

phia, had resolved to put on all the flags of the army by the side of the imperial eagle, the figure of the Virgin Mary. When the intention was known, it excited great repugnance, not only on the part of the Protestant officers, who are quite numerous in the Austrian troops, but also on the part of the Roman Catholic officers. The colonels of several regiments represented to the Minister of War, that the imperial eagle suffices for their standard, and it is for them the pledge of victory. They said that the figure of the immaculate Virgin would be to return to the customs of the crusaders, and would shock the feelings of the soldiers. I do not know whether the government will persist in its resolution. It would be curious in our day to see a woman,—the Virgin Mary,—leading troops on battle fields. The Pope and the priests would be flattered, perhaps, because they would regard this measure as a proof of their triumph, but the figure of Mary on the military ensigns, would be an object of mockery and disdain for the rest of Europe. The German emperor will reflect much before taking this step.

According to the late concordat, the archbishops and bishops of the empire were authorized to form ecclesiastical courts to decide upon all affairs of marriage. This is a vast power. Marriage has ceased to be a civil institution; it is considered as an act exclusively religious. Priests can now interfere in domestic concerns of families. They decide by rules made in their councils, whether a marriage is allowable or not, and their decisions are carried into effect by the magistrates. The result is, the clergy have more authority than the government. Already troubles have occurred. Several marriages have been postponed or prevented because the contracting parties did not yield docilely enough to the will of the priests; and when complaints are made before the civil courts, the judges reply that these matters do not belong to them.

Such a despotism has disgusted many people especially in Bohemia and in Hungary. Respectable heads of families, in order to be free from this jurisdiction have quitted the Roman church, and sought entrance into the Protestant communion. A rich manufacturer of Bohemia has been converted to Protestantism, and his example has been followed by a great number of his workmen. A nobleman of Hungary, with his family, has publicly abjured Romanism. The peasants of his domains are ready to do the same thing, and the priests appear to be very restless at these conversions to Protestantism. If the impulse was once given, who knows whether the Romanists would not, by thousand