

THE CUBAN CONTEST.

News Brought by Prominent Patriots from the Struggling Republic.

ARRIVAL OF VICE PRESIDENT AGUILERA.

What He Says About General Sikes and the Policy of Our Government.

PEDRO RODRIGUES.

The Captain of the Soldiers of the Edgar Stuart Expedition Tells His Story—Rumors about the Herald Representative—Conversations with General Sikes—Condition of the Camp and Army Near Holguin.

The Spaniards Closely Confined to the Cities, and Free Role in Full Sway in the Rebellious Region.

Shortly before the sun had set last evening the glad news was flashed up the bay from the Sandy Hook telegraph station to several Cuban patriots that the French mail steamer St. Laurent, from Havre, was in the offing bearing the Vice President of the Cuban Republic, F. V. Aguilera, and would be at her wharf within three or four hours. Shortly after the news had been received a number of prominent Cubans, including José María Mayorga, general agent of the Republic of Cuba in the United States; Colonel Pio Rosario, and many others of less note, were on their way to pier 50 North River to await the arrival of the vessel. After remaining patiently for several hours the noble craft, with the French tricolor flying at her peak, came alongside the wharf and commenced mooring, and swarthy, swarthy, with black sparkling eyes, scanned the vessel's deck in search of their Vice President. At last he was discovered in converse with the Captain, and a friendly shout of welcome was uttered by the Cubans. Mr. Mayorga, burning with impatience to get on board, managed to scramble on the still moving vessel by the aid of the well known Roundsmen. A few seconds later the two friends were clasping hands and talking with deep interest on Cuban matters.

THE VICE PRESIDENT OF CUBA is a man of singularly imposing appearance, of over six feet in height. His face shows great decision of character, but in spite of this he has a kindly and congenial aspect. He wears a patriarchal white beard, which flows down on his chest. A Herald reporter subsequently had a short conversation with Mr. Aguilera on Cuban subjects previous to the disembarkation of the passengers, while Mr. Aguilera was walking up and down the crowded decks where Parliament dandies, mechanics from Alsace, peasant girls from Normandy and others were all hurrying to and fro, awaiting with impatience the time when they should have passed the Custom House inspection of their luggage and enter the great city.

THE FOLLOWING IS THE CONVERSATION IN QUESTION:— INTERVIEW WITH MR. AGUILERA. REPORTER—What do you think of Cuban prospects in England, Mr. Aguilera? MR. AGUILERA—The English people sympathize deeply with us and desire that we should be rid of Spanish tyranny. The question of slavery is being very extensively canvassed all over the country by the Abolition Society; but here, unfortunately, the matter rests, and the same sort of answer is constantly received, "It is an American question; we cannot interfere in Cuban matters before the United States, but we will willingly do our part when the time comes."

REPORTER—You have a good deal of time in France, I believe, Mr. Aguilera? MR. AGUILERA—Yes, that is so; public opinion is being divided in France, and I have a great deal of time in Cuba. Some say we must not harass our sister Republic, Spain, by making remonstrances on the question of slavery; others, however, think that Spain from time immemorial down to the present day, say that a remonstrance on the slavery question ought to be sent to Madrid. My friend, M. Gambetta, divides the subject with our country, and would do anything in his power to defend Cuba Libre, but in France they say, as in England, "It is an American question; we cannot interfere in Cuban matters before the United States, but we will willingly do our part when the time comes."

REPORTER—Before you leave I want to make a statement to you, which I think is important. You know, of course, that the American Minister at Madrid, Mr. Adams, has been giving considerable advice and aid to the Ministers of the new Republic of Spain, and they think that he is so friendly that the passing character of the Cuban affairs can be a direct result of his aid. In a word, they want time, and they believe that they can hoodwink the United States with his aid. Can you assure me that Spaniards are, generally speaking, delighted with the success of the cause for such they are? MR. AGUILERA—I have no any news of your bold correspondent, Mr. O'Kelly. I sincerely hope he will be successful in his mission.

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Sketch of Aguilera. Francisco Vicente Aguilera, who is now in the fifty-first year of his age, was born in Bayamo in the year 1822. His father was a Colonel Aguilera, of the Spanish Army, who had considerably distinguished himself as a courageous officer in fighting against the Great Napoleon in the Peninsula. Young Aguilera, leaving home, proceeded to the University at Havana, where he rapidly distinguished himself as a student of great talent. At the request of his father he returned to his home near Bayamo and co-operated with him in the management of the large family estates, which contain about two hundred and fifty square miles, and are divided into sugar and coffee plantations. Stock-raising was also extensively carried on. The fortune of Mr. Aguilera after the death of his father was estimated at a couple of million dollars. One of the sugar plantations on the estates, named Cabanigua, is one of the most celebrated spots on the island, and its name has been given to one of the crack cavalry corps of the patriot forces.

STARTING THE REVOLUTION. To Mr. Aguilera belongs the honor of being one of the three men who started the revolution in Cuba in 1867. The other two were Francis Maceo, who is now alive, fighting with the patriots, and the other is Pedro Figueredo, who was captured by the Spaniards and killed at Santiago de Cuba.

THE FIRST ARRESTION OF SLAVES. The first mass arrestion of slaves was mentioned in the rolls of the Cuban contest, in as far that he was the first large and wealthy slaveholder who gave liberty to his slaves. He called them together after he had decided to take up arms against Spanish tyranny and told them that all the slaves of the island were free, and that he declared their intention following their master to the field and combating the Spanish yoke. Many of these slaves have been freed, and are still under arms. The eminent Cuban patriot, Miguel de Aldama, who inherited a fortune of \$200,000 from his father, has recently in like manner given liberty to his slaves, but they unfortunately were captured by the Spaniards when Mr. de Aldama fled for his life from Matanzas, and were sold to the Spanish government, which is making them work on the sugar plantations.

One-half of the proceeds of these plantations are

solely by the overseers and others, and the other half is paid into the Spanish Treasury.

AGUILERA AS A SOLDIER. Aguilera, who commanded in the Oriental Expedition, was one of the bravest of the Republic. He fought in many expeditions against the Spanish troops with the guerrilla forces of the patriots. He was originally intended to be the commander of the expedition to the island of Cuba, but he was unable to go, and he was appointed to the command of the expedition to the island of Jamaica, where he now is, with the exception of the oldest son, Antonio, now in this city, who is the only one left of the family in company with his gallant father, to fight once more for the liberty of Cuba, the abolition of slavery and the redemption of Cuba from Spanish rule. After remaining as General Agent in this city for nine months he relinquished his office and placed the management of his wife and child with the distinguished patriot, Mr. José María Mayorga, in his place, which was now done by the general satisfaction of the Cubans in this country. The object of Mr. Aguilera resigning his office was to direct the expedition to the island of Cuba, Paris, and it is from this mission that he has now returned, bringing with him a large amount of money for the purchase of cartridges on the island of Cuba, and establishing a large republic. The amount is variously estimated at from fifty to one hundred thousand dollars.

Pedro Rodrigues, the Captain of the Soldiers of the Edgar Stuart Expedition, Tells His Story.

On board the English steamer Claribel, which arrived from Jamaica on Tuesday morning, was Captain Pedro Rodrigues, who came from Cuba in company with Señor Antonio Zambrana, an interview with whom was published in the Herald of yesterday. Captain Rodrigues is the brave patriot who commanded the Cuban forces and munitions of war on the two last expeditions of the Edgar Stuart, and who so successfully effected a meeting with the insurgents on both those perilous occasions. It will be remembered, too, that he conducted the Cuban expedition to the island of Cuba, of the Edgar Stuart, and in none of his daring undertakings in the cause of liberty has he ever failed. In the return of this last little party from Cuba Libre to the United States Rodrigues had the full conduct and charge of the miniature vessel which conveyed them through the blockade of Spanish gunboats to Jamaica. The persons of whom he had the care were Xosé Alarcon, Juan Hortis, Andro Blanche and N. Santestian, sailors of the Edgar Stuart, and Antonio Zambrana, Mariano Acosta, Francisco Bnarez, Caystana Acosta, Luis Bojette, Frederico Carrasco and Jose de C. Labazar, passengers.

Captain Rodrigues went from the steamer on his arrival here to the house of his friend, a Cuban, Mr. Stone, where he remained for some time, and was met with warm affection by his wife, a beautiful, dark-eyed lady, who has remained in this city during her husband's dangerous adventures.

Captain Rodrigues is a young man with a comely form and a handsome face, which wears a manly expression. He is a native of Cuba, and was born in the rebellious one of the wealthiest planters in Cuba and gave the whole of his fortune to the cause of independence. His clear brown eyes and his dark, wavy hair, which is combed in the course of a long conversation he related his adventures nearly as follows:—

On the 17th of September, 1872, I set sail from New York for Aspinwall, in company with Mr. M. Arredondo, to take charge of the expedition to Aspinwall, and to return to Cuba with the Edgar Stuart. On the 1st of January we were in sight of Cuba. It took us about three days to reach the island, and we delivered it into the hands of the Cuban General, José de Jesus Perez, who was waiting to receive us.

Captain Rodrigues here exhibited the receipt given by General Perez, which enumerates the articles comprised in the cargo, a list of which has been published in the Herald. "I was given by General Perez an escort of twenty men, and set out to find the President, General Cespedes, who was at the time in the city of Havana, and reached the encampment at Huguin, where the Commander-in-Chief was stationed with the army of Holguin and General Cardeza Garcia.

It was very fine. Their dress was good and their arms equal to those of any nation in the world. They were all well, and I was glad to see them. I was attacked on the city of Huguin and captured and sacked it, taking an immense quantity of clothing, provisions and valuables. This accounted for the great success of our expedition. I was General Cespedes, before I took my departure, presented me with the gold watch (exhibiting the receipt) which he had given me, and which was very fine. Their dress was good and their arms equal to those of any nation in the world. They were all well, and I was glad to see them. I was attacked on the city of Huguin and captured and sacked it, taking an immense quantity of clothing, provisions and valuables. This accounted for the great success of our expedition. I was General Cespedes, before I took my departure, presented me with the gold watch (exhibiting the receipt) which he had given me, and which was very fine.

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dition from Mr. Antonio Zambrana, member of the Cuban Congress, and who left Cuba Libre on the 1st inst., will be read with interest at the present moment.

TO JAMES GORDON BENNETT, Esq., Editor of the Herald:— I have great pleasure in informing you that I saw, five months ago, at government headquarters in Cuba Libre, your correspondent, Mr. Boyd Henderson. The information furnished by Don Henderson is altogether false when he states that Mr. Henderson did not see President Cespedes, as is likewise stated by your correspondent, Mr. Henderson, in the information furnished by Don Henderson to the Herald. All that Mr. Henderson wrote was a true picture of actual facts. In the conference he had with President Carlos M. Cespedes, he afforded me great pleasure to have an opportunity to make this public declaration.

With feelings of the highest esteem, I have the honor to remain, A. ZAMBRANA. New York, March 26, 1873.

NEW JERSEY LEGISLATURE.

The Removal of the State Capital—Patterson's Railroad Bill in Peril—The Hudson County Boulevard Bill Passed—The General Railroad Bill in the House.

In the Senate of the New Jersey Legislature yesterday Mr. McPherson arose again to complain of the manner in which he had been treated by the press in connection with the removal of the State capital, and he is desirous to return to his constituents purged of his Tom Scott prepossessions.

Mr. Sewell offered a resolution, which was adopted, that a committee of three be appointed to investigate the charges made by a Trenton evening paper to the effect that an engrossed copy of the General Railroad bill had been taken to Tom Scott for his inspection before it was acted on in the Senate, with power to send for persons and papers. Such committee consists of Messrs. Williams, Irick and Hendrickson.

The supplement to the charter of the city of Trenton was lost by a vote of 10 against 7. This bill had engaged the attention of the citizens of Trenton for some time, as it provided for most important changes in the government of the city.

The five-county act seemed to be the bugbear of the bill, and the fact that no clause was embodied in the charter for its repeal was the reason of its defeat. Several Senators expressed themselves as being opposed to this five-county act.

The bill for the removal of the State capital was, on motion of Mr. Stone, laid over. Quite a lively discussion took place when the bill appropriating \$40,000 for the improvement of the present Capitol was called up.

Mr. Hewitt warmly advocated its passage as well as Mr. Havena. Mr. Stone in a very decided manner opposed some of its provisions. After some amendments being offered and accepted it was agreed to order it on its third reading.

There is nothing as yet about Patterson's bill (No. 9). It is expected that the committee will take it up this session. The committee of the Senate to whom it was referred has not had it under consideration yet. Messrs. Hopkins, Jarrard and Edsall are the committee.

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PRUSSIA AND HER CATHOLICS.

An Exciting Debate in the Herrenhaus.

BISMARCK'S SPEECH.

The Prince Tells the Conservative Peers the Reason of Their Recent Defeats and Loss of the Government's Confidence.

JUNKER STUBBORNNESS.

"Confidence is a Tender Flower; Once Destroyed, Comes Nevermore."

THE GERMAN VICTORY.

The Constitutional Amendments Placing the Church Under State Control.

Berlin, March 11, 1873.

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The House of Peers was yesterday occupied with the first reading of the amendments to paragraphs 15 and 18 of the Prussian constitution, which in their new shape are to form the legal basis for secular supremacy in ecclesiastical matters. The Lower House passed the proposed amendments, it will be remembered, by a large majority. It was feared, however, in view of the intense and vast opposition that has been expressed on the part both of the Catholic and Protestant clerical bodies, in and out of Parliament, that the measure would be defeated in the House of Peers. It was known that the government was, nevertheless, determined that the bill should be passed. Members of the government and Prince Bismarck himself have expressed themselves more than once to this effect. In the general debate which took place yesterday three speakers were for and three against the bill. The most important speech was the one by Prince Bismarck, who boldly charged the peers with incoherence and stubbornness.

It is well known that he alone called their disorganization and incoherence into view, when he could not break down their resistance to the reform of district administration, he had recourse to the creation of the new liberal party. In adopting this drastic measure some months ago the Bismarck Ministry undoubtedly foresaw that without it would stand before another deadlock in the present movement for the reform of the relations between Church and State.

The Prince's speech yesterday must be considered in the light of an expression of the intentions of the Prussian government. Though not the Premier he is still the strongest man in the Cabinet, and words from his ear are far different in import than would the same coming from the mouth of Von Reon.

PRINCE BISMARCK'S SPEECH lasted over an hour in its delivery. He began by treating of the conservative regret that "liberalism" has of late been gaining ground in the House of Peers. The reason why liberalism has grown, he said, lies essentially in the fact of the disorganization of the counter-party, the conservatives; more especially in the fact that the government has been deceived in the supposition that the conservative party placed entire confidence in it. The undoing took place in the discussions on the law relating to school superintendence, when the conservative party gave to the Ministry a vote of distrust on a highly important political question, and "confidence is a tender plant, which, once destroyed, comes never more."

The conservative party, therefore, guided by well-meaning leaders, who are even less bigoted than the liberal party, is compatible with essential success, for its disunion. In discussions which I did not attend, it has come to pass that this House has annulled its own resolutions, and thereby pressed the government to a *cul de sac*. Those peers on whom the Crown—or I will express myself in a parliamentary manner—the Ministry of His Majesty the King believed they could trust for support in the carrying out of its thoughts have not only given this support, but have refused it in such a manner that the government can no longer rely upon them for it. How can you lay this condition of things to the charge of the government and its measures? We do not live under a constitution by which His Majesty carries on a policy at will, without regard to the constitutional formation of the Landtag.

Now, gentlemen, I crowd me—who believed myself able to conduct the administration at the head of a conservative party of some importance and weight—out of my former position in the Ministry. You have destroyed the presuppositions under which I thought to remain at the head of the Ministry. Such a situation is not only incompatible for your own work—the work of your own over-zeal; your own pretensions to make your own opinions prevail in the State; but it is also incompatible with the duty of a Minister of His Majesty the Emperor. Such a situation is a constant and dangerous source of danger to the State. It would have neglected the duty if it had quietly looked on while the Church grew more powerful than it has been in the past. The examination into which had hitherto been considered unnecessary. The government has now a situation which is a constant and dangerous source of danger to the State. It would have neglected the duty if it had quietly looked on while the Church grew more powerful than it has been in the past.

The question in which we are at present involved is placed, according to my judgment, in a false light. It is essentially political, religious questions do with the conflict of an evangelical dynasty against the Catholic Church, as our Catholic fellow citizens are taught to believe; it has nothing to do with the conflict between faith and infidelity; it has solely to do with the ancient contest for dominion over the human race, with the contest for power between monarchy and priest-ridden, the contest which is much older than the appearance of the Hecateion in the world; the contest which has been the history of the Middle Ages, up to the dissolution of the German Empire, is filled, under the name of the conflicts of the Papacy, with a similar contest, which has found its tragic conclusion when the last representative of the imperial race of the Hohenstaufens died on the scaffold beneath the axe of a French conqueror. The contest which we are now engaged in is, however, as old as humanity; for so long have there been persons who are cunning and artful, persons who have asserted that the will of God was better known to them than to their fellow citizens; and it is well known that the principle is the foundation of the Papal claim to dominion.

THE CONFLICT OF THE PRIESTHOOD WITH THE MONARCHY.

The conflict in this case between the Pope with the German Emperor, as we have already seen it in the Middle Ages, must be judged in every other connection. It has been the history of the world, which has its continuations; it has its continuations. There have been peaceful Popes; there have been Popes who fought and conquered; there have been Popes who were the enemies of France, although Ludwig XVI. came into the condition to carry on war. Thus even among our French neighbors there have been four monarchs who had more liking for peace than for war. And in the battle of the Papacy it has not always been the Catholic Powers were the exclusive allies of the Pope, nor have prices always stood at the side of the Pope. We have had cardinals as Ministers of great Powers, in a time when these same great Powers carried on a strongly

anti-Papal policy, even to violence. We have found bishops, with their forces united with the German army, combating against Papal interests. Therefore, this contest is not a contest to exactly the same conditions as every other contest, and when any representations are made about the oppression of the Church by the State they are intended only to oppress people by their conduct for themselves. The question refers to the defence of the State, to the placing of a boundary-marking now for the State, and in the following how far that of the monarch shall extend. This definition of boundary must be clearly marked so that the State, and not the Pope, shall be in the possession of this world the State has dominion and precedence.

PRUSSIA AND THE PAPACY.

We in Prussia are not always the special objects of the attacks in this contest. For a long time the Roman See did not consider us as its chief opponent. Frederick the Great lived in perfect peace with the Holy See, while the Emperor of Austria—at that time pre-eminently a Catholic State—was engaged in the most violent conflict with the Holy See. Thus, the question is pretty much independent of any confessional tendency, as I will now adduce some facts to show that it is essentially King Frederick William III., who, in his orthodox-evangelical, hence anti-Catholic belief, insisted and brought about at the Vienna Congress the establishment of the temporal power of the Papacy; nevertheless, when he died he was in conflict with the Catholic Church. In this connection it is particularly noteworthy that our attention was found a *modus vivendi*, a truce concluded at a time when the State needed assistance, and it is not to be forgotten that in part on the Catholic Church. Under these impressions a compromise was effected in this contest between the secular and the ecclesiastical power, and the compromise in its practical consequences turned out to be an error. This truce, however, allowed us to live in peace in connection with the Church, which, it is true, could only be upheld by constant concessions on the part of the State, which placed all its prerogatives unreservedly into the hands of the Church. The original intention of the Emperor, the royal Prussian rights as against the Catholic Church, but which afterwards became a department of the State, and in the following how far the rights of the Church as against the Prussian State. Of course I mean the Catholic Department, but I do not mean the Pope. However, has looked into this matter, more light may have been shed upon this question.

On this point many untruths have been asserted and the growth of the movement of the Lower House. Every one who was with us in France knows that our relations to Italy were not so amicable, and that our relations were clouded, but an ill feeling existed, and a conclusion of peace. This was owing to the attitude of the Pope, which the French was stronger than the desire to preserve the interests of the land; otherwise Italy ought to have been a free and independent nation. There are some doubts as to which influences would prevail, but I think it is not to be forgotten that Italian forces under Garibaldi's sword might have been hindered if more energy had been displayed. There was a disagreement between the Italian and German policy, but this has now been overcome.

WHEN WE WERE IN FRANCE, to a certain degree surprised that the demand was made to Catholic members of parliamentary bodies to declare if they were ready to join the confessional party, which I think is not to be forgotten. It should be embodied in the constitution of the Empire. The programme did not terrify me so much at the time as it does now, and I think that I knew who had issued for peace so that a degree of freedom was given to the Church, which, indeed, has the aim to do what he can for the Papal policy, and hereby filled his position, and the Centre, von Savigny, Prussia's earlier Ambassador to the old Bund, who chiefly directed the movement. As to the influence of the movement, it did not allow his influence to be left in a direction hostile to the government, but I was completely deceived. I did not think that the Catholic party would be convinced that this party and its effort did not permit the principle of live and let live. The Catholic party in the Empire, which is the organization of this party of the Church, fighting against the State; I saw the progress which the Catholic department in the Ministry of Public Instruction had made, and the counter-revolutionary protection of the Church—there, where such a party had never before existed. But this party have been of itself determined. The first thing that has been determined to the danger was the power which the new faction had acquired. In obedience to decrees issued from Berlin, the Catholic party was elected by the majority of the electors; and the election of new members was decreed—members whose names were not even known to the government, but in a number of districts. This strong organization, and such was the power it exerted over the popular mind, and in this manner only the people could be brought to the Bishop of Mayence, as expounded in his pamphlets. What did this programme mean? It meant that the Catholic party, written with spirit and intellect, pleasant to read and are in the hands of everybody. They proposed to introduce into Prussia a double dealing in the erection of a State with the State, and to give all Catholics in their political and private life to receive their guidance from the clerical party.

This would lead to a dualism of the worst kind. Dualism may exist where the surrounding conditions are such as in Austria-Hungary; but here it would be the establishment of two confessional States in dualistic antagonism, the one of which would be the Catholic, and the other of the prince of the Church, with his seat in Rome, a prince who by late constitutional changes has become the Church's growth more powerful than it has been in the past. The examination into which had hitherto been considered unnecessary. The government has now a situation which is a constant and dangerous source of danger to the State. It would have neglected the duty if it had quietly looked on while the Church grew more powerful than it has been in the past.

The question in which we are at present involved is placed, according to my judgment, in a false light. It is essentially political, religious questions do with the conflict of an evangelical dynasty against the Catholic Church, as our Catholic fellow citizens are taught to believe; it has nothing to do with the conflict between faith and infidelity; it has solely to do with the ancient contest for dominion over the human race, with the contest for power between monarchy and priest-ridden, the contest which is much older than the appearance of the Hecateion in the world; the contest which has been the history of the Middle Ages, up to the dissolution of the German Empire, is filled, under the name of the conflicts of the Papacy, with a similar contest, which has found its tragic conclusion when the last representative of the imperial race of the Hohenstaufens died on the scaffold beneath the axe of a French conqueror. The contest which we are now engaged in is, however, as old as humanity; for so long have there been persons who are cunning and artful, persons who have asserted that the will of God was better known to them than to their fellow citizens; and it is well known that the principle is the foundation of the Papal claim to dominion.

THE CONFLICT OF THE PRIESTHOOD WITH THE MONARCHY.

The conflict in this case between the Pope with the German Emperor, as we have already seen it in the Middle Ages, must be judged in every other connection. It has been the history of the world, which has its continuations; it has its continuations. There have been peaceful Popes; there have been Popes who fought and conquered; there have been Popes who were the enemies of France, although Ludwig XVI. came into the condition to carry on war. Thus even among our French neighbors there have been four monarchs who had more liking for peace than for war. And in the battle of the Papacy it has not always been the Catholic Powers were the exclusive allies of the Pope, nor have prices always stood at the side of the Pope. We have had cardinals as Ministers of great Powers, in a time when these same great Powers carried on a strongly

anti-Papal policy, even to violence. We have found bishops, with their forces united with the German army, combating against Papal interests. Therefore, this contest is not a contest to exactly the same conditions as every other contest, and when any representations are made about the oppression of the Church by the State they are intended only to oppress people by their conduct for themselves. The question refers to the defence of the State, to the placing of a boundary-marking now for the State, and in the following how far that of the monarch shall extend. This definition of boundary must be clearly marked so that the State, and not the Pope, shall be in the possession of this world the State has dominion and precedence.

PRUSSIA AND THE PAPACY.

We in Prussia are not always the special objects of the attacks in this contest. For a long time the Roman See did not consider us as its chief opponent. Frederick the Great lived in perfect peace with the Holy See, while the Emperor of Austria—at that time pre-eminently a Catholic State—was engaged in the most violent conflict with the Holy See. Thus, the question is pretty much independent of any confessional tendency, as I will now adduce some facts to show that it is essentially King Frederick William III., who, in his orthodox-evangelical, hence anti-Catholic belief, insisted and brought about at the Vienna Congress the establishment of the temporal power of the Papacy; nevertheless, when he died he was in conflict with the Catholic Church. In this connection it is particularly noteworthy that our attention was found a *modus vivendi*, a truce concluded at a time when the State needed assistance, and it is not to be forgotten that in part on the Catholic Church. Under these impressions a compromise was effected in this contest between the secular and the ecclesiastical power, and the compromise in its practical consequences turned out to be an error. This truce, however, allowed us to live in peace in connection with the Church, which, it is true, could only be upheld by constant concessions on the part of the State, which placed all its prerogatives unreservedly into the hands of the Church. The original intention of the Emperor, the royal Prussian rights as against the Catholic Church, but which afterwards became a department of the State, and in the following how far the rights of the Church as against the Prussian State. Of course I mean the Catholic Department, but I do not mean the Pope. However, has looked into this matter, more light may have been shed upon this question.

On this point many untruths have been asserted and the growth of the movement of the Lower House. Every one who was with us in France knows that our relations to Italy were not so amicable, and that our relations were clouded, but an ill feeling existed, and a conclusion of peace. This was owing to the attitude of the Pope, which the French was stronger than the desire to preserve the interests of the land; otherwise Italy ought to have been a free and independent nation. There are some doubts as to which influences would prevail, but I think it is not to be forgotten that Italian forces under Garibaldi's sword might have been hindered if more energy had been displayed. There was a disagreement between the Italian and German policy, but this has now been overcome.

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