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THE VIDETTE.

IN LOCO PARENTIS.

VOL. II.

IOWA CITY, IOWA, SATURDAY, MARCH 26, 1881.

NO. 24.

THE VIDETTE.

ISSUED

EVERY SATURDAY AFTERNOON.
During Collegiate Year, S. U. I.

R. B. HOWARD,
A. T. HORTON, Editors and Proprietors.

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THE VIDETTE, Iowa City, Iowa.

ERODELPHIANS AND IRVINGS.

The Erodolphians and Irvings doubled teams last night, and closed the work of the term under the pressure of a joint programme. The exercises were opened with a vocal solo by Miss Schell. Norris Brown delivered the Salutatory oration. Mr. Brown shows earnestness in the work, as his oration was well written and well delivered. Miss McCrory's declamation was beautifully rendered. The representatives from the two societies struggled with the question: "Resolved, That the English should turn over the soil of Ireland to the Irish as the rightful proprietors." Miss Sencebaugh led the affirmative, arguing the English land system in Ireland was a wrong historically, a wrong in itself, and that Absenteeism was an evil. English law had placed the Irish without the pale of the law. To break a contract or kill an Irishman was no crime. The Irish feel that the soil has been wrongfully taken from them. Landlordism is the result of the English system of land tenure. Absenteeism draws from Ireland £4,000,000 yearly. Newman supported the negative of the proposition. He asked first: "Who are the rightful proprietors of the soil?" The English hold the soil of Ireland by the universally recognized right of conquest. The Indian lands in America were taken in the same way. There were but three ways by which the Irish could get possession—by voluntary surrender by the landlords, by purchase by the tenants, or by force. The only help for Ireland is by increasing her educational facilities and by emigration. Byington, for the affirmative, argued that a distinction must be recognized between the Irish and the American Indians. The Irish are not barbarians. A system of peasant proprietorship is better for Ireland than large tenures. The religion of the Irish not the cause of the trouble, as Belgium with the same church and creed is prosperous, as is also France with the same race, church, and creed. Miss Bixby closed the debate. She argued that liberty is possible only to those who can govern themselves better than others can govern them. At the time of the Norman conquest no Celt had inherited a foot of land from his ancestors. Ireland had a parliament for eighteen years. Absenteeism is not peculiar to Ireland. Peas-

ant proprietorship will not remedy the evil, as the law is too poor to support it. Manufactures and emigration the remedy. The judges, Miss Clara Coe, Jim Miller, and Fred Remley, decided the debate in the affirmative.

A vocal duet was then given by Misses McGaw. P. Lee Johnson then told of Mark Twain's funny time with the mummy, Christopher Colombo, and the guide. The Valedictory oration was given in a pleasing manner by Miss Selby. The jam at the door interrupted the delivery of the oration, and detracted the attention of the audience. A vocal solo by Miss Cole closed the exercises.

POPULAR IMPETUOSITY.

There are divers ways of ascertaining public sentiment. In governmental regulations, where freedom of thought and public discussion wield any influence on legislative transactions, the voice of the people is not only ascertained, but is the criterion according to which statesmen promulgate laws. In proportion as civilization advances, and government becomes a science, the people, *en masse*, take an active part in the direction of affairs for their own interests. History verifies the assertion. Among the ancients, those who attained to any degree of culture engaged in their own legislation, discussed expedients to be adopted under various circumstances, and were ever watchful of seditious leaders, who proposed measures derogatory to the popular welfare. The Greeks and Romans, in council assembled, transacted all their important negotiations in presence of the people and with their approbation.

It seems consonant with reason and justice, that men of understanding, who are capable of penetrating the intricacies of public negotiations, should not be compelled to submit, without a murmur, to laws prejudicial to their interests. Law and order are necessary for individual and national prosperity; but, when they are made too stringent and riveted on the people by the iron hand of despotism, they become source of innumerable evils, and the oppressed subjects cry out in indignation for freedom. It is natural for man to shrink from tyrannizing restrictions, and especially do they become unbearable to his proud nature when they oppose him in his most vital interest, that of obtaining a livelihood. But when the authority of a nation in the legislative body, when the rulers can, with impunity, extend their jurisdiction almost indefinitely, they often overstep the bounds of reason, and render their dominion insupportable. It is then that the sentiments of the people burst forth in violent indignation against their oppressors and cry for justice in behalf of suffering humanity. They become aroused to a keen appreciation of the evils with which they are afflicted. Each one sees the abject position

in which he is placed, and from which he can expect no delivery by his own individual exertions; but when the whole country is persuaded of the pressing necessity of obviating the disadvantages under which they labor, when they feel in common what each feels individually, and take resolutions accordingly, the possess a most potent influence, which, if they properly direct, will strike terror to into the most tyrannical despot.

This heroic and manly determination to obtain the legitimate claims of their forefathers' inheritance, is at present actuating the Irish people. Armed with justice and resolution they have united in a formidable band possessing common interests and determined to share common dangers. They have borne England's unlawful treatment without a murmur for many years, and now that their injuries continue unmitigated, they are making a vigorous effort to emancipate themselves from the execrable restrictions of a foreign power. This movement, technically called "Agitation," has brought forth many sympathies in behalf of the afflicted, and well illustrates the degree of excitement that can be engendered among the people. When tranquility and contentment reign in a community, when there is nothing to excite the masses' indignation or arouse their latent energies, they seem possessed of no activity, and incapable of any violent demonstration. But when cruel restraints enroach upon the free exercise of their liberty; when the evils of tyrannical oppression are the only legacies they have to transmit to their children; when an honorable demand for their legitimate rights is disregarded, and when they are made sensible of their position and united in one sentiment by the power of eloquence, they possess an efficiency and an impetuosity which cannot be resisted. Persuaded of their own force, they have often wrenched from a cruel prince the iron rod with which he ruled his subjects, and have established justice and equity among their fellowmen.

Actuated by a sense of duty and undaunted in the service of their country, patriotic leaders are the only barrier that can safely oppose the ambitious intrigues of proud and self-sufficient rulers. But unless the people are properly organized so that they can concentrate their energies, their efforts prove fatal. As long as they act individually, they will only accomplish merely individual achievements, and will mutually counteract the efforts of one another. Hence the secret of their power is founded in their unity of sentiment, in their mutual understandings and heroic determination to make any sacrifice, to hazard any understanding for their country's cause.—K. T., in *Niagara Index*.

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ATHEISM AMONG STUDENTS.

Theologians teach that man is primarily a religious being. If this is so, we should expect to find that, as education and culture are increased, the religious element in man will also be strengthened; for whatever has a tendency to build up the moral and intellectual, should also develop the primary or religious. Our American colleges are founded, as they should be, on the assumption that man's highest nature calls for something to worship.

The question is, "Can a student conscientiously be an atheist?" It is possible to conceive how this may be, in an institution where the instructors are either atheists or non-professors of religion. But we hold that, if a man is primarily religious, there must be something radically wrong in the example of professors of religion, in an institution where the principles of Christianity are made the basis of all instruction, if students imbibe or believe atheistic teachings. There are several causes that lead the mind to pay attention to infidel opinions. Inasmuch as there are points in which theologians differ, it cannot be wondered at that there are students whose minds turn to skepticism. It is a fact that the educated skeptic is a thinker.

A student once said that he would not read books opposed to the Bible because he was afraid to. Imagine a professed infidel saying he would not read the Bible for fear of becoming a Christian! It is absurd. The first is not willing to weigh the arguments on both sides and trust to his judgment to do it fairly. The other, being skeptical, and having no reason for believing that he is a religious being, except because his parents told him so, sees professing Christians doing the same things that he does, and, sometimes, things that he would not do, and doubts the efficacy of religion to improve him. The infidel is more independent in his thought. He assumes the power to think for himself. Moreover, when so many eminent scientists are teaching that science discredits the Bible, it is no wonder that the student falls into the error, and accepts the doctrines of what Col. Ingersoll is pleased to call the new school. If one is naturally skeptical he may have formed opinions conclusive to his own mind. If he is honest in his own opinions, he is at least deserving of as much credit as is due to any one for adhering to his convictions.

We believe that most atheism, as exhibited in our religious institutions, is the result of a desire to acquire a sort of notoriety. If, in order to be recognized as an atheist, one must advertise the matter, at all times and in all places, we strongly suspect that he is troubled with a goading conscience, which gives the lie to his much-vaunted professions. He "prefers being

in the wrong alone, to being in the right with the multitude." Like Robin Hood, in his haste to acquire a reputation, he takes the quickest way without regard to means or consequences. Unworthy as is his object he fails even in that. The infidel despises him for a weak-minded ninny, with no opinions of his own, and his own mind is continually in a state of ferment on the subject of religion. There is more hope of a fool than of him.

Often the skeptical student is accused of self-sufficiency. This is rather unjust; for, in other matters, none of us are perfect, and egotism is not more characteristic of the skeptic than it is of many of our eminent D.D.'s. It is a fact that, in our religious institutions, some become infidels because that class is treated with scorn. Their spirit of independence will not allow them to submit to the dictum of others for the sake of purely local interest. Often the skeptic is regarded as a viper, to be trodden under foot, the main difference being that he has not the power of stinging in return. If instructors, in such cases, would regard them more as human, treat them as equal with their fellows, give them credit for honest opinions, and not make them the subject of open comment, there would be less infidelity among students. One does not like to be looked upon as a reprobate, nor as the legitimate prey of every religious enthusiast. And yet many are made to feel that they are regarded as such. The skeptic is a man. As such, he is, by the great law of humanity, the equal of every other. He is worthy of respect in so far as he is honest, and no father. Treat him like other students and his belief in atheism will be weakened. If honest, he then can but acknowledge the superior excellence of Christian forbearance and fellowship.—C. E. K., in *News Letter*.

The grass is becoming visible in a few places on the campus.

The following students will not be in school next term: W. N. Bake, G. H. Bremmer, Chas. Magowen, C. W. Russell, W. T. Shepard, O. D. Wheeler, E. J. Wells.

At a meeting of the Junior class, yesterday at noon, the following officers were elected for next term: President, Fred. O. Newcomb; Vice President, Grace Hebbard; Recording Secretary, Carrie W. Hutchinson; Corresponding Secretary and Treasurer, W. H. Cobb.

At a recent meeting of the Erodolphian Society the following officers were elected for next term: President, Lucy Bixby; Vice President, Mina Selby; Recording Secretary, Florence Hess; Corresponding Secretary, Hortense McCrory; Treasurer, Hattie Hickox.

LOVE AND LOVE.

"You ask me if I love you: can I tell?
What are the tokens of love I pray;
The glowing eye, the heat, the bosom's
swell?
The sleepless night, the long, impatient
day?
The look, the gaze, the passion-thrilling
glance?
The stammered words, the hours of vac-
ant thought?
The slightest look which serves but to
entrance?
Are these the signs of love, and are we
taught
Love's lessons thus, in deep impassioned
show?
And if we are, I have a love for you.—
But, if it be the calm and steady glow
Which lasts for years in strength un-
shaken, true
In all its life enkindled from above,
I then will say to you: 'I have no love.'"

EQUINOCTIAL.

BY MRS. A. D. T. WHITNEY.

The sun of life has crossed the line;
The summer-shine of lengthened light
Faded and failed—till, where I stand,
'Tis equal day and equal night.
One after one, as dwindling hours,
Youth's glowing hopes have dropped
away,
And soon may barely leave the gleam
That coldly scores a winter's day.
I am not young—I am not old;
The flush of morn, the sunset calm,
Paling, and deepening, each to each,
Meet midway with a solemn charm.
One side I see the summer fields,
Not yet disrobed of all their green;
While westerly, along the hills,
Flame the first tints of frosty sheen.
Ah! middle-point, where cloud and storm
Make battle-ground of this my life!
Where, even-matched, the night and day
Wage round me their September strife.
I bow me to the threatening gale:
I know, when that is over-past,
Among the peaceful harvest days
An Indian Summer comes at last!

TOLERANCE--ITS PHILOSOPHI-
CAL BASIS.

BY PROF. C. A. EGGERT.

The modern virtue of tolerance was called forth and developed by the advance of philosophical thought, which, in its turn, was the result of important scientific and other discoveries. The principal champions and most successful advocates of tolerance have always been what the world calls "free-thinkers," such as Hume, Voltaire, and Lessing. Conservative believers have at all times looked at first upon tolerance as a weakness more or less execrable. Many never learned to believe in tolerance as a virtue, but excepted it merely as a policy. "The tolerance," says Goethe, "must lead to the recognition of that which is meritorious in another's belief, to appreciation." The foundation of all tolerance must always be the recognition of the fact that each one believes what has been taught him by those he loves and respects most. We know that the most ridiculous nonsense has, at one time or another, been believed by men the most eminent. Entire nations of a high grade of civiliza-

tion, have for centuries entertained beliefs than which, as we now know, nothing could have been more absurd. At this day the majority of Christians, among them men of admirable scholarship, ingenuity, and sagacity, believe what a large minority regard as absolute folly. Each side can justly say, "Why should I refuse to believe what so many eminent men have believed before me; what so many even more distinguished men believe at this very day? Can my individual reason claim the right to reject what the intelligence of so many of the wisest and best has examined, tested, and finally accepted as certain?" Buddhist and Mahometan, Jew and Gentile, Catholic and Protestant, Orthodox and Dissenter, use the same argument, and why should they not? What other test can there be in matters of belief, in matters that come to us from the past, traditions of one kind or another? The Orthodox believes that Christ expelled evil spirits from the body of men, that he changed water into wine, and visibly ascended into heaven. The Buddhist thinks he can match these miracles by even greater ones in his own religion, and the Mahometan looks with pity on both, firmly believing that no other religion can compare with his in miraculous proofs of its divine origin. And if the liberal thinker ask them on what they ground their faith apparently so firm, the only answer is, "We believe it because our ancestors, among them the noblest and wisest of mankind, have believed it; because we were taught so by those dearest to us and most respected by us, our teachers and our parents?" From this it follows that the circumstances of birth, parentage, nationality, and early association, determine the matter of belief, and that the most devout Protestant might have been just as devout as a Catholic, with implicit faith in the spiritual infallibility of the Holy Father, the transferable value of the good works of the saints, the necessity of auricular confessions and special services for the souls of the dead. And the same Protestant, if his parents had been students of science and of the philosophy born of science, would just as certainly have rejected miracles, the Divinity of Christ and justification by faith, as he, being a Protestant, rejects any and all the special dogmas of the Catholic church. The same, of course, would be true in all other cases, with the Buddhist as well as the Christian; the Jew and the Gentile; the Liberal and the Orthodox.

Hence, the natural inference that, inasmuch as God created this universe and the variety of men therein, and as He made men to reverence and love those who are nearest and dearest to them, it is of no particular consequence what a man believes in matters of theology, provided only he thoroughly believes in the laws of his human nature, and seriously endeavors to develop in himself those traits that distinguish him from the rest of created beings known to him. If he persist in doing so, he can hard-

ly fail finally to behold in Jesus the most perfect type of manhood, to strive after him, and, in fact, to be a true follower of him. The pure, noble, elevated humanity of Jesus is demonstrable; the miraculous element about him is a matter of belief only, and hence of no consequence whatever as far as the great mass of humanity is concerned. Dogmas must be believed, for they have no reason in themselves; facts like the grand and beautiful life of Jesus need only to be studied and known in order to compel assent from all.

BE TRUE.

That mighty man, whose works, coming to us like a benison from God, need only his authority to make them divine; whose gigantic form towers above all mankind in times past or present, has given us this concise yet complete rule which could well be adopted as the controlling principle in the purest code of words ever written: This above all—

To thine ownself be true:
And it must follow as the night the day,
Thou canst not then be false to any man.

To us, after these many years, comes, teeming with the vigor of an undying truth, this sublime precept of "the immortal bard."

Who among us to-day, this 26th day of March, 1881, feels that the impress of his higher nature are all blending in "sweet concord" with that grand harmony of heaven of which this simple truth is the controlling key-note? What one knows that no notes of his sound "out o' tune" in that melody which should ever be free from the coarse discords of our passionate life? Are you true to yourself? Whether conscience was glowing an inextinguishable fire when the first faint breath of air came into our baby lungs; whether it was brought into existence and developed as the tree by the fostering influences of early surroundings—whatever the arguments of metaphysicians and theologians may prove, one thing we know: With the same certainty, with the same relentless accuracy that we accord to the actions of the Angel of Death is the knowledge of right and wrong, given us by that tireless monitor. But to be true to ourselves, call for inflexible adherence to duty, entails upon us vast labors—it brings to us unalloyed happiness. To be true to ourselves is to be true to conscience. Upon one side all the erring elements of our natures—our sinfulness; upon the other, conscience, and we have the relative positions. Knowing this, knowing that, to us is given a guide that shall ever lead us upward to purer thoughts, better actions, nobler deeds; that to those who are willfully and persistently blind to his guidance, is given the portion of that Israelite whom tradition, not inspired, tells us, was cursed by the Christ to never cease his wanderings among his fellowmen, to grope alone amid the blackness of a starless night forever. Knowing all this, it is one of the most marvellous mysteries of our always wonder-

full life to one uninitiated into the ancient, but, we fear, still prevalent doctrine of original sin, that occasionally we find a person, that perhaps some of us—yes, let us be truthful—that all of us are sometimes found sadly at variance with conscience.

Along the eastern border of our noble State, flows a mighty stream, bearing huge burdens upon its unyielding current. Down by its edge a little boy, with the happy light of childhood shining on his eyes, is trying to dam up the foaming flood with tiny handfuls of glistening sand.

Futile as are his efforts, they will be more successful than will our efforts be when we opposed the puny barricade of will against the resistless tide of conscience.

As the crimson messengers of health keep regularly and continuously upon their journey till driven back by disease to lie in the sad stillness of death in that citadel of life, the heart, so conscience diffuses its influence to the remotest fibers of our moral nature, till the body's death proclaims its work on earth completed.

Though a man may not always—though he may seldom—yes, though he may never obey conscience, we cannot but believe, but that over the barren waste of his life of sin may not be heard by him to the last, the solemn admonition, "To thine ownself be true."

Above all the demands of friendship and kinship; above the requirements of the doctrines and creeds of the founders of all the religions of the wide earth; above the strength of our inborn love for life; above the laudable strivings of ambition for position, for honor, for renown,—above all are the obligations of conscience. W. S. H.

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The university of Virginia has
 fifteen secret societies.
 Dartmouth is soon to become a
 educational institution.
 Five-eighths of last year's gradu-
 ates at Harvard, studied law.

The university of Michigan has
 lost the State since its foundation,
 \$70,000.

A literary student is anxious to
 know if George Eliot left a wife
 and children.

Teacher in Greek: "Who was the
 mother of Achilles?" Stu-
 dent: "Zeus."

Hereafter, there will be no sa-
 lutory or valedictory at Amherst
 commencement.

A deprived Junior translates *en
 l'amerit d'accord*, "she tumbles
 to the racket," and then is laid on
 the shelf for repairs.

Harvard Library contains 200,-
 000 volumes; Yale, 100,000; Dart-
 mouth, 50,000; Cornell and Brown
 Universities each 40,000.

"What happy hours, sweet, I spend,"
 He sighs, "alone with thee."
 "It's all," she says, "you ever spend"
 "Good-evening!" says he.

President in Moral Philosophy:
 "Give an example of an idler
 harmful to society?" Miss M—:
 "Why, these fast young men that
 smoke and go out."

The Joseph Hume Scholarship
 for Political Economy, at Univer-
 sity College, London, has just been
 awarded to Miss Bigg, of St. An-
 drews. This is the first time that
 a lady has won it.

The Sophs. at Cornell turned
 the hose of the fire department on
 the Freshmen, feasting in a promi-
 nent hall.—*College Rambler.*

This seems to be a year of afflic-
 tion to the Freshmen of our land.

Scene on Washington square:
 Conceited Sophomore sporting a
 cane and mustache. First small
 boy on opposite corner: "What
 is it, Bob?" Second small boy:
 "Give it up; gimme a stick, I'll
 kill it."

Ball this evening, dear?" in-
 quired Desdemona of Othello, when
 she saw him loading up his old
 navy revolver. "No, not this
 evening, some other evening," he
 replied, as he reached for the pil-
 low and wedged it softly down her
 esophagus.

Principal to Prep. joining the in-
 stitution: "What will be your
 studies this term?" The Prep.
 studied arithmetic and gram-
 mar, which were duly scheduled.
 "What will be your third study?"
 After a pause for meditation,
 "Well, I guess I'll take theology
 to astonish the old man."

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THE LAW CLASS.

"A cheil's amang ye, takin' notes,
And faith he'll prent it."
—BURNS.

Shunk has returned.

The Latin scholar translates *ex-officio* "from the beginning."

McConaughy went home, Friday. Thinks of settling in Dakota.

Sheets has left the class, and started for Cedar Rapids, Wednesday.

Chancellor Hammond arrived, Tuesday, from a visit to New York.

The club courts are making arrangements for a joint court of appeals.

Chancellor Hammond is again with the class, lecturing on bailments.

Judge Love closed his series of lectures to the class, Friday, and will not be present again this year.

The class has received an addition to their number in the persons of Mr. Smith, of Connecticut, and Griffith, of Washington county.

A number of students have been absent passing examinations for admittance to the bar. Gesford and Matthews have just returned from a successful expedition to Washington.

The decorative art is not without its votaries among the Laws, and the artist whose skill is evidenced by the attractive illustrations of literary programmes deserves, and no doubt will attain to, more than local celebrity.

The series of Wednesday afternoon lectures on the history of the law was continued this week. The discussion was on the law immediately following the Norman conquest, and was able, as have been all of the series.

LOCAL ITEMS.

Who will constitute the lucky eight!

Did you hand in your essay yesterday, eh! Sophomore?

Miss Blanch Sanders has closed her school and returned home.

The Zetagathian and Hesperian societies have a joint session to-night.

The new scheme for furnishing music for our literary societies is a success.

THE VIDETTE will not be published next week on account of vacation.

Vienna Rolls at the Steam Bakery Tuesdays, Thursdays, and Saturdays.

The students of Hiatts' Academy held a sociable last Wednesday evening.

J. S. Enlow, '81, has closed his school for one week, and is in the city visiting friends.

H. K. Love will spend vacation in Chicago; Ed. and Chas. Morgan, at Independence.

It is not safe for a Junior to sit with the Freshman girls in chapel, — the other boys get jealous.

The students of the Commercial College will have a "walk-around" at their hall to-night.

Many of the students enjoyed a pleasant evening at the Presbyterian sociable Wednesday evening.

Prof. Fellows says he is going to stay at home till he is sure there will be no more snow. He doesn't like to get snowed in.

Miss Clara Coe, '81, finished her school last week, and made a short visit in the city before returning to her home in Clarence.

John A. Valentine, for a short time a member of the Law class of '80, was in the city the first of the week, visiting—friends.

The Freshmen class laid Trigonometry on the shelf last week, and are enjoying lectures on surveying, by Miss Schofield.

The following was written on the blackboard in one of the recitation rooms: "All animals shed in the spring except Profs. Query: why? Because the barbers won't trust them." "Fresh, meet at noon! at the meat market."

Prince Bismarck has made a speech in the Reichstag, in which he defines the position of the Chancellor in the Imperial system, and in doing so explains the system itself in a way that has astonished even the natives. He was attacked by Herr Richter for his arbitrary way of dealing with his colleagues and subordinates, and for the unnecessary amount of labor he took upon his own shoulders, to the injury of his health and of the country, and thereupon he replied that he was sixty years old and not likely to change, and that they must either take him as he was or go without him, and that his health was no concern of Herr Richter's; that the only responsible functionary of the Empire was the Chancellor, but as it did not appear that he was responsible to anybody in particular, the responsibility appears to be moral only. It is his duty, on the command of the Emperor, to submit to the Reichstag the decisions of the Federal Council, and for the performance of this duty he is responsible; but he need not do it if he does not think best. He may tell the Emperor that he does not think the bill a good one and refuse to sign it, and then the only way out of the difficulty for the Emperor is to get another Chancellor. But then the Emperor need not get another Chancellor unless he pleases, and in this way the Emperor has a power of vetoing all legislation, for legislation must originate in the Council, and if the Emperor and his Chancellor will not transmit it to the Reichstag there is an end of it. Thus, it appears, the Chancellor really controls all legislation. No enactment can take place without his permission. He is not responsible to the majority of either House. No one but the Emperor can dismiss him. So that, in point of fact, he and the Emperor govern the Empire, and the Reichstag has just whatever share in the work they like to allow it.—*Nation*, March 17.

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