

WHAT SOLDIERS SAY

They Are Down on Foreign Wars and Don't Like to Go to the Tropics.

WHAT EXPANSION MEANS

Old Soldiers and New Recruits, Officers and Men, Unite in Denouncing It.

What the Poets Say.

An officer on board the Transport Sheridan, on the way to Manila, writes as follows:

"We try to keep ourselves occupied so as to avoid the blues, for this business of going to the other side of the earth on such an uncertain errand is not cheerful. Some of the officers have brought their families along with them, but those of us who thought it safer to leave them behind can look forward only to several years of disagreeable duty without the cheering presence of those we love.

We have long read of the foreign service of British troops, and their Indian life seemed to belong in books only. But here we are launched on the same sea, and those stories will become realities soon enough, and will doubtless remain the same disagreeable realities many a long year, unless the United States should have some sort of sensible stroke and trade off the Philippines to anybody at all and for any consideration—even a yellow dog. Expansion is a great theory, and our late war was a great event in history, but the glory of the war is somewhat clouded in my recollection by thoughts of Santiago, of lying in the mud with typhoid fever and without food except bacon and hard bread, of men sick and dying all about from fever in all its forms, of any nothing of the horrors of the battlefield. So that expansion means to me more of that same sort of thing, and I wonder how far I can be expanded without breaking.

THE NEW VERSION.

Our father who art in Washington. McKinley is thy name; I wish you'd come with a fleet of ships And take us home again.

We've done all we bargained for, And are sure 'twould be a treat To be taken back to old Nebraska. Our loved ones there to greet.

The weather here is kind of hot, And a trying on the brain, And then, the way they've fed us Would give any man a pain.

Hard-tack, rice and mule meat, With salmon on the side, Would drive most any one to drink, Or get a hobo's hide.

I guess I'll bring this to a close; The thought drives me insane, But I'll know enough to stay there If I get home again.

We've done what we enlisted for— Remembered well the Maine; We roared the Filipinos And whipped hell out of Spain.

Humanity I'll fight for still, But keep it in your pate, The fighting I do when I get home Will be in my dear old state.

CHARLES WILSON, With 1st Neb. at Manila.

THE BROWN MAN'S BURDEN

The verses in Labouchere's Truth parodying Kipling's "The White Man's Burden," are as follows:

Pile on the brown man's burden To gratify your greed; Go clear away the "niggers," Who progress would impede; Be very stern, for truly, 'Tis useless to be mild With new caught, sullen peoples, Half devil and half child.

Pile on the brown man's burden, And if you rouse his hate, Meet his old-fashioned reasons With Maxims up-to-date; With shells and dum-dum bullets A hundred times make pain, The brown man's loss must'er imply The white man's gain.

Pile on the brown man's burden, Compel him to be free; Let all your manifestos Reek with Philanthropy; And if with heathen folly He dares your will dispute, Then in the name of freedom, Don't hesitate to shoot.

Pile on the brown man's burden, And if his cries be sore, That surely need not irk you— Ye've d. iven slaves before, Seize on his fields and pastures, The fields his people tread; Go and make from them your living And mar them with his dead.

Pile on the brown man's burden, Nor do not deem it hard If you should earn the rancour Of those ye yearn to guard. Of those ye yearn to guard, The screaming of your eagle Will drown the victim's sob— Go on through fire and slaughter, There's dollars in the job.

Pile on the brown man's burden, And through the word proclaim That ye are freedom's agents—

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There's no more paying game, And should your own past history Straight in your teeth be thrown, Retort that independence Is good for whites alone.

Pile on the brown man's burden, With equity have done, Weak, antiquated scruples Their equanimity have run, And though 'tis freedom's banner You're waving in the van, Reserve for home consumption The sacred rights of man.

And if by chance ye falter, And lag along the course; If, as the blood flows freely, Ye feel some slight remorse, Hie ye to Rudyard Kipling, Imperialism's prop, And bid him for your comfort, Turn on his jingo stop.

Some of the returning soldiers from Manila are opening the eyes of their fellow citizens to the "great value" of our new possessions that we have heard so much about. Sixty-seven of the seventy-three members of the Astor Battery said that nothing would induce them to go back there, these being simple expressions of the returning soldiers: "I would not take the islands as a gift," "I would not stay in Manila if you would give me the islands and all there is on them," "I would not stay there for worlds."—Republican, Goshen, N. Y.

KILL FOR LOVE OF MAN.

Take up the sword and rifle— Send forth your ships with speed— And join the nations' scramble, And vie with them in greed, Go find your goods a market, Beyond the western flood; The heathen who withstand you Shall answer it in blood.

Take up the sword and rifle— For so does all the world— There's none shall dare upbraid you When once your flag's unfurled: The race is to the swiftest, The battle to the strong. Success is the criterion, None stop to count the wrong.

Take up the sword and rifle, And know no fear or pause; What though your hands be bloody, Who calls ye to the laws? The ports ye wish to enter, The roads ye wish to tread, Make them with heathen living, Mark them with heathen dead.

Take up the sword and rifle: Rob every savage race; Annex their lands and harbors, For this is Christian grace. E'en though ye slaughter thousands, Ye still shall count it gain; If ye extend your commerce, Who dreads the curse of Cain?

Take up the sword and rifle— Still keep your conscience whole. So soon is found an unction To soothe a guilty soul— Go with it to your Maker, Find the excuse ye can, Rob for the sake of justice; Kill for the love of man.

BERTRAND SHADWELL.

A VERY HARD JOB

Corporal W. M. Jackson of company C, 1st Colorado volunteers, now in the Philippines, isn't in sympathy with the expansion policy of the government. In a letter to his uncle, Dr. H. H. Jackson, written January 11, he says:

"We are sleeping with our clothes on and our guns and belts by our sides, waiting for the Filipinos to attack us. I hope they won't do so for I have had all the fighting I want. But they are not wise enough to see that the United States is offering them the best thing they ever had. I don't believe in the United States keeping these islands, for we can never civilize the people any more than we can the American Indian, and will have to keep a big standing army here all the time. It will cost too much money and too many lives to quiet the Filipinos, and every one knows one American is worth more than all the natives on the island. But I have not the control of the government, and do belong to its army, so will have to go in and do the best I can. If I am lucky enough to come out all right I will have had enough of army life, and will stay out of it in the future. If I go down I will have the satisfaction of knowing that I am not the only one, and that I have done my duty as best I could.

"My company has got a hard job if the trouble does start. We have to take blockhouse No. 5, the second strongest house the enemy has, but we have a good company and the colonel knows it, for he was captain of it in Colorado before we came away. The boys were all pleased to think we were given so important a position on the line and will do their best. I have no doubt that blockhouse No. 5 will belong to Uncle Sam soon after the fight starts, but I do not expect to hear all the boys answer 'Here' at the roll call following. They have doubted the outpost and post guard tonight, and I suppose will keep it that way from now on."

TITLED ARISTOCRACY.

New York Millionaires are Laying Plans to Establish it in This Country.

How long will it be before a titled aristocracy like the peerage of England can be established in the United States?

That is a possibility candidly and hopefully discussed in New York society where any woman nearly who has the cash and the opportunity will gladly lay down a hundred thousand, or even more, for the legal right to fasten a high sounding handle to her name.

Perhaps never before in the history of this country have the English nobility been so passionately envied and so sedulously courted by our great moneyed aristocracy, which is undoubtedly the most powerful in the world. There is no satisfying the ambition of a fashionable woman by telling her she belongs to the wealthiest social circle in civilization. Up in the ranks of what Ward McAllister used to define as the 400 a title is now the passport to content, distinction and prestige, and most unfortunately, the leisure class of men are beginning to hunger after high sounding prefixes as ardently as the women.

New York society is pre-eminently energetic and ingenious where its desires and ambitions are concerned, and to wish for a thing is synonymous with straining every nerve to procure it. It will probably be some little time before congress takes upon itself the organization of a nobility, and genuine nobility is what these aspiring souls want. They don't hanker in the least after the empty sort of titles worn in France. They want a close copy of the British institution, with pomp and power attached, and without actually assuming any of the lordly cognomens, they are preparing to do the next best thing. Not only are there more plans on foot than ever for matrimonial alliances with noble Englishmen, but our smart society itself is growing more exclusive every day.

If you will take pains to follow the wills of such rich men as have died within the last two years or who are known to have made their wills, you will be sure to comment on the fact that the bulk of the fortune now goes to the eldest son, along with the great city or Newport house and the finest jewels, pictures, etc. and the wife and other children make no demur. If a son is lacking then the eldest grandson comes in for the lion's share and thus quietly a group of great families—the Vanderbilts, Slosses, Lorrells, Gerrys, Belmonts, Mills and Marquands are being built up as securely as the great houses in Great Britain.

To draw the lines more sharply yet, it has been demonstrated this winter that no man or woman can claim to have a place in New York society unless he or she has made an appearance in some one of the six houses on upper Fifth avenue, the mistresses of which are the acknowledged leaders. No matter whom you are, if Mrs. William Sloan, Mrs. Ogden Mills, or one or two others have opened their doors to you, recognition of your place socially is prompt and rather cordial; without it you are nothing, though you may speak with the tongue of men and angels, are beautiful and wealthy and go everywhere else. Of course, there is one other chance for you, and that is to go to London, be presented at court, marry a title, however impoverished and elderly its wearer may be. All that opens a door to this exclusive New York set, which, as one woman candidly confessed, is bound to be limited and difficult of entrance so long as there are no titles by which to ticket men and women, and thus discriminate between the classes and masses—New York Journal.

ECONOMIC DISCUSSION.

The editor of the Independent insists that the public ownership of the means of production and distribution means the public ownership of all property. Now this expression clearly implies that there is another kind of property which should not be public property. It might do to criticize the language, but that would not controvert the idea which it was intended to express.

The socialist looks at social problems like this. First, justice requires that the government control the land and give every one equal access to it. Second, justice requires that the benefit of inventions whose patents have expired should be for all. To realize this the government must own and operate such natural monopolies as railroads, telegraphs, telephones, etc. This need not prevent private parties from putting up telephones or building railroads if their convenience demanded it, or if they could compete with the government. Let me say here that one of the most foolish things the populists do is to try to regulate transportation rates. The idea of one party to a transaction arbitrarily fixing the rate of exchange is absurd on the face of it. The railroad corporations will rule this state as long as the state undertakes to do this. They must rule or die. With all due respect for the last legislature of Kansas their railroad bill was simply an act making it compulsory on the part of the railroads to raise sufficient campaign funds to carry the elections.

Third, socialists believe the government should furnish all the money the people need at cost which would be a small fraction of one per cent instead of eight or ten per cent.

Other propositions such as government stores are not matters of justice but are suggested as a means of preventing a tremendous waste of labor. The meat of the whole socialistic idea is, to have the government see to it so far as possible that every one gets his commodities and accommodations at actual cost without adding interest or profit. But what is the difference between a socialist and a populist. The socialist with his theorizing if you please arrives at the conclusion that private owner-

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ship of land is wrong. The hard headed pop sees in the monopoly of land danger to the welfare of the nation, and begins to seek and suggest remedies. The theoretical socialist says, the benefits of the railroad system should be for all without being compelled to make millionsaires out of men which nature had designed for framps for the privilege. The practical populist says, the railroads are robbing the producer. Both agree that government ownership is the remedy. The socialist thinks that money is an expensive tool and that scarcity is unnecessary, that the supply is restricted in the interest of money lenders, and to the inquiry of others. The populists say money is too scarce; we demand the free coinage of silver and paper money issued by the government. Thus the two, though working from different standpoints and with different methods, arrive at practically the same conclusions, moreover they vote the same ticket. The socialists who voted against W. J. Bryan for president are too few to be worthy of mention.

If the editor wishes to know how Omaha could obtain supplies if the producer knew the product of his labor would become common property he will be obliged to go to one of those "dozen socialists" or communists rather, who advocate that style of socialism. I am confident not one of the writers of the Independent holds such ridiculous views. I can give a practical plan of introduction of socialism as described in this article if it isn't too simple to be necessary.

MILTON T. HARRIS, Crete, Neb.

The socialism outlined in the above is not the socialism of the standard authorities nor of the social labor party of the United States. Mr. Harris is also mistaken in his statement that the socialists vote the populist ticket. They had a separate ticket in this state and many others last year. They will have a ticket in every state in the next presidential campaign. If Mr. Harris can think of anything of value that is not comprehended in the phrase "all the means of production and distribution" will he please tell us what it is. That phrase, which is the principal plank in the social labor party's platform means the common ownership of all property, or it means nothing.

Editor Independent:

In your issue of February 9th appears a notice of a lecture on city ownership by William Martin before the political educational league. Interesting and truthful as are the statements made, beneficial and advantageous as he shows the results of public ownership to be, yet there appears to be one aspect of the case, one inevitable result, that so far as your notes of said lecture go, seem to have been overlooked. What I wish to allude to is, that while public ownership of all natural monopolies is a great and valuable civic reform, this value as an economic reform is of a very imperfect and temporary character. What is gained in lower and more reasonable rates for water, gas, street car, telephone and all other public conveniences is very soon, if not immediately, entirely lost by the increased value of land, and the higher rents resulting therefrom. This leaves the laboring and middle classes not one whit better off financially while the problem of poverty and the general elevation of the masses appears to be not touched by it. Thus the landlords are the sole beneficiaries of it, being enabled to pocket the whole of the unearned increment.

Henry George has unanswerable demonstrated this fact and it was very clearly expressed and pointed out in the Chicago Public of February 11th, a paper of the Chicago street railroad fight. There is published a private letter from Glasgow in which all the advantages, as well as this one evil result of municipal ownership and the many other public conveniences for which Glasgow stands so far ahead of any other city, are very clearly portrayed. And until our present system of land tenure is altered, and the only practical, just and righteous system adopted, the real benefits of these many reforms will be altogether lost, just as the money question can never be rightly settled until we reach an irredeemable legal tender, so the natural monopolies will never produce the results desired until the question of land monopoly is settled right. No deep rooted disease can ever be eradicated by a superficial doctrine of the symptoms. And is there not a natural affinity in the gold standard imperialism and landlordism, a connection between them that is inseparable. If there ever was a trinity in unity have we not it in these. Is not the godding the landlord and the imperialism the modern trinity, the three identities in one God and the only God that modern society worships. Truly these three are one.

While writing I can hardly help referring to Father Snyder's forcible and pathetic appeal in last number and that reminds me of the appeal of the World-Herald the other day that "the people be heard from." But the echo came, "how heard from unless the national leaders and the centers of population take the initiative by public meetings or petitions. If the W. H. and a few others will lead the way there are plenty to follow." STEPHEN A. BINFELD.

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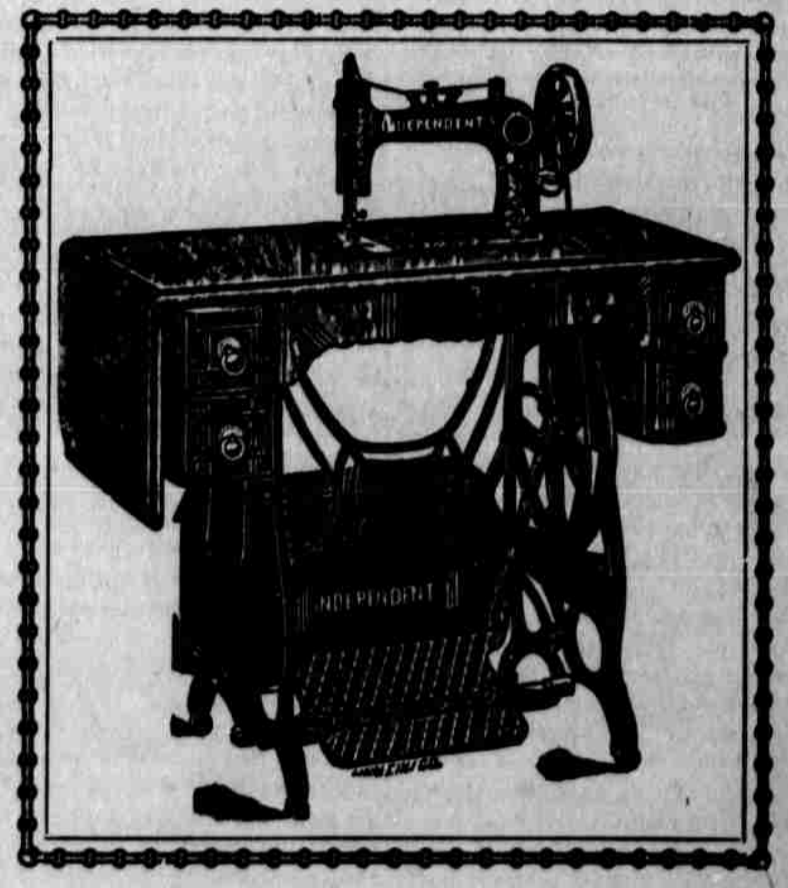
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