

OLCOTT'S DEATH PREDICTED?

THEY SAY A MESSAGE CAME TO HIM FROM MME. BLAVATSKY.

Story of a Pact between the Founders of the Theosophical Society—But if it is True the Indian Fakir Was Wrong—Col. Olcott's Career and Writings.

The death of Col. Henry Steele Olcott at Adjar, Madras, India, last Sunday was not unexpected. He was ill when he was in this city in October last and showed signs of failing physical powers.

He suffered a severe injury by falling down the main gangway on the steamer on his return voyage, and on his arrival at Genoa was taken to a hospital where he was compelled to remain for more than a month. By slow stages he reached India and later his home at Adjar, Madras, where for many years the Theosophical Society headquarters has been established.

Friends in this country knew of his serious relapse in Ceylon and learned with surprise that he had continued on his journey and was once more at headquarters. He never rallied after his arrival there, though he dictated letters and transacted business through others.

His last letter, written for him, to his niece, Miss Mitchell, was received by her only a fortnight ago, and in it was no other mention of his condition than a reference to his troublesome heart. His death was due to heart failure.

Col. Olcott was in his seventy-fifth year, having been born at Orange, N. J., on August 2, 1832. His parents were Henry Wyckoff Olcott and Emily Steele Olcott. He was a graduate of the College of the City of New York and was a newspaper writer and later a lawyer. He was married in 1860 to Miss Mary E. Morgan and was the father of several sons, all of whom are residents of this city.

During the war he served in the Secret Service and left it to begin legal practice in this city, which he continued up to the time of his departure for India with Mme. Blavatsky and others in December, 1878.

It was while Mme. Blavatsky was living on Irving place, New York, in the summer of 1873 that the suggestion of Col. Olcott to form a society was accepted, and the first meeting was held in August. In the autumn of that year the following officers were elected: President, Henry S. Olcott; vice-presidents, S. Panost, M. D., and George Henry Felt; corresponding secretary, H. P. Blavatsky; recording secretary, John Storor Cobb, LL. D.; treasurer, Henry J. Newton; librarian, Charles Sotheran; councilors, the Rev. J. H. Wiegman, Emma Hardinge Britton, R. B. Westbrook, D. D., LL. D., C. E. Simmons, M. D.; Herbert D. Monachese; counsel to the society, William Q. Judge.

Col. Olcott drafted the constitution and by-law and the society was launched. Mme. Blavatsky's book "Isis Unveiled" was finished and published that year by J. W. Bouton.

It attracted some attention, but the event which made the Theosophical Society known throughout the civilized world was the notoriety attending the public celebration of the funeral rites of one of its members, Baron de Palm, a Bavarian by birth, whose body was cremated in December, 1875.

Col. Olcott had before the founding of the Theosophical Society been interested in spiritualism and had written his book "People From the Other World" before meeting Mme. Blavatsky. It was while at the house of the Eddy brothers in Vermont that he was introduced to Mme. Blavatsky, who had but recently arrived in New York. Judge John H. Edmonds was one of her earliest friends in this city, and he considered her to be a medium of great power.

Col. Olcott at the beginning of his acquaintance with Mme. Blavatsky considered her a medium, and it was not until some months later that he revised his judgment and accepted her declaration that her psychic powers had no relation whatever with mediumship and were due entirely to her own soul power. She instructed him in the Eastern teachings of Karma and interested him in the Mahatmas, her teachers, to whom she attributed her powers as a trained psychic.

They went to India to devote their lives to the work they had outlined in the Theosophical Society constitution and they continued at this work to the end of their lives. They were the founders of the society and Col. Olcott was its first and only president.

One of the first events that followed the establishing of the Theosophical Society headquarters at Bombay, India, was a wordy war with the Rev. Joseph Cook, who was at that time in India on a missionary tour. It was the beginning of the many rows that marked the history of the society.

The *Theosophist*, the organ of the society, was founded in the fall of 1879, and for several years thereafter much of the time of both Col. Olcott and Mme. Blavatsky was devoted to its interests. In England a society had been started and there were smaller societies in France and Germany.

The year 1884 saw the two founders of the society in Europe again and accompanied by several Hindu scholars who had become members of the society. It was during this year, while they were in London, that such men as Gladstone, Profs. Crookes and Wallace, Lord Rayleigh and Prof. Sidgwick became interested in the society and visited the founders of it.

In this year it was also that the Society for Psychical Research, founded in 1882, appointed a committee to go to Adjar to investigate the charges of the Coumbes made against Mme. Blavatsky. The late Prof. Hodgson rendered a report to the effect that Mme. Blavatsky had been implicated in the production of fraudulent phenomena by the assistance of Mme. Coumbes and her husband, and stories were sent broadcast that the so-called Mahatma or "Great Soul" who had directed the work of the Theosophical Society was a myth.

To all the attacks made upon his colleague Col. Olcott had a ready retort. He never ceased during all the years that she lived to describe her as a great teacher and a benefactor of mankind.

Mme. Blavatsky died in 1893 in London, having spent the last nine years of her life in Europe. Col. Olcott continued to live at Adjar and to direct the operations of the society from that place.

Col. Olcott's chief works are "People From the Other World," "Theosophy, Religion and the Occult Sciences," "The Buddhist Catechism," which has been translated into many different languages, and "The Olcott Family."

For more than thirty years he lived in India and worked to benefit the condition of the people there and in Ceylon. He was greatly beloved by the Hindus, and the schools and colleges he founded have sent out thousands of well trained boys and girls who to-day are mourning his death. He was devotedly attached to India, and his oft-repeated remark when in this country on his last tour in September and Octo-

ber of last year was that he wanted to get back there before he died.

The stormy career of the Theosophical Society in this country, where, after the disaffection of William Q. Judge, the president of the American section, and his death, its course has been a time into the hands of Mrs. Tingley, was a source of great trial to Col. Olcott. Mrs. Tingley went on a crusade around the world, visiting India in 1896 and representing herself as the direct representative of Mme. Blavatsky, and head of the Theosophical Society.

Col. Olcott visited this country several times after that year, reorganizing the American section and lecturing before conventions. He was here last year for the purpose of trying to unite factions in the society which had grown out of the trouble that led to the retirement of Mr. Leadbeater from the society.

Mr. Leadbeater and Mrs. Annie Besant had become the best known teachers and lecturers in the society, and Mr. Leadbeater had been a unifying force in this country as well as in England up to the time when he figured in the courts in London.

Col. Olcott's time in this country was spent in Boston, Chicago and New York. He was distressed in body when he arrived here, though his cheerful, buoyant nature enabled him to overcome his sufferings, and he lectured several times just before sailing for Italy. But it was clearly evident to those who had known him previously that he was failing and news of his death was expected at any time.

Col. Olcott and Mme. Blavatsky made a compact many years ago that a certain word should be the sign of communication to the survivor from the departed. Regarding this compact Col. Olcott spoke to several people while in New York. He said no one had ever repeated the word to him and therefore he did not believe he had ever received a genuine message from her.

He was told by a caller, to whom he repeated this statement, that Mme. Blavatsky's word was "Come," and that it was given him now because he would soon join her in the other life. Col. Olcott would not admit nor deny that he had received the correct word, but he spent the greater part of the night before sailing in writing a long letter to the person who had warned him that he was soon to die, and in this letter he spoke of the many trials he had endured because of the karma of the society. He expressed the belief that it would live on and grow in usefulness, and concluded by saying that if he died he would quickly reincarnate in some princely family in Europe and be ready to take part in the great events that are to occur within the next fifty years in Europe.

He did not, however, believe he was to die for two years to come, as, according to a prophecy made to him in India by a traveling fakir, he was to live until 1909 and die while traveling. But for the great strain put upon his shoulders in recent years he might have made good this prophecy, for he had a strong constitution and was a vigorous man up to a year or two ago.

For many years he worked as a healer and was represented to have performed many cures through his magnetic strength. He never pretended to be anything of a medium or psychic, and had no spiritual gifts to distinguish him above his fellow men. His marked characteristics were his firm faith in the "Masters" and his unchanged belief in their personal guidance of the Theosophical Society.

His death leaves the organization without a head, but it is thought that A. P. Sinnett, the president of the London society, will succeed him. Mr. Sinnett is the most distinguished of all the members of the society, and Mme. Blavatsky was his first teacher in India than any one else to help her. His book, "The Occult World," describing phenomena performed by her, made a great stir at the time it appeared. Another book of his, "Esoteric Buddhism," has been a great help to the movement.

There are less than 15,000 members in the society now and it is broken into several factions. The head of the accredited section in this country is Alexander Fullerton, general secretary of the American branch. Col. Olcott has left a monetary bequest to the society, which was published by G. P. Putnam's Sons in 1905.

Col. Olcott's acquaintance with Mme. Blavatsky began in 1874 when he had undertaken to investigate the case of the Eddy brothers, two Vermont farmers who were seeing solidified ghosts in their home. Mme. Blavatsky, who had just come to this country after a stay in India, was attracted to the Vermont farm by the reports, and there, as the Colonel has written, he said, "Permit me, Madame, and gave her a light for a cigarette. The acquaintance began in smoke, but it stirred up, he has declared, a great and permanent fire."

He stayed at the Eddy homestead twelve weeks surrounded by phantoms and doing his level best to help an artist make sketches of the solidified spirits. The great trouble was that the ghosts wouldn't hold their shape long enough, but the artist managed to catch a few before they faded away.

As soon as he caught sight of Mme. Blavatsky he was attracted to her. His eye was fixed on her, by the scarlet Garibaldiian skirt she wore and by her hair, "silken soft and crinkled to the roots like the fleece of a Cotswold ewe." In his book he recounts some of the experiences he had after the "attraction of soul to soul" had got in its effective work.

"They set up shop in a flat in New York, but simply as chums. Col. Olcott first began to appreciate Mme. Blavatsky's occult powers when new figures began to appear among the Eddy ghosts."

Before she arrived here had been only spirits. He was known to persons in the house. But afterward there appeared spirits of other nationalities—a Georgian servant from the Caucasus, a Mussulman merchant from Tiflis, a Kurdish cavalier armed with a scimitar and a hideous negro soldier from Africa.

All that wasn't a marker, though, to the things that Col. Olcott witnessed after Mme. Blavatsky had taken a flat in Irving place and had allowed him to nickname her "Jack." He learned that she could call into power the Hindu spirit, Koot Hoomi, and about the same time she got a hunch that "King John" of Kamaloot, whom he had known, was knighted by Charles II, was willing to lend a helping spirit hand to his feeble efforts.

Later he learned that this King John was merely a pseudonym of "H. P. B.'s own elementals." H. P. B. is the theosophist's pet name for Helena Petrovna Blavatsky.

It was a little surprising for Col. Olcott to find out that no disincarnate human spirit could be called into being, as King John had introduced himself as the former buccaner and had spoken in queer

old English. But this was all done by Mme. Blavatsky to help the Colonel along in his occult education.

King John arranged at first to have the Colonel instructed by a group of African masters, and later he was transferred, because of a psycho-physiological change in H. P. B., to the Indian group. He got along well with both.

Here are some of the things which the Colonel said he witnessed while he was in New York:

It was 1 A. M. on a winter night. The city was covered with a blanket of snow. The Colonel was sitting on one side of the table and Madame on the other in the Irving place flat.

"I wish I had some grapes," sighed the Colonel.

"We will have them anyway," said his portly companion.

"But the stores are all closed," suggested the Colonel.

"Turn down the gas," ordered Mme. Blavatsky.

The Colonel did as he was ordered and, when a light was turned on again, to his amazement there hung from the knobs at the two ends of one of the shelves in the room two large bunches of Hamburg grapes—just the kind he had wished for. H. P. B. and he ate them.

One night Mme. Blavatsky's hair grew several inches while he watched it, and again he had a somewhat similar experience with his beard. Whether these were illusions or not he could not say.

But then there was the towel incident. He had brought home a dozen towels for immediate use, but discovered that they weren't hemmed. Mme. Blavatsky was willing to let them go as they were, but he objected. Just then H. P. B. gave a kick under the table and exclaimed:

"Get out, you fool."

"What's the matter?" asked the Colonel.

"Oh, it's only a little beast of an elemental that pulled my dress and wants something to do," was the reply.

"Capital, here's just the thing, make it hem the towels," said the Colonel.

The towels were locked up in a bookcase and in fifteen minutes, when they were taken out again, the dozen were hemmed, but after a clumsy fashion that would disgrace the youngest child in an infant sewing class.

Again a pair of sugar tongs was missing at the table in the flat one day and the Colonel remembered that he had packed it away.

"Wait a minute," said Mme. Blavatsky as she reached down behind her chair.

A moment later she produced a nondescript pair that looked like a cross between sugar tongs and a pickle fork, engraved with a cryptograph, "Mahatma M."

Now the trouble was, of course, that Mme. Blavatsky had not followed the rules which enabled her to create something objective out of diffused matter of space. She had to think of the exact form of the object before exerting her will. There had been some confusion between the pickle fork and the sugar tongs in her mind and the result was a hybrid.

Again H. P. B.'s pet canary died, and sharp and sweet Akasha rang out a fairy bell, the requiem of the passing life.

One day Mme. Blavatsky spilled ink over the front of her new white dress. The Colonel described her remarks as strong rather than poetical. But a moment later she turned from him, passed her hands over her skirt two or three times, and "presto!" the white dress was changed into a choice late colored one, which H. P. B. wore for some time after that. The Colonel never saw the white one again.

On another occasion, when they were sitting at a table, H. P. B. happened to remark:

"My, but that is awful tobacco you are smoking; have one of my cigarettes."

The Colonel didn't want a cigarette; nothing but a pipe would satisfy him.

"Very well," said Mme. Blavatsky, as she put her hands behind her.

A moment later she handed the Colonel a big Turkish pipe, with a long stem, which was covered with purple velvet and had a spangled gold chain hanging from it. The pipe was filled with choice Turkish tobacco.

"How do you like it?" asked H. P. B.

NEW YORK'S FIRST ADAM HOUSE

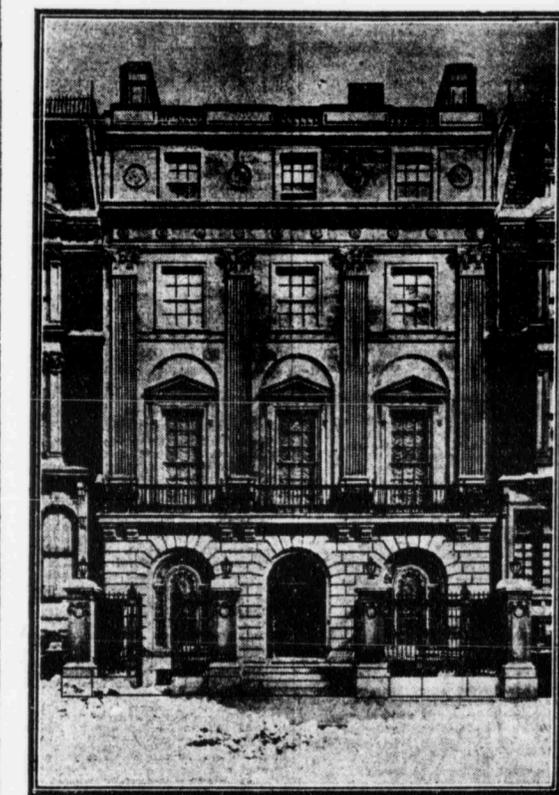
AN EXAMPLE OF THE DECORATION MOST IN FASHION.

In the Main a Copy of a House Built by Robert Adam in London—Principles of the Style Introduced by the Adam Brothers in Building and Furnishing.

As the renaissance of the Adam principle of decoration has developed in England and in this country it was to be expected that it would extend to architecture. Adam rooms are already numerous, and no other style of furniture just now brings prices so high. Adam mantels abound, and Adam grates are nearly as common among those who can afford to pay for them. Adam candleabra have been converted into electrolights.

The Adam house is the latest expression of the popularity of these designers. Credit for the Adam work now goes collectively to the four brothers, although it was Robert alone who worked out the principles of his school from his study of older models.

The Adam house shown here, the pictures



FIRST ADAM HOUSE BUILT IN NEW YORK.

being from the Lehne collection, was designed by F. V. E. Hoppin of the firm of Hoppin, Koen & Huntington. Mr. Hoppin went to England before he settled on the design of this house, and the finished building was much influenced by the residence of Sir Watkins Williams Wynn at 22 St. James Square, London.

This is one of the best specimens of Robert Adam's skill as an architect of dwelling houses, although it is not on the scale of such establishments as Sion House, built for the Duke of Northumberland; Kenwood, built for Lord Mansfield; the Earl of Bute's Luton House, Shelburne House in Berkeley Square or the Countess of Derby's home in Grosvenor Square.

Points of difference are of course noticeable in the facades of the two houses. The entrance to the house in St. James Square is at one side and not in the center, as Mr. Hoppin found it best to place the main door in the New York house. There are no lamps on the fence, as there are in the London house, and the ironwork is none the less graceful for that omission.

The chief point of difference between the two is found in the top story which was added to the New York house. In



AN ADAM SIDEBOARD.

New York this additional space was necessary for the servants' quarters. Up to this point in the facade the decorations are absolutely in the school of Robert Adam, being in a few cases adapted to present conditions. The building is a gray limestone and does not exhibit the cement that the Adams so often applied to brick instead of working in the stone.

Although the house, which Mr. Hoppin built for R. T. Wilson, Jr., is the first of the school seen in New York, there is little doubt that a style so well suited to domestic architecture must grow popular. Robert Adam showed his own sympathy with domestic architecture when he made his Italian studies in Italy.

His first work was to study the ruins of the palace of Diocletian, because a building intended as a home interested him more than a great public building would have done. That he found plenty of inspiration in the details of domestic decoration was shown by the interest with which he designed a dressing table for the Countess

of Derby's boudoir, a candle bracket for the library of Sion House or a piano for the Empress of Russia.

So little is known of Adam that even those who can afford his expensive furniture frequently fall into the common blunder of adding an "s" to his name. He was very much like the architects of our own day after he came back from his studies in Italy to settle in 1758 in London.

He went to the English capital to practice his profession because his brother James had already succeeded to his father's business in Edinburgh whence the family came. Although only 29 when he returned to London he immediately made an impression on his contemporaries. In his youth he had possessed the power of attracting men of eminence to him and his most intimate friends at Edinburgh were Adam Smith, David Hume and William Robertson, the historian.

He would have been called a commercial architect in this year of grace. With his brothers, he built as a business enterprise the Adelphi Terrace, which derived its name from their association. There was great protest against the preemption of the lands of the Thames made necessary by this scheme, but Robert Adam, as usual,

always manifested was thought to be due in a great measure to their Scotch origin. Nearly all the Gothic that had ever existed in Scotland disappeared before the propaganda of John Knox. Adam's art in never influenced Robert Adam's art in any way, and in the series of his drawings published by him and his brother James the explanations betray the architect's feeling toward this school.

Adam's theories are best explained in the comments on his plans. The important principles are contained in the first volume and are to be found only in this great portfolio, which is all but inaccessible in New York to-day.

The principles of the Adam decoration are stated without excessive modesty in the preface to these drawings published by the brothers Robert and James Adam in London in 1778.

"We have not trod in the paths of others nor desired aid from their labors," says the opening paragraph. "In the work which we have had the honor to execute we have not only met with the approbation of our employers but even with the imitation of other artists to such a degree as in some measure to have brought about in this country a kind of revolution in the whole system of this useful and elegant art."

"The massive entablature, the tabernacled frame, almost the only species of ornament formerly known in this country, are now universally exploded, and in their place we have adopted a beautiful variety of light mouldings, gracefully formed, delicately enriched and arranged with propriety and skill. We have introduced a great diversity of ceilings, friezes and decorated pilasters and have added grace

and beauty to the whole by a mixture of grotesque stucco and painted ornaments, together with the flowing rinceau with the fanciful figures and windfolage."

The rinceau or stalk of the acanthus plant, as it is usually called in architecture, constitutes an important detail of the Adam decoration.

One reads in another part of the preface: "We by no means presume to find fault with the compositions or to decry the labors of other authors; many of whom have much merit and deserve much praise. Our ambition is to share with others, not to appropriate to ourselves the applause of the public, and if we have any claim to approbation we found it on this alone; that we flatter ourselves, we have been able to seize, with some degree of success, the beautiful spirit of antiquity and to transfer it, with novelty and variety, through all our numerous works."

As to their influence on English architecture, the brothers are not modest and in claiming their share of approval they do not hesitate to repeat their opinion of Gothic architecture.

"We intended to have prefixed to our design a dissertation concerning the rise and progress of architecture in Great Britain," their introduction reads, "and to have pointed out the various stages of its improvement from the time that our ancestors, relinquishing the Gothic style, began to aim at an imitation of the Grecian manner until it attained the degree of perfection at which it has now arrived."

In another paragraph of their introduction the drawings are referred to as illustrating "our national style of ornament," although no other than the Adam style was shown in the sketches.

LONGFELLOW'S THRONE.

The "Spreading Chestnut" Chair Given by Cambridge Children.

The one hundredth anniversary of the birth of Longfellow on February 27 will remind many men and women of a delightful event in the poet's life—an event in which these men and women had a part when they were children in Cambridge.

When the street in Cambridge in which the "spreading chestnut tree" stood was about to be widened by the city Longfellow protested to the utmost against its being cut down. His protest, however, did not keep it from being felled.

It occurred to some of his friends, says St. Nicholas, that it would be a pleasant thing if the children would have a chair made of some of the wood of the old chestnut tree and make a present of it to Mr. Longfellow on his approaching seventy-second birthday. The children of Cambridge fell in very heartily with the idea and nearly 1,000 of them gave 10 cents each to pay for having the chair made, and it is a very handsome chair indeed, the wood being seasoned so that it was a dead black.

Longfellow did not know anything about it until he found the gift in his study on the morning of February 27, 1879. He was very much touched by this proof of the affection of the children for him and thanked them in a poem entitled "From My Arm Chair," calling it his "ebon throne."

He gave orders that every child who came to see the chair should be allowed to do so, and for days his house was overrun with boys and girls. The poet had printed copies of his poem about the village blacksmith, and each child received a copy of the poem. One little girl wrote of her visit:

"I went one day with papa and mamma to call on the poet Longfellow, to pay our respects to him, you know, at his beautiful home in Cambridge. He took us into his study and entertained us delightfully. He asked me to sit in the big armchair given him by the Cambridge school children. He talked to me about the tree, and the chair and the poem, and I told him how I liked it. He said that I must be a poet, and I said to myself then and there, 'I will be a poet, too.' No one shall ever speak to me of stooping again, and I have done as I told myself I would."

TURKISH PASHA WITH A PULL.

GERMAN AMBASSADOR FAILS TO DOWN FEHM.

Chief of the Secret Police at Yildiz Kiosk Retains Sultan's Favor in Spite of His Misdeeds—Izzet Pasha, of Similar Reputation, Also Continues in Power.

CONSTANTINOPLE, Feb. 9.—It now looks as if the fight made by the German Ambassador against Fehim Pasha, chief of the secret police at Yildiz Kiosk, would end in a victory for the latter. Somehow or other Fehim has an unshakable hold on the Sultan's affections.

He is the son of the Sultan's foster brother, who died half a year ago, and for whom the Padiash harbored the most affectionate feelings. Fehim Pasha has been in disgrace more than once on account of his actions, but he has always been reinstated in the Sultan's favor after a very short while. It is noteworthy that the two men who are considered to have the worst reputations in all Turkey—which is saying a good deal—Izzet Pasha and Fehim Pasha, cannot be removed from their influential posts by any amount of outside influence, legitimate or otherwise. There have been patriots who had the courage to incur all sorts of unpleasantness and persecution by pointing out to the Sultan that these two men were harming their country; there have been Ambassadors who, singly and in combination, have done their utmost to break the influence of these men, and all have alike failed.

Izzet had his face slapped several years ago in the diplomatic Cercle d'Orient at Pera by the first dragoman of the Russian Embassy. Fehim has openly braved the law, assaulted peaceful citizens, extorted money from the rich, provoked riots in music halls and misbehaved himself generally, and yet the two stand to-day as secure as ever.

The Sultan knows to a penny the amount of bakshish pocketed by his second secretary, Izzet, and what is more, Izzet takes the trouble to keep him informed on the subject, because he knows that the grand master will not disapprove of such tactics so long as his servants are frank about it to him.

As for Fehim, the certainty that nobody can do him serious harm has led him to do that which no other subject of the Sultan would dare to do. For instance, a few months ago he and a mob of his associates lay in ambush on the high road between Haidar Pasha and Kadikeny, on the Marmara opposite the Old Seraglio, for an old and very distinguished General, aide de camp of the Sultan, a soldier who had won laurels in the Russian and Greek wars, and beat him until he was half dead. The Sultan on hearing of it was very angry and it was rumored at that time that Fehim would be exiled to Albania, but nothing came of it.

Fehim remained safely in the capital, sneered at his enemies, drove about ostentatiously in his yellow satin lined carriage, bought three or four large gramophones from a Hungarian in Pera street without ever paying for them—he allowed the Hungarian, by way of compensation, to dub him "my friend"—Fehim—and made necessary preparations for that "attempt" on his life in the suburb of Pancaldi about eight weeks ago. There were people naive enough to hope that this preposterous farce staged by him to dupe the Sultan would finish him, but they were disillusioned when Fehim's latest achievements became known.

His action in seizing a shipload of wooden ties belonging to a German proves conclusively that he still knows himself to be beyond the pale of the law and the reach of his adversaries. The latter have now been strengthened by the German Ambassador, who, it is said, is resolved to leave no stone unturned in his effort to bring about Fehim's downfall. But it is doubtful if even his influence will be strong enough to accomplish this object.

Ambassadors come and go, but Fehim and the Izzets are very firmly established elements of the Turkish Empire.

TWELVE APOSTLES CLOCK.

Work of German Official Intended to Disprove Religious Lies.

The works of a clock have a mysterious fascination for the average layman, says the *Horological Review*. The tireless, independent movement imparts to the works of a clock some of the attributes of a living being. In the case of those having a gift for mechanics, interest in clocks results in attempts to accomplish something extraordinary in this field. It can be readily understood that when this tendency is not accompanied by scientific mechanical training nothing in the direction of the perfection of the time measurer is to be expected. The effort in such cases is usually expended in the employment of the clockwork, with such auxiliary mechanism as may be required for the purpose, for the operation of all sorts of figures, and this has occasionally given birth to entirely original, unique works of art.

Such a contrivance these-called "Twelve Apostles Clock," the work of a frontier official, Herr Stolz of Feildevik (Province Brandenburg), Germany, who spent more than three years in its construction.

Under the tower there is a spring regulator movement, from which a hammer rod is carried to the angel figure underneath, which strikes the hours on the large suspended bell. There are in addition a number of other figures, which are set in motion by a special train and spring.

The clock operates as follows: After the hour has been recorded by the time movement the angel figure, which is the figure of Christ, is seen, turned slightly to the left. At this point the procession of the twelve Apostles appears, emerging from the tower. The angel figure strikes the figures move in a semi-circle before the Christ, looking straight before them, with the exception of Judas, who is made to turn his gaze from the Lord. After the Apostles have disappeared into the door at the left the Christ figure withdraws into the interior of the structure and the door closes.

Over the main entrance, in perforated, ornamental letters, is the inscription, "I am the Light of the World." At night, by means of a small gas lamp, it is effectively illuminated. Above the main entrance is a balcony, on which at each half hour stroke the angel of death appears, standing on a scroll, and grave admonition, "All men must die." When the angel strikes the angel of light comes out on the balcony, a band he carries bearing the words, "Blessed be they who die in the Lord." During the appearance of the Apostles and the angels a choral is heard.

The movement of the different figures is effected by sixteen different watches. The entire apparatus works admirably, and is visited as a curiosity by many people in the vicinity.

HIS BALL OF SNAKES.

John and George Aber, sons of George Aber, a farmer residing near this village, while working in the woods on their father's farm, Saturday, went to a large rock, under which they found a ball of snakes. The snakes were coiled in bulk as large as a bushel basket, and the lids succeeded in killing all of them. There were fifty snakes in the bunch, including many milk snakes. After another several black snakes and other

GERMAN AMBASSADOR FAILS TO DOWN FEHM.

CONSTANTINOPLE, Feb. 9.—It now looks as if the fight made by the German Ambassador against Fehim Pasha, chief of the secret police at Yildiz Kiosk, would end in a victory for the latter.

Somehow or other Fehim has an unshakable hold on the Sultan's affections. He is the son of the Sultan's foster brother, who died half a year ago, and for whom the Padiash harbored the most affectionate feelings. Fehim Pasha has been in disgrace more than once on account of his actions, but he has always been reinstated in the Sultan's favor after a very short while. It is noteworthy that the two men who are considered to have the worst reputations in all Turkey—which is saying a good deal—Izzet Pasha and Fehim Pasha, cannot be removed from their influential posts by any amount of outside influence, legitimate or otherwise. There have been patriots who had the courage to incur all sorts of unpleasantness and persecution by pointing out to the Sultan that these two men were harming their country; there have been Ambassadors who, singly and in combination, have done their utmost to break the influence of these men, and all have alike failed.

Izzet had his face slapped several years ago in the diplomatic Cercle d'Orient at Pera by the first dragoman of the Russian Embassy. Fehim has openly braved the law, assaulted peaceful citizens, extorted money from the rich, provoked riots in music halls and misbehaved himself generally, and yet the two stand to-day as secure as ever.

The Sultan knows to a penny the amount of bakshish pocketed by his second secretary, Izzet, and what is more, Izzet takes the trouble to