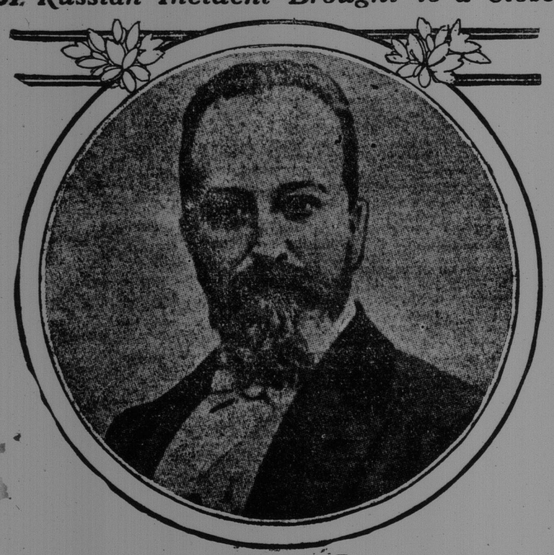
POOR DOCUMENT

MC 2033

A Russian Incident Brought to a Close



M. P. KOKOVTZEFF

St. Petersburg, May 13.—In an interview today, M. Kokovtzeff, minister of finance, declared that the report of his resignation was unfounded. M. Kokovtzeff having admitted the error he made in stating that the Duma was not a parliament, the incident is now closed. At the same time, he maintains that his expression is to a certain extent justified, as the Duma does not entirely resemble other European parliaments, in which the majority decides the fates of Ministers.

The settlement of the conflict is due to the energetic intervention of M. Stolypin.

FOSTERS BRITISH INDUSTRY

Effect of the New Patent Legislation

The Patent Must Be Worked in Great Britain--The Law Hits Many Foreign Corporations--It Seriously Affects the American Shoe Machinery.

A London despatch to the Boston Transcript says:—

One of the most interesting, if not one of the most important measures passed at the last session of the British parliament, was that relating to patents in the United Kingdom. The feature of the new law which has attracted most attention is that which provides that an article patented in Great Britain must be manufactured in that country, or the patent will be cancelled. The provision is of the greatest importance to certain American and German firms, which are already arranging to establish factories in this country. The act went into effect on Jan. 1.

The one objectionable to the foreigner ds:

1) At any time not less than four ars after the date of a patent and not s than one year after the passing of his act, any person may apply to the comptroller for the revocation of the patent on the ground that the patented article or process is manufactured or carried on exclusively or mainly outside the United Kingdom.

(2) The comptroller shall consider the application, and if after inquiry he is satisfied that the allegations contained therein are correct, then, subject to the provisions of this section, and unless the patentee proves that the patented article or process is manufactured or carried on to an adequate extent in the United Kingdom, or gives satisfactory reasons why he article or process is not so manufactured or carried on, the comptroller may ke an order revoking the patent her—

(a) Forthwith; or

(b) After such reasonable interval as may be specified in the order, unless in the meantime it is shown to his satisfaction that the patented article or process is manufactured or carried on within the United Kingdom to an adequate extent.

Provided. That no such order shall be made which is at variance with any treaty, convention, arrangement or engagement with any foreign country or British possession.

(3) If within the time limited in the order the patented article or process is not manufactured or carried on within the United Kingdom to an adequate extent, but the patentee gives satisfactory reasons why it is not so manufactured or carried on, the comptroller may extend the period mentioned in the previous order for such period not exceeding twelve months as may be specified in the subsequent order.

(4) Any decision of the comptroller under this section shall be subject to appeal to the court, and on any such appeal the law officer or such other counsel as he may appoint shall be entitled to appear and be heard.

This feature of the law has been generally hailed throughout the kingdom, the press being loud-voiced in its praise. The following extract from the Dublin Sunday Chronicle is characteristic:

"On the first of this new year a new act came into force in this country, one that within a month has brought the business instinct of the nation to a sharp understanding of the value of possessing a keen commercial brain at the head of the board of trade. The new patents act in a month's time has found additional work for nearly two thousand people, and before the end of 1908 it is estimated that quite ten thousand British workmen will be employed as a direct consequence of this particular piece of legislation.

"It is something like fifteen years since this compulsory working of all patents granted in this country within our own shores was first brought before the Manchester Chamber of Commerce. At every annual meeting of the Associated Chambers of Commerce from 1891 to 1905 a resolution was moved on the subject. Finally a powerful deputation waited upon Mr. Lloyd-George. They introduced the subject and succeeded in so impressing the president of the board of trade that he at once formed a small committee, and finally he carried through the admirable act of last August. It is a definitely and clearly worded act, and there is no escaping from it. Every patent granted in the British Isles will have to be worked in the British Isles. Further, the act is retrospective, and all patents taken out in 1904 and before that date will by the 28th of August this year be compelled to show cause why they should not be made to work their manufactures in this country. We have granted something like eight thousand patents to foreigners. Many of these are not worth much, but a large number are very valuable.

"The United Shoe Machinery Company of Boston, U. S. A., are now negotiating with the Trafford Park (Manchester) Estates Company for land on the banks of the Ship Canal, with a view to establishing an extensive plant in Manchester. It is stated that the scheme the United Shoe Machinery Company have in view is a far-reaching one. The scheme foreshadows a transference of the centre of the trust's foreign operations to England, with sales departments all over the Continent. The advent of the American firm to meet the English shoe manufacturer on his own ground may be somewhat disconcerting to the home firms, but it is believed, nevertheless, that the Northampton and Leicester manufacturers will be able to hold their own.

Large electrical engineering works for the manufacture of British patents are to be set up on the banks of the Thames. This is said to be a German firm doing a very large business in patent articles. A French motor company has sent representatives to England with a view to acquire land for the erection of works somewhere in the vicinity of London, and other German and American firms contemplate erecting works near Manchester.

There has also been considerable debate as to whether the provision law is a measure in protection of British industries. But it is pointed out that it does not prohibit free import of the patented article nor attach any onerous condition as to such import, and because the public is not prevented from buying in the cheapest market, if one can apply this free trade doctrine to a monopolized article. If, for example, a safety razor manufacturer who establishes works here in consequence of the Act charges the public a higher price than he charges for his article in the United States, the public have the remedy of importing it from the States.

Not all of the comments, however, are favorable. The Times, in a special article, says:

"It is true that in consequence of the new Act commencements have been made by owners of some foreign manufacturing businesses, including some chemical manufactures, to start works in England to work under their patents. Much is made of this fact and of the publication of numerous advertisements by owners of patents offering them for sale or inviting licensees. These facts do not, however, prove much. It is not a new thing for foreigners to start manufacturing works in this country, even in the district most mentioned in connection with the new law. It is very desirable that such implanting of industries should take place, although the history of such ventures shows that they do not always succeed. With respect to some of the chemical industries it is well known that excise and fiscal matters in England have stood in the way of progress with some processes which have arisen out of English inventions. It is also known that in chemical matters English inventors are few and patents fewer. It is a branch of inventiveness which, at least, in detail is undoubtedly more prolific in Germany, for example, and more spontaneously the subject of the brain activity and patience of some races than of others. The attempt however, to enforce the growth of such industries in this country is to be encouraged even although the foreigner may have to be planted here to carry them out. Whether he will succeed, however, under the conditions imposed in England, remains to be seen."

"It is rumored that a large American machinery firm is now here looking for suitable land for the purpose of manufacturing all the tools for which they have British patents. Another American firm holding British patents for safety razors will in a few months be finding work for five hundred hands at Sheffield. Another company has bought land in London, and all this in four weeks' time. One can already compute that 10,000 additional workpeople will be directly employed twelve months hence as a result of the amended patents act.

"But we shall never hear of a great number, since, when it is not considered essential to erect works of their own, the right to manufacture will have to be delegated by foreigners to British firms. Finally, when all these patents lapse we shall have definitely established concerns here ready to continue the industries. Fortunately, the new act, unlike its preceding ones, is so definitely and clearly worded—especially is this the case with section 27, which deals with the revocation of patents worked outside the United Kingdom—that there are no loopholes to afford escape from it. The industries about to be created will become British industries."

The Morning Post (London), says: "It is clear that the effects of the act will be most wide-reaching. A large number of foreign patentees have been and are now negotiating with British manufacturers to work their patents, others have taken land for the purpose of erecting works in order themselves to work their British monopolies. Foremost among these are the Hoechst Farbwerke (formerly Meister, Lucius & Bruning), with whom are allied Messrs. Cassella & Co. These two companies represent a capital the market value of which amounts to more than eight millions sterling. The Hoechst Farbwerke have secured land for the erection of works at Ellesmere Port, on the banks of the Manchester Ship Canal, and one of the first products which they intend to manufacture in these works is synthetic indigo.

"The Elberfeld Farbenfabriken, with whom are associated the Badische Aniline and Soda Works, and the Berlin Company, with a capital of over £13,000,000, have purchased thirty acres of land at Port Sunlight from Lever Brothers, and the firm has the option of buying another large piece of land for the extension of works, if necessary. These allied companies are erecting works for the purpose of manufacturing in this country all the products of which they hold British patents, including the manufacture of synthetic indigo and a number of alizarine colors.

A BROAD-GAUGE SERMON ON SABBATH OBSERVANCE

Rev. H. R. Trumpour, Curate of St. John's (Stone) Church, Dwells on the Real Meaning of the Sabbath and the Vital Importance of the Right Kind of Observance---Earnest Words to Canadians.

Recent discussion and controversy regarding Sabbath observance have intensified interest in the subject. The following sermon by Rev. Mr. Trumpour, curate of St. John's (Stone) church, is timely and many who heard it last Sunday were struck by its breadth and power.

THE CHRISTIAN SABBATH.

Mark II 27-28: The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath.

One of the Resurrection subjects of the Easter season is our observance of Sunday, for we owe this day to our Lord's Resurrection from the dead on the first day of the week.

The primary reference of the text is to the Jewish Sabbath, and therefore by way of introduction let us consider:

I. THE CONNECTION OF THE CHRISTIAN WITH THE JEWISH SABBATH.

Most people think the Christian Lord's Day corresponds to the Seventh Day of the Jews, and that the early Christians merely transferred the observance of the one day to the other. There is, however, no connection. Christian people as distinguished from the Jews of old have no divine command to abstain from all manner of work on the first or any day of the week, under threat of penalty for non-observance. Besides, our Sunday does not commemorate the Sabbath Rest of God, but the Saviour's Resurrection from the dead. The Sabbath of the Jews was utterly abolished from the Christian system, not transferred. It was abolished with the whole Levitical system of sacrifices, priesthood, ritual and holy days. For a while these may have been observed by the early Christians, and there was a party in the Christian church which would have enforced them on the church, but in the end they were all thrown away as being only the shadow, not the substance. The Sabbath Day (as then observed) was among "the weak and beggarly elements" mentioned by St. Paul, as being an external prop only, whereas, the Christian is satisfied with nothing less than the power of the inner life. "Let no man," he says "judge you with respect to Sabbath days." And again: "One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind." So while the early Christians for a time observed the Jewish Seventh Day (even as they also resorted to the Temple), and at the same time the first day of the week, though with a different spirit, in the end as the Judaizing party in the church died out, the Sabbath Day of the Jews was utterly swept away and abolished.

But further, the whole spirit of the Christian Sabbath differs from the Jewish. The essence of the latter was "Thou shalt not work." Explicit prohibitions are absurd, rules are unnecessary, however, to the man whose life is risen with Christ. The man who is risen with Christ is, like the Son of man, lord also of the Sabbath. He determines it: it does not bind him. "To be in the Spirit on the Lord's Day" likewise places him above the Pharisaic refinement of distinction as to what might be done and what not, which characterized the Jewish Sabbath. And today prohibitions are enjoined, laws and customs enforced, some things considered permissable, others not, only because the mass of nominal Christians are not Christian. The Christian esteems his Sunday as a sacred day, a holy day, not because of some outward command, not because one day is holier than another in the eyes of God, because to Him all time is holy, all places since the rending of the Vail holy, all people holy, there being neither Barbarian or Scythian, bond or free; the Christian in his inner spirit himself hallows it with a peculiar reverence because his Lord on that day burst the bonds of death; he himself values it with his own peculiar value, for life to him is nothing apart from the risen Lord, and if the Lord be risen he needs a day to rise from the ordinary level of life to the holier heights of the risen life. So the Sabbath is made for man.

II. HOW AS A CHRISTIAN NATION, AS CHRISTIAN DISCIPLES, WE SHOULD OBSERVE THIS DAY.

We have therefore a Sabbath Day, Christ's Resurrection Day, the first day of the week, not derived from nor taking the place of the Jewish Sabbath, though there may be some points of analogy. How should we observe it? I propose to answer under three heads: (1) Work, (2) Worldliness, (3) Worship.

(1)—WORK.

With regard to work, the children of Israel were explicitly commanded to abstain on the 7th day. "On it thou shalt do no manner of work." To define what constituted work became therefore the subject of microscopic distinctions and hair-splitting. It was e.g., forbidden to sew two stitches; some knots might be tied or untied, others not. One might go 2,000 cubits from home on the Sabbath but if the day before he deposited food there, he might consider that home and go 2,000 farther. Toothache might be treated in certain ways only. The Talmud did allow an animal, if it be fallen into the pit, to be pulled out, but food may be carried to it, or cushions to enable it to help itself out. In short, these minute regulations became a burden, and when Christ did those works of necessity and mercy on the Sabbath day, for which He was unscathingly criticised, he took the opportunity to relieve men of the burden. The Sabbath, He said, was made for man, not man for the Sabbath.

The definition of Sabbath observance, therefore, that Christ would lay down for us would be to spend the day in whatever way ministers to our highest well-being, or meets our greatest need.

Now, one of the first needs of man is rest. He needs rest—physical rest—for his well-being. All need rest. It cannot be said that every man must have pleasures, or even intellectual food, but every man must have rest. Of the divine God Himself it is recorded that He rested. No race of man exists which does not make some provision for rest. Even the godless element in the French Revolution allowed one day in ten. Nay, even the material things we use or wear last the longer for occasional non-use.

We need, therefore, to spend one day at times apart from our work. Our bodies viewed as machines wear out the sooner unless we do. I pass on a science jotting for what it is worth. It says that under close application to work we do not inhale the proper amount of oxygen. A laborer at the end of six days is found to lack one ounce out of seven, because his rest by night has furnished him with only six out of the seven he needs. He must use up his own self therefore, or rest a day to make up the ounce he needs. Whether this be so or not, it is a recognized fact of experience that to work seven days in every seven is a species of suicide. In like manner it is a species of murder for any employer or corporation to compel its employes to work, without the chance to rest one day in seven. Now this does not say that no work shall be done on Sunday. Works of mercy may be done, and there are also works of necessity in our complex commercial domestic and civil life, and also in our conditions of climate and nature. But these should not deprive anyone of some one day in the seven.

Now the danger today is that this one day will be filched away from us; the more these so-called works of necessity break in upon the universality and the uniformity of the Sabbath day rest, the less chance there is of any one day in seven being found. The world at times seems a heartless race for wealth and a soulless incarnation of Mammon, and without conscience encroaches on the liberty and life of man. So the call comes to us who are Christians, and this duty is laid upon us as Christians, that no man, no corporation without heart or soul, no incarnation of Satan shall rob man of the rest he needs. The Sabbath was made for him. Let us see that he gets it.

The British race has ever respected this right. In the laws of the Saxon king, Aena, it was enacted that the slave was free who was forced to work from sunset to the sunset on the Sunday. Foreigners too have ever sneered at the lifelessness of the English Sabbath, and at one period in history, for eleven years it was possible to enforce what is known as the Puritan Sabbath. May we not say that because the British race has ever respected this day, because this busiest and greatest of nations on this day silences its factories, damps its furnaces, and arrests its traffic, that it has outstripped the world in the race for wealth? Nay, more, that it has nothing to fear from those nations which, to catch up in the race, are losing this day and with it losing God himself?

I know there may seem little reason for speaking thus in St. John; there may be but little work done here on Sunday. But St. John is not always going to be a city of 40,000 or 50,000. Its position in Canada guarantees a population many times as great, and in that day, the Sunday will only be preserved if, while we are laying foundations now, this shall be the first stone that no work save the Lord's work (and this includes works of mercy and of absolute necessity) shall be done on the Lord's day.

WORLDLINESS.

I pass on to the second head—Worldliness. By this I mean, the spending of Sunday as an animal would—with a little more to eat, a little more sleep, and filling in all the remaining time in the most comfortable manner, not without a bit of excitement; it may be by frequenting the park, or visiting, or driving, or riding in an automobile, and so on.

Now, I do not say that these ought not to be done. A bit of air is good after six days in an office, and a visit at times ministers to the well-being of a man who during the six days is tied to his labor. But it all depends on the spirit and degree in which these things are done. None, however, will deny that for one reason or another the proper spirit and degree are largely lost. There are places in this city where in an hour's time some Sundays one can see more people than he could in all the churches, and when on the Lord's Day the Lord's House is deserted and the courts of man are thronged, the only conclusion is that as a Christian people we are self-condemned.

Do not understand this in the spirit of pessimism or even harsh criticism. This century is no worse than the centuries which have been. This community is not as bad as many others. But it's the worldliness of the whole Christian world, which we share, one would see becoming better. There are many places on this continent where there is no such thing as Sunday as we understand it; there are parts of Europe in the same category. Has not our own Canada cities where league baseball matches are played as on week-days, and where theatres do business? Not three miles from this spot, as I was returning from a service one Sunday, I saw more men gathered to behold horse races on the ice, than (I venture to say) assembled in the churches to get a vision of the King. Perhaps you know of people, also, who read more secular or profane literature on Sunday than they read of their Bible all the year.

I shall not say more; not because it is dangerous or impossible to be specific; but because to lay down definite regulations is to descend to that type of Sabbath observance our Lord condemned. But this it true, that the Sunday spent in mental pursuit, or bodily recreation or social intercourse merely is as great an error as the Sunday spent in work—because it means we have lost or are losing that which constitutes my third heading, namely:—

WORSHIP.

By worship let us here understand the cultivation of the spiritual side of our nature.

This is causing today the Christian ministers and you the Christian people the most worry, the most anxiety, the most sorrow. Our people sometimes seem to have forgotten that they have souls, that there is a God. They seem to have forgotten that there is an eternity. This indifference, is the most serious problem of the Christian church today. It is most apparent on Sunday; it is most lamentable on Sunday because, whatever else Sunday stands for this is the supreme thing, that Christ arose from death this day and we should rise this day to rise out of the world and its work alike to the risen life in Christ.

So it is not enough to spend the day in rest from work, in physical inactivity, in repose—as the cattle do. It is meant for a higher rest, the rest of the spirit. But the rest of the spirit is not inactivity, not repose, not torpor; it is exercise. Mere asbence of work or recreation of the work is not rest. The spirit of man finds rest only in activity. Only as he trains himself in humility, exercises himself in love, cultivates truth, worships his Creator and Saviour, does man find that satisfaction which is rest. Never a man went through this world more active in mind and body and soul than Jesus of Nazareth, and yet never lived there a man on whom rested calm and peace of spirit more than on Him. As we, too, shall find rest only as we cultivate the virtues He revealed, and the active spirit He displayed. Rest of body, recreation of the world, worship of the beautiful, communion with nature, delight of mind—some seek their Sabbath rest in these, but with regard to the Sabbath as all other spiritual things, other foundation no man can lay than is laid, ever Jesus Christ, His sacrifice and His example.

This means spiritual work, not the starvation of the spirit by neglect of the spirit, not the murder of the spirit by snuffing its existence out of the conscious life. In other words the neglect of the ordinances of the Lord's House Sunday after Sunday, the neglect of the Word of His Revelation, the neglect of the church of the risen Saviour is wrong; it is journeying toward death, rather than life, and the worst of it is that we do not journey alone. The children—ah, how one's heart aches to see the children taken where they cannot get into touch with the things of Christ, trained in light views of the necessity of Christ and of His Church.

Men and brethren, you pray for many things. Pray also for this, that God will give our people, our Canadian people, back their own souls, that He will quicken those souls with a hunger that can be satisfied only by "Worship," that His Holy Name and His Word and His Day shall be duly honoured. For, believe me, those Sundays are not the happiest or most restful, the most rich in blessing or most profitable, in which people seek their Sabbath rest in the world rather than in Christ, in which they feed the animal and social to the neglect of the spiritual. Those Sundays rather have the happier eventide in which letters of business and the magazine do not crowd out the sacred Scriptures, in which the ordinary occupations give way to the Father's business, in which no hammer of earthly things is allowed to be heard in the Soul's temple because of the music of the Kingdom of Heaven.

And not unlike the Sabbath eventide will be the eventide of life. It will be rich in its tribute to the King, hallowed and rich in blessing, if our Sabbath Days are spent in "Worship," even as Christ spent His in Synagogue and service. There is nothing like right use of the Sabbath to enrich the soul to stand in the presence of God. This was the idea of the saintly George Herbert when he wrote:

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King.

However else therefore we spend the Sunday—and perhaps this time of year we need the warning most—whether free from work or refreshed with the world's refreshment, that Sabbath is lost, is condemned, in which we do not cultivate Worship, the spiritual exercise of the soul, in which we do not recover our connection with spiritual things and God amid the rush of the world's business. Then and then only shall we realize the second clause of the text how the Son of Man, and therefore man also, is Lord of the Sabbath.

III. CONCLUSION.

So therefore let us do our share in preserving this heritage of our Saxon fathers, this gift of the risen Christ. Let no spirit of Mammon rob us of the day, nor idleness of Spirit rob us of its blessing. No nation has a greater asset than the Sabbath, no man a greater blessing. Nay more, the very spirit of calm and repose which floats over the quiet Sabbath morning, the presence of the Holy Spirit of God which seems at times to answer to the cravings of man's spirit on the quiet Sabbath morning, seems to be God's recognition of man's observance of His Day. The world seems a different world then. Poets, the inspired priests of spiritual things, have noticed this, and of great busy London Wordsworth writes on the Sabbath morn:

Earth has not anything to show more fair:
Dull would he be of soul who could pass by
A sight so touching in its majesty:
This city now doth, like a garment, wear
The beauty of the morning.

May it ever be so: may our world be ever blessed with such a day to be a restraint to the fevered haste, the foolish appetites, the grosser sins of man, to be a rest to the weariness of man in the strife, to be oases in the desert of life ministering the living water that leads to our eternal Sabbath Rest with God.

COUNTESS OF WARWICK AGAINST ROOSEVELT'S DAUGHTER

Bellefontaine, Ohio, May 9.—So hot is the fight in the Eighth Ohio Congressional District that the candidates are announcing startlingly original plans of campaigns. Two of the opposing stump speakers will be the Countess of Warwick, famous in England as a socialist, and Mrs. Nicholas Longworth, daughter of President Roosevelt.

That Mrs. Longworth would stump for Ralph D. Cole, Republican candidate, was promised several weeks ago by Representative Longworth. Mr. Cole was nominated for a third term, but he secured the right to run only after a secret meeting of candidates, during which a coin was flipped. Representative Longworth also will speak.

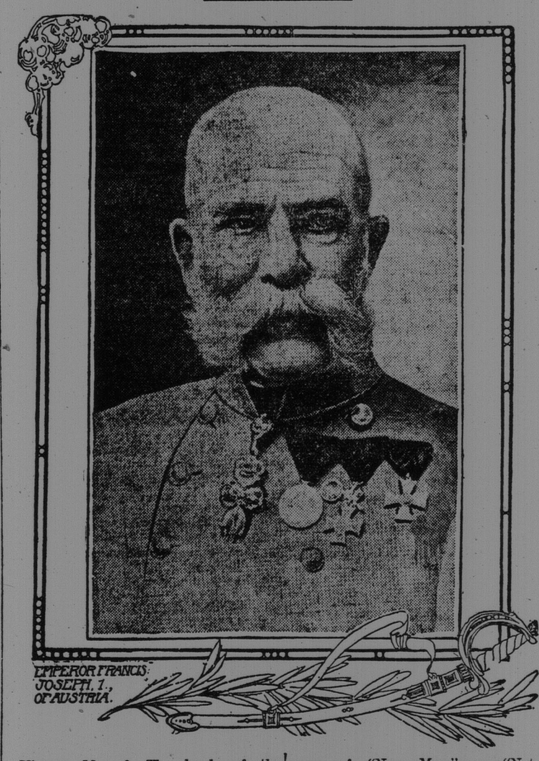
THE COUNTESS OF WARWICK

No sooner was it learned that the President's daughter was to help Cole than E. G. Wharton, the socialists' candidate, got into communication with the Countess of Warwick, and he has announced that the titled Englishwoman will advocate his cause from the platform.

The managers of William R. Niven, Democratic candidate, are wondering what to do to offset the certain attraction the two women are sure to prove on the stump.

Mr. Goodthing—"How does you sister like the engagement ring I gave her, Bobby?" Her Young Brother—"Well, it's a little too small; she has an awful heard time getting it off when the other fellow calls."

ROMANCE AND TRAGEDY MARK LONG HISTORY OF THE EMPEROR



EMPEROR FRANCIS JOSEPH, I. OF AUSTRIA.

Vienna, May 9.—The heads of the princely houses of Germany, led by Kaiser Wilhelm, have assembled in Vienna to present their congratulations to Emperor Franz Josef on the occasion of the diamond jubilee of his enthronement as King of Austria-Hungary and to inaugurate a series of festivities with which the jubilee is to be celebrated throughout the dual monarchy.

It is a long time since Vienna has seen such a gathering of sovereigns and princes as greeted Emperor Franz Josef today. Headed by the German Kaiser and his family, the list includes Prince Leopold, the regent of Bavaria; the King of Saxony, the King of Wurtemburg, the Grand Duke of Baden, the Grand Duke of Saxe-Weimar, the Grand Duke of Oldenburg, the Grand Duke of Mecklenburg-Schwerin, Duke Frederick of Anhalt, Prince Leopold VI. of Lippe and Prince George of Schaumburg-Lippe.

The Emperor Francis Joseph of Austria, who is this week celebrating the sixtieth anniversary of his enthronement, is in many respects one of the most interesting of the crowned heads of Europe. Some months ago he was seriously ill and it was feared that he would not live long enough to celebrate his diamond jubilee but the fates decreed otherwise and on Thursday the Emperor William and eleven German kings and reigning princes proceeded to the Schoenbrun Palace and congratulated the aged Emperor on his jubilee. He will be 78 years of age if he lives until August next.

The Austrian Royal family seems to have had more than its share of romances, even to the extent of forfeiting regal prospects.

There was the Archduke Francis Ferdinand, heir to the throne of Austria, who threw his regal prospects to the winds to marry the woman he loved. He fell in love with the Countess Chotek, a handsome, high-spirited woman, but socially his inferior. The news of his nephew's infatuation reached the ears of the Emperor Francis Joseph, and he swore the marriage should never take place. He sent for the Archduke and pointed out, in terms of command, the advisability of the youth's allying himself with a princess of one of the European Royal houses. "If you persist," he said, "you will forfeit your right to succeed to the throne of Austria. The line of succession shall be changed, and the Archduke Karl shall become my heir." But, in spite of this august threat, the young Archduke married the Countess, and, in proper accordance with so romantic a union, has "lived happy ever after." He voluntarily and formally relinquished all claim to the Austro-Hungarian throne, and declared himself pleased to be able to have made the sacrifice for love. Since those days the aged Emperor has relented, and has declared the ardent Archduke as his successor.

The Royal Family of Austria seems particularly chosen by destiny to supply examples of sacrifices for love. There is the strange case of the Archduke Johann, who renounced his Royal rights and fled from Austria with the daughter of a shopkeeper. Passing from the patrician world of purple to that of the plebeian homespun, he assumed the name of John Orth and adopted the calling of a mariner. The history of this strange love match is one of the most romantic in the entire annals of Royalty. He courted Mizzi Strubel under the name of "John Orth," and, until the girl saw him at the head of the Royal troops at some army manoeuvres, she had no idea of his identity. When next he visited Strubel's shop his advances met with a rebuff. His intentions were suspected, despite his assurances that they were wholly honorable. But, notwithstanding the Emperor's opposition, the marriage took place, and the Duke and his bride sailed for Valparaiso. The ship was wrecked, and, although rumor from time to time insists that the Archduke is alive, he has never since been heard of. The hero of another Austrian love match is the Archduke Leopold Ferdinand.

He is the brother of the Countess Montignoso who recently married Signor Toselli, a musician. It was he who assisted his sister to elope with the schoolmaster, Giron, when she left her palace in Saxony forever. He fell in love with Wilhelmina Adamovitch, the daughter of a postman and a second-rate actress. It was pointed out to him by some candid friends what a marriage of this sort would mean. Rank, income, and hope for the future would all require to be jettisoned, said they. But their importunities fell on deaf ears. The Archduke married the actress and lived happily for a considerable period. All would, perhaps, have gone well had not the Archduchess contracted the "simple life" craze. She became a strict vegetarian and was able to preach the advantages of a fleshless diet so well that she speedily converted her husband. Then she discarded the garb of civilization and took to a one-piece garment, to say nothing of sun baths and other forms of the health fad. Next she joined a simple life colony on the banks of Lake Maggiore, which rejoiced in the inspiring name of "New Men," or "Nature's Children." They came so close to nature in their teachings and practices that even the easy-going Leopold Woelffing revolted, and their pretty romance has temporarily ended.

The Archduchess Elizabeth, the favorite granddaughter of the Emperor of Austria, is another Royalty who chose the man she loved rather than pomp and circumstance. She first met Otto von Windische-Gratz at a reception, and several times had him for partner in tennis tournaments. By degrees their acquaintance grew more intimate, and at length ripened into love. But the rigid etiquette of the Austrian Court forbade young Otto from incurring the Princess's displeasure by proposing. Elizabeth surmounted the difficulty by proposing herself. She is the daughter of the ill-fated Prince Rudolph, whose strange death still remains a mystery. At the time of her father's death, she was six years old, and the Emperor lavished more affection on her than on any member of the Royal family. His consent to the marriage was wrung from him. How great an effort it was is realized when one considers that an ancestor of Otto's was the celebrated ballet dancer Taglioni. As the daughter of the Crown Prince she was the nearest in succession to the throne. Her mother, after the Crown Prince's death, renounced her titles in order to marry the Count de Lonyay, who held a minor post in the Austrian Embassy. This union maddened her father, the King of Belgium, and lost her her allowance of £40,000 from Austria and £4,000 from her father. A year ago she was obliged to dispose of her jewels. Other Austrian love matches were made by the Archduchess Marie Christine, who wedded a lieutenant in the Prussian Uhlans, and the Archduke Joseph Ferdinand, who discarded all his chances of preferment to marry the buxom daughter of the keeper of a restaurant. It is strange that there should be such connubial fatality about one Royal family.

Since his accession to the throne, Austria has suffered crushing disasters. All the Italian provinces of the Austrian empire were lost in the wars of 1859 and 1866, when the prestige which Austria previously enjoyed in Europe was greatly diminished. The overwhelming defeats inflicted by Prussia on Austria in 1866 were a still greater blow to the Emperor's pride, for the war put an end to the supremacy over states of the German confederation which had lasted for centuries. In the Balkan Peninusla, where Austria was formerly the dreaded rival of Russia, Austrian influence has now disappeared and Russia remains master of the situation. This loss, too, has been a great trial to the Emperor.

In domestic politics, his reign has been marked from beginning to end by a continuous series of crises which have caused him endless wearing anxiety, and some of them have endangered the very existence of the Hapsburg monarchy. In his own family, again, he has had much trouble to bear. His brother, the ill-fated Emperor Maximilian, was shot in Mexico after failing to found a new dynasty there. His only son, Crown Prince Rudolph, after worrying his father by his indescribably reckless life for fifteen years, committed suicide at the age of 31 under terribly tragic circumstances.

Nine years ago his wife, the Empress Elizabeth, was assassinated by an anarchist at Geneva.

CURIOUS DOUBLE RAINBOW.

Of a curious double rainbow, "Observer" says in a letter to the London Times: "On March 14 last, while on the voyage between Jamaica and the Isthmus of Panama at 11 a. m., the sun being then nearly in the zenith, a double rainbow of brilliant coloring appeared, forming a complete circle around the sun, the inner bow being some distance from the sun the outer bow being about an equal distance from the inner. A clear horizon showed no signs of rain. Neither the captain nor any other soul on board had ever seen a similar phenomenon. The outer bow faded gradually away and then the inner bow."

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