perennial theme for self-constituted moral censors to wax indignant over, and ever and anon a Watterson arises to furnish "good copy" for the newspapers by telling the world in extremely vigorous English something which is already well known about the Four Hundred and which no person of even ordinary discernment ought to wonder at—namely, that the moral standards of the smart set are not those of ordinary people.

Morality is entirely a social quality and is largely a matter of economic position. I fancy the members of the so-called smart set are much like ordinary people in the clay of which they are constructed and conduct themselves exactly as most of their critics would act under similar circumstances. They are not justly censurable as individuals nor as a class. They have reached their position of economic superiority solely by reason of the existence of terribly unjust social arrangements.

Society as a whole is responsible for their existence as an economic class, and society must take the blame for their moral lapses.

As a matter of actual fact most of this vigorous criticism of the doings of the Four Hundred is dictated more by envy than by indignant virtue. The ideal of nine-tenths of those who are not already wealthy is to be rich and have nothing to do in life but spend their money. It is toward the attainment of this ideal and being possessed of the ordinary amount of animal spirits which cannot be worked off in ordinary ways, they must concoct and execute bizarre and unconventional schemes and doings to fill in the dreary blank that would otherwise exist in their lives. How many of indignant critics would be an iota better than they are if placed in the same circumstances? Suppose indignant virtue to have attained the social ideal—plenty of money, with nothing to do but to spend it—would it be any better than the smart set?

We prate about "the dignity of labor," but we use our utmost endeavors to escape the indignity of laboring. If we have any surplus left from our earnings, we endeavor to invest it in such a way as will enable us to grow rich suddenly so as to be relieved from the necessity of working any more. We want to mount up into the ranks of the idle class without much regard as to the means of doing so short of the acts which society classes as crimes, such as house breaking or train robbing. That is the social ideal. It is the heaven of the poor to be able to live without work, to have nothing to do but spend one's money.

We endeavor to inculcate in the minds of the masses respect for the so-called virtues of economy, abstemiousness, etc. These are denominated moral qualities which should be possessed by all members of society. They are taught elements of an absolute moral code for the government of society.

But let a workingman make his pile by a lucky stroke in mining, land or stock speculation, and the economy and abstemiousness which were formerly regarded as virtues in him at once become extremely reprehensible traits of character. John Smith dresses cheaply, but neatly, and avoids excesses in eating and drinking and thus becomes a moral signboard for the guidance of his fellows. Russell Sage dresses in a ten dollar suit and eats an apple for lucheon and thus earns the execration of society and obtains a reputation as a niggardly old miser. Why the difference? John Smith is a workingman, with an income of \$10 a week. Russell Sage is a millionaire, with an income of \$10 a minute. Society judges the two individuals by different moral standards. It is John Smith's duty to save; it is Russell Sage's duty to spend. And how can Russell Sage perform his social duty if he affects the moral virtues of John Smith?

It is quite an interesting psychological study, these different moral points of view from which society regards an identical act of different individuals, but there is space here merely to call attention to it. An understanding of these different points of view, however, will remove the veil from many of the vexing social problems that confront us and point the way to the attainment

of a healthy, sane and truly moral social system.

The members of the smart set are really much to be pitied. They have no proper, healthy sane and holy enjoyment of life. But of course they don't know this, being simply ordinary clay like the rest of us. They imagine they are a superior set of people because they have accomplished the universal social idea and have nothing to do but spend their money. Why should they be governed by the precepts of bourgeois morality? Society itself has taught them differently from that. Every time that society winks at or approves of the millionaire drunkard being carefully taken home in a hack while the ordinary drunkard is taken to the police station in the Black Maria, it exposes its real ethical standard and gives countenance and support to exactly such actions as Watterson and other critics condemn in the smart set of Newport. The real ethical principle which governs society is "all you need is the price." The smart set is but the reflex of an almost universal social condition. The Wattersons make rather cheap notoriety for themselves by periodically pouring forth the vials of their wrath on the actions of the Four Hundred, but when it comes to condemning the economic conditions which make the Four Hundred possible they are most industriously silent.

Short of progressively raising the standard of life and maintaining its economic position by raising the wage-rate of the working class, I can conceive of no more important duty for the trade union than to inculcate proper ethical standards in the minds of its members, for it is by means of an entire change in the ethical point of view that the emancipation of labor will finally be accomplished. Most workingmen are embryo capitalists, embryo members of the smart set. All they lack is the opportunity. Whenever they are ready to repudiate the economic and sow the moral principles which animate present day society, their emancipation is assured, for they are in the majority and can have any system they really want. Capitalism flourishes because the workers would be capitalists if they could and are filled with the morality of capitalism.

W. P. BORLAND.

Vallejo, Cal.

## LACEMAKING BY HAND.

Making lace by hand is a well developed art in Paraguay. It was taught the natives 200 years ago by the missionaries and has been transmitted from generation to generation till it is now quite general throughout the republic. Some towns are devoted to making a certain kind of lace. In one town of 8,000 or 9,000 inhabitants almost all the women and children and many of the men make lace collarettes, handkerchiefs and ladies' ties. Another town makes lace embroidery and others drawn thread work, such as centerpieces, try mates, tea cloths and doilies. The designs used in making the lace are taken from the curious webs of the semitropical spiders that are so numerous there. On this account it is called "nanduti," an Indian name which means spider web.

Senator Spooner, in opening the campaign in Milwaukee, placed himself squarely on record as being in full sympathy with the striking miners.

## ACCIDENTAL DEATHS INCREASEING.

People are accustomed to think of death as usually being due to old age or some disease, and upon fatal accidents as something out of the common. Yet, according to recent reports from the government census office at Washington, death from accident is far more common than many suppose. Last year it was responsible for from 6 to 9 per cent. of all deaths in the country. This means that twice as many people die from accident as from old age. The only diseases which sent more people out of the world are consumption, pneumonia and "heart failure," and in these days people do not place much confidence in "heart failure" as the name of a specific disease.

There is a growing belief that all physical ills are due to germs, and the discovery of any germ is hailed as a step in the progress that is to make humanity safe and sound, but there certainly seems to be need of some antitoxine to make folks immune against accidents. According to the census reports the Insurance Press, accidents causing deaths are forming an increasing proportion of our death totals, so it appears that advancing civilization is far from bringing safety. And now fatal accidents are just as bad, nearly eleven million last year, fifteen accidents to every hundred people.

## WAGES AND PROFITS.

Prior to the strike the anthracite miners worked ten hours a day 200 days of the year for an average wage of \$1.42 a day, which amounted to an average individual income of \$284. Each miner received about 60 cents for each ton of coal that he mined, and each miner mined about two and one-third tons a day. In computing the wages of the miners the mine owners fixed the weight of a ton of coal at various figures, ranging between 2,740 and 3,190 pounds, and sold the same coal to the customer at 2,240 pounds to the ton.

The average cost of the coal delivered to the local dealers throughout the country was \$1.87 a ton. The average cost to the consumer was \$6.25 per ton. The difference between the cost of production and the price paid by the consumer, \$4.38, represents the profits of the coal trust and the retailers.—Boston Traveler.

## FINE FLOUR AND TEETH.

Why do colored people as a rule have such splendid teeth? Mostly because they have lived on coarse food, which made demands on the teeth. People, as a rule, now do not want to do any chewing. They demand meat which is so tender that it will melt in the mouth, etc. Nature, prodigal as she is, never bestows anything where it is not used, and the result is that the civilized races are losing their teeth. If the style continues to forbid our teeth to do any grinding, our progeny of, say, 2902 A. D. will be toothless, or with only rudimentary teeth. As individuals we cannot grow good teeth in our heads by eating coarse food. We are beginning to get bad teeth by heredity. But there is almost no tooth or bone-forming material in fine white flour, and the avoidance of coarse foods undoubtedly hastens the decaying of our teeth. Perhaps the millers and dentists are in a secret league to work for mutual interests. Who knows?

## HUMOROUS.

### IMITATORS.

Little Ethel—Mamma, Mrs. Next-door's children are playin' house in their garden. Mayn't we play house in ours?

Mamma—Certainly.

Little Ethel—That'll be lovely. Then we can quarrel over the back fence just like real neighbors.

### HIS COURSE CLEAR.

"Say," whispered the conductor to the motorman, "that fat slob with the jag says if I want his nickel I'll have to whip him to get it. What'll I do?"

"None but the brave deserve the fare," replied that worthy, as he put on full speed in an effort to run over a dog.—Houston Post.

### AS SHE SAW IT.

Mrs. Dimpleton—Why don't you get your life insured?

Dimpleton—What's the use? I'll well enough, and I'll probably outlive you.

Mrs. Dimpleton—Well, you always did look on the dark side.—Washington Times.

### RELATED.

"Professor, I want to ask you a question, if you please."

"Certainly. Let me hear it."

"I want to ask you if your experience leads to the belief that a person who eats a Welsh rabbit should sleep on a hare mattress?"—Cleveland Plain Dealer.

### PROFESSIONAL ADVICE.

Patient—What would you advise me to do for dyspepsia, doctor?

Dr. De Quick—Well, if you want it real bad, hire a cheap cook and eat irregularly. Two dollars, please!—Chicago News.

### LAWYERS SCARCE.

Many unkind things are said and printed about members of the legal profession, only a few of which are observed:

"Billy" Saunders is a natural born wit. He is in his eighteenth year, living in New York, and still working at his trade, painting. On a recent occasion "Billy" and one of his mates were beautifying a lawyer's office. The younger partner, thinking to take a "rise" out of "Billy," said:

"I say, 'Billy,' did you ever know of a painter going to heaven?"

"Yes," said "Billy," "I knew of one once."

"And do you think he stayed there?"

"Well, I did hear that they tried to put him out."

"And did they succeed?"

"No, according to latest accounts they had not succeeded."

"Why, how is that?"

"Well, sonny, it was this way: They couldn't find a lawyer to draw up the papers."

### ALL AMATEURS.

Cultured Mother—My dear, your sister Clara is an amateur pianist, Dora is an amateur photographer, Edna is an amateur painter, and Elvira is an amateur astronomer, but you don't seem to be anything.

Pretty Daughter—Oh, yes, mamma, I am an amateur fiancee. Here's my first engagement ring.

### WHAT JARRED HER.

Mother (soothingly)—You mustn't mind what he says about his mother's cooking, my dear. All men do that.

Married Daughter (warmly)—I don't mamma; it's the things he says about my cooking that annoy me.