



## THEIR GLORY BRIEF.

### HUMILIATING FATE OF MANY OF THE RACING YACHTS.

Puritan Goes to the Junk Dealer—The Pioneer America, First Winner of the Cup, Still Afloat.

Of the famous big yachts which have been built to defend the America's cup, some have gone to the scrap heap and nothing is left of them but the hull. Some are used as party boats; some have a brush with their sister yachts now and then, and some are laid up at piers, dismantled, out of commission and useless. The active life of the defenders of the America's cup is not long, but their old age seems everlasting, and they will all seem comparatively young as long as the famous clipper schooner, the pioneer, America, swings to the tide at the Chelsea bridge, Boston, still the admiration of all who look at her. Fittingly enough, her history since she won the cup, in 1851, has been more stirring than that of her sisters.

Every challenge for the famous cup which she won and brought to this country but revives the story of the famous yacht. When the news of the victory of the America reached this country, about two weeks after the event, a celebration was in progress at the state house which marked the opening of railway communication between the United States and the Canadian provinces, and Daniel Webster was addressing a large audience in the house of representatives. He broke off in his speech to announce the victory, and said: "Like Jupiter among the gods, America is first, and there is no second."

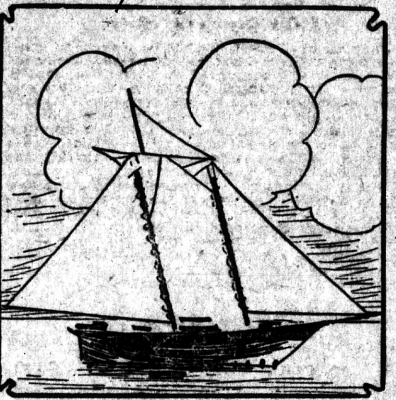
The America had a checkered career after sailing to this country, and came very near being destroyed. She was sold in the same year in which she won the cup to Lord John de Blaquiere, an officer in the Indian army. He sold her a couple of years later to Lord Templeton, who laid her up at Cowes in 1854, where she remained until 1859. When hauled out that year it was found that dry rot had set in, and she would have fallen apart and ended her career then, but the owner of the Northfleet yard, where she was hauled out, bought her.

To preserve the famous model, he gave her new frames of oak and teak and elm planking. In 1860 she was sold to H. E. Decle, who named her Camilla. In April, 1861, she was purchased by a man at Savannah and fitted out as a dispatch boat and blockade runner for the confederacy and named the Memphis.

She was put up at auction in 1870, and Gen. Benjamin F. Butler bought her through a friend, Col. Jonas H. French, for \$5,000. She is still in the family, being owned by a grandson of

Gen. Butler. Butler Ames of Lowell for many years Gen. Butler raced her and cruised in her and she was always pointed to with pride on the annual cruises of the New York Yacht club as "The Old America." Paul Butler had her commission after his father's death, as did also Butler Ames, her present owner.

At Saugus, near the bridges, is the famous old sloop Mischief, which defended the cup in 1881 against the Canadian challenger, Atalanta. The Mischief was the second metal boat built in this country and the first of the kind to defend the cup. She was made of iron from designs by A. Cary Smith of New York and was constructed at Wilmington, Del. Her owner, a member of the New York Yacht club, was an Englishman, J. R. Rusk. He was not a naturalized citizen, but this was not thought a bar to having Mischief defend the cup. She was the first scientifically designed yacht employed in cup defense,



Model of the America, Built in 1851.

the others having been "rule of thumb" built models cut from wood. She proved too fast for the Atalanta and the race was a regular procession.

This same old sloop, to-day as staunch as ever, can be seen almost any afternoon off Marblehead in summer. She is used as a party boat. Once in a while she enters a regatta of the Eastern Yacht club. She is a handsome sloop even to-day, with her plumb stem and V-shaped stern.

The late Edward Burgess designed the Puritan, Mayflower and Volunteer, the sloops which defended the cup successfully in 1885, 1886, and 1887. The Puritan, the first of the trio, was the first outside ballasted American defender, a radical departure for her time. She was sold after the racing and changed hands several times until she was bought by C. H. W. Foster, who a couple of years ago put her up at auction.

She was bought by a junk firm for \$5,000, hardly more than her lead, fittings and equipment, aside from the hull, were worth.

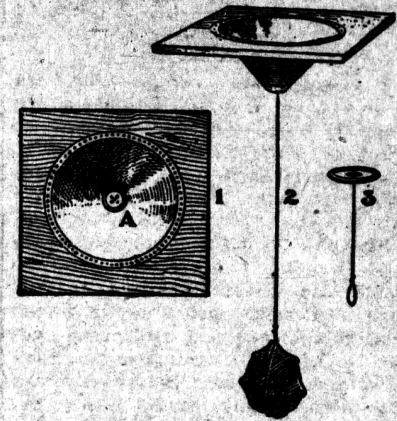


### AN EASILY MADE TELEPHONE.

Instrument That Will Work If Constructed Carefully.

The materials you will require are two pine boards ten by 13 inches, and half an inch thick, two fresh beef bladders, one box of four-ounce tacks, two large gutta-percha overcoat buttons, some strips of thin leather one-quarter of an inch wide, and lastly some flexible wire. The best wire for the purpose is that used in book-binding machines, but if it cannot be obtained, any soft, flexible wire will do.

Prepare the bladders first by blowing them up tightly, and leaving them so for a day or two until they are thoroughly stretched, but do not let them become dry and hard, says Good Literature. While the bladders are stretching you can obtain the other materials. To begin, take one of the boards, and having brought it to the required dimensions, draw a circle in its center eight inches in diameter, which you must saw out, taking care



Parts of the Telephone.

to keep on the line, for if the opening is not round or even, the instrument will not work satisfactorily.

Next take one of the bladders, and after cutting the neck off cut away about one-third of it from end to end; then soak it in water, warm, but not too hot, until it becomes white and soft; after which stretch it loosely but evenly over the opening, letting the inside of the bladder be on top, and tack temporarily all around one inch from the edge of the opening.

Now test it by pushing the center with your finger; if it stretches smoothly and without wrinkles, it will do; but if it does not, you must change its position until it does so. Next take a strip of leather and tack completely around the edge of the opening, putting the tacks closely together, and taking care to keep the bladder stretched evenly while doing so. When you have it tacked properly, take your knife and cut away that part of the bladder on the outside strip (Fig. 1).

This done, break off three feet of the wire, and after attaching it to one of the buttons (Fig. 2), pass the free end through the center of the bladder until the button rests on its surface (A Fig. 1), then fasten a weight of eight pounds to the end of the wire and set in the sun for two hours or more until thoroughly dry (Fig. 2).

Proceed with the other materials in a like manner, and when you have both drums well dried, place one on each end of the line, and connect the button wires with the main wire by loops, and stretch it as tightly as possible, and with few sharp angles. Whenever a support is needed use a loop.

To call up, strike the button with a lead pencil, and the one called up will respond in a like manner. This is not a toy, but is a practical telephone that is serviceable from three feet to three miles.

### Across Lots.

"What do people mean when they talk about tacking?" asked Bobby, who had listened to a detailed account of his sister's first experience in a sailboat with interest, but in much confusion of mind.

"Oh, you'll know when you're a little bit older," said the sister; but the small round face wore an expression of injury, and she had to explain further.

"Why, it's just turning half-way round," she said, with slight hesitation, "and then—and then you sail on the bias."—Youth's Companion.

### Something Lacking.

The small boy was making calls with his mother, and to soothe his evident restlessness, the minister's wife had given him an apple.

"What do you say, William?" the mother prompted.

"Peel it!" William answered, with conviction.—Lippincott's Magazine.

### Much Depends on the Color.

She—Is it really true that the blind can determine color by the sense of touch?

He—Certainly. I once knew a blind man who was able to tell a red-hot stove by merely putting his finger on it.—Illustrated Bits.

### Fortune for Art Gallery.

Mrs. Hannah A. Currier of Manchester, N. H., is to give her fortune of \$1,000,000 for the establishment of a gallery of art in that city at her death. With this large sum of money it is expected that the gallery will be the largest in New England and will compare favorably with the most extensive and elaborate in the United States. Mrs. Currier is now 80 years old.

### Fairly Safe.

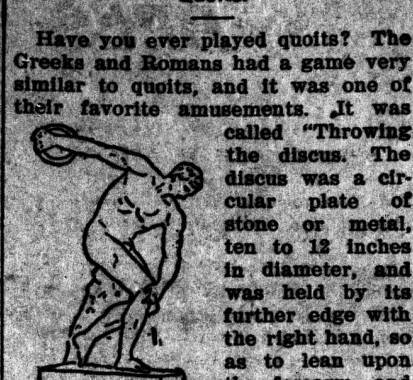
Conjuror—Now then, ladies and gentlemen, I will tell you how many hairs are on the head of anyone in the audience who cares to ask me.

Voice—Well, how many have I?

Conjuror—Exactly 50,227,429, sir; and if you will count them and find I am mistaken, I will pay you \$20.—Royal Magazine.

### THROWING THE DISCUS.

The Old Greek and Roman Game of Quoits.



Have you ever played quoits? The Greeks and Romans had a game very similar to quoits, and it was one of their favorite amusements. It was called "Throwing the discus." The discus was a circular plate of stone or metal, ten to 12 inches in diameter, and was held by its further edge with the right hand, so as to lean upon the forearm, and was cast with a swing of the arm, aided by a twist of the whole body. The picture will give you a correct idea of the position of the player. Similar to this game, the ancients had another, "Throwing the solos," a heavy spherical mass of stone or iron, perforated through the center to admit a rope, by the aid of which it was thrown.

### A BORN OPTIMIST.

Story That Was Definition and Illustration All in One.

When little Leander Bassett asked his father, what an optimist was, Mr. Bassett regarded him thoughtfully for a moment before he spoke, says the Youth's Companion. "I hope you're going to be one," he said, slowly. "You favor your Uncle William in looks, and you've got some of his ways. 'Twould please me mightily to have you turn out like him."

"I don't know how the big dictionaries put it, but I know the general idea, sonny, and it's your Uncle William clear through and through."

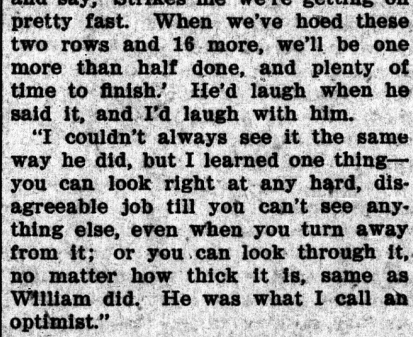
"When he had anything hard to do, he just made a kind of a window of it to see something pleasant through."

"When we had wood to saw an' split, he used to call it a kind of a battle. He'd say, 'When we've disposed of this regiment,' pointing to a pile of wood fatter'd-portioned off to us, 'I think our troops will be able to make off to the woods without further interference,' he'd say—and then we'd both back away like mad."

"When it came to hoeing corn in the hot sun and I'd get clean discouraged, he'd put his hand up to his eyes and say, 'Strikes me we're getting on pretty fast. When we've hoed these two rows and 16 more, we'll be one more than half done, and plenty of time to finish.' He'd laugh when he said it, and I'd laugh with him."

"I couldn't always see it the same way he did, but I learned one thing—you can look right at any hard, disagreeable job till you can't see anything else, even when you turn away from it; or you can look through it, no matter how thick it is, same as William did. He was what I call an optimist."

### DISPUTED RIGHT OF WAY.



This picture is taken from a wonderful photograph showing how caterpillars fight. These two creatures have met on a twig and neither will give the other the right of way. Both want it, and the result will be a fight to the death. The picture shows the caterpillars sparring for an opening, just as two human fighters approach each other in the ring.

### An Olympian Bluff.

Mercury took Vulcan aside confidentially.

"Tell me," he whispered with a Sherlock Holmes glance around, "are Jupiter's thunderbolts the real thing?"

"Not a bit of it," sneered Vulcan. "Don't you know he forged them?"—Baltimore American.

### Not a Disbeliever.

"I suppose," remarked the dear girl, "that you do not believe in love at first sight?"

"Oh, yes, I do," rejoined the old bachelor. "If men were gifted with second sight they would never fall in love."—Chicago Daily News.

### Methed.

"You are letting your political rival make all the speeches."

"Yes," answered Senator Sorghum. "Let him talk. My party will adopt all his good ideas and hold him personally responsible for all his bad ones."—Washington Star.

### By Rights.

Correspondent—How much do you want about the erection of a pillar in the new square?

Editor—It ought to make a good column story.—Baltimore American.

## TREASURY AT DELPHI.

### ANCIENT BUILDING BEING RESTORED BY THE FRENCH.

Was Built by the Athenians Out of the Spoils of the Famous Battle of Marathon.

The French are engaged in restoring the ancient treasury of the Athenians at Delphi which Pausanias, the Greek traveler, declares was built out of the spoils of the battle of Marathon. The precincts of the temple of Apollo at Delphi, the great theater and the



Athenian Treasury at Delphi, Now Being Re-erected by the French.

stadium, were excavated by French archaeologists in 1892-1897, and the French school at Athens had published some splendid plates of the results. One of the most interesting of the discoveries was the identical treasury of the Athenians of which Pausanias speaks, and the site of the Poros, not far from it.

Mr. J. G. Frazer, in his edition of Pausanias, has the following interesting remarks upon that building, which, as our picture shows, is now being re-erected by the French:

"The remains of this treasury were excavated by the French in 1893 and 1894. The building, about 32 feet 10 inches long from east to west, by 19 feet 8 inches broad from north to south, occupied a terrace higher up than the Sicyonian and Siphnian treasuries on the north side of the Sacred way. Apparently the edifice (the treasury of the Athenians) was overthrown by an earthquake and crushed by the weight of materials which rolled down on it from the temple above. But the foundations exist, and the architectural members and sculptured decorations have been found almost entire. Some of the architectural pieces retain vivid traces of color. With the exception of a single step, which is made of reddish limestone, the whole edifice is constructed of Pentelic or Parian marble in the most exact and exquisite style of architecture. Of the identity of the building there can be

no doubt, for, engraved on the walls are Athenian decrees, in which mention is made of the 'treasury of the city' and the 'house of the Athenians.' Moreover, remains of the dedicatory inscription can still be read on one of the steps, including the words 'Athenians' . . . Marathon.' This inscription, mutilated as it is, suffices to confirm Pausanias' statement that the treasury was built out of the spoils of the battle of Marathon. The walls of the building, Mr. Frazer goes on to say, as high up as the architraves, were covered with inscriptions, mostly Attic or relating to Athenians. By comparing the inscriptions it has been found possible to determine the order of the courses of masonry; in this way the antae have been restored from top to bottom, and give the height of the edifice.

A frieze of triglyphs and sculptured metopes extended round all four sides of the building. The metopes, 30 in number, have been found almost entire. The metopes are sculptured with the battles of the gods and the giants, and the deeds of Hercules and Theseus. The French archaeologist Homolle, who was the director of the excavations, says: "I know no monuments among the works of the beginning of the fifth century B. C. of which the execution is more sharp, delicate and elegant. The sculptures have the same qualities of grace and precision. The archaic severity is tempered by a softness of modelling rare in works of this date, and by a certain richness that both surprises and charms us." M. Homolle assigns the date of this treasury, which after long centuries is now again rising on the sacred rock of Delphi, to between 490 and 480 B. C.

### Original Rembrandt Etching.

An original Rembrandt etching, whose existence is unknown to art historians, is the property of Gustav Tielke, of Cleveland. The print shows Rembrandt and his wife and is considered by critics as Rembrandt's best. It has always been supposed that there were only two of these prints in existence—one in Paris and one in London. Tielke is a Hollander and is 72 years old. The etching has been in his possession 50 years. He found it back of an old picture at his parents' home.

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## A SPRING OPENING

EASTER THOUGHTS AND SOME TRADITIONS BY MAY C. RINGWALT

SPRING opening everywhere! In the shop windows, an opening of delicate fabrics sprinkled with flowers that might make nature envious; of airy, fairy hats, trimmed in stolen bits of rainbow; of frostlike sugar eggs, chocolate rabbits and yellow-down chickadees. In the fields, an opening of leaf and blossom and a meadow lark's song. In the churches, an opening of a tomb and an angel of life in place of the dead. The opening of human hearts in love toward God, man, and the little sparrow; the opening of hands outstretched to the unfortunate and the sinning. It is Easter tide.

While the resurrection from the dead is the pivotal belief upon which the whole Christian faith turns, the word Easter is of pagan origin, Easter being the Saxon name of an old Teutonic goddess who was the personification of morning and spring. Likewise, in many of our Easter observances Christianity has laid its impress upon old pagan myths and customs—the joy in the new spring life that leaped so high a flame in the bonfires upon the hillsides now steadily gleaming in altar taper, and spring flowers once fully gathered for outdoor festival song and dance now reverently crowding the churches.

Our own earliest recollections of Easter are flashing memories of those first Easter eggs—red, yellow and glorious royal purple—that rolled out of fairyland into everyday life to mystify our wondering eyes with their strange beauty. And by a happy coincidence, the egg is the oldest of the symbols connected with Easter. In fact, it is an aspirant for membership in some glass-case society of antique superstitions it could trace its genealogy back to ancient Persia and Egypt. The Persians, looking upon their new year—which comes on the 12th of March—as the renewal of all things, celebrated the festival by exchanging colored eggs. The Egyptians considered an egg a sacred emblem of the renovation of mankind after the Deluge. From them, the Jews adopted it for a sign and symbol, it now becoming the triumphant type of their departure from Egypt and intimately associated with the feast of the Passover, eggs always being on the table with the paschal lamb. The Christians, loving the dear old family traditions, naturally gave the egg a place of honor in the celebration of the paschal lamb, the Easter egg being a most fit emblem of the Resurrection, "the rising up out of the grave, in the same manner as the chick, entombed, as it were, in the egg, is in due time brought to life."

The pretty custom of hunting for Easter eggs originated in Germany, where the eggs were hidden in the

tall grass by mothers and pet aunts, and eagerly searched for by all the excited youngsters of the family. In the Bristol museum, there is a German print representing three hens upholding a basket with three eggs bearing the emblems Faith, Hope and Charity, with this legend in German: "All good things are three."

Therefore I present you three Easter eggs, Faith and Hope, together with Charity.

Never lose from the heart. Faith to the church; Hope in God and love Him to thy death." In Russia, Easter eggs are exchanged even by the dear dignified grown-ups. Easter morning, a man goes to his friend's house and greets him with: "Jesus Christ is risen." The friend answers: "Yes, He is risen indeed." Then they kiss each other on both cheeks, exchange eggs, and drink brandy.

Of course, everyone knows that the Easter sun, the world over, dances in the heavens if sleepy-heads will only get up early enough to see it. In some places in Ireland, there is a great clapping of hands at midnight, Easter eve, happy laughter, and the cry: "Out with Lent!" Then all is merriment for a little while, until the members of the tired household go to bed—only to rise at four o'clock that they may see the sun dance. In Scotland, the sun whirls like a windmill and then gives three leaps.

One of the prettiest traditions is that of the Easter hare. The hare has long been the symbol of the moon. It is a nocturnal animal, feeding at night. The female carries her young for a month, representing the lunar

cycle. Then the baby hares, unlike rabbits, are born with their eyes open, and the moon is "open-eyed watcher of the night." The open-eyed hare—the lunar animal and the lunar festival, you see, for the time of Easter depends upon the moon—became associated with the opening of the new year at Easter, and hence, in the popular mind, with the paschal egg, token to signify the opening of the year.

In Germany, the Easter hare rivals St. Nicholas in popularity for every little Karl and Gretchen knows, if a child is good and obedient, a white hare will steal down a moonbeam no doubt—into the sleeping house, on Easter even, and lay its beautifully-colored eggs in all sorts of odd places. When the myth reached America, the hare was transformed into the better-known rabbit; the change due, perhaps, as a writer naively suggests, to the fact that confectioners are not "experts in natural history."

There are some superstitions connected with Easter that it would be wise for the reader to treasure in his mind, so important are they in their bearing upon his health and happiness.

If the wind is in the east on Easter morning, draw water and wash in it, to avoid the ill effects of an east wind throughout the year. The efficacy of the Easter water cure is so well known in Germany that the Mecklenburg maid servants spread out linen clothes in the yard, the evening before, and Easter morning wash themselves with dew, rain or snow fallen in the linen, while in Sachsenburg the peasants ride their horses into the water to ward off sickness from the poor beasts.

### The Triumph of Life Over Death

By Rev. Henry Clinton Hay.

THE resurrection means that the man lives on after the death of earthly body dies is a matter of universal observation and experience; but that the man himself ceases to that account to love and think, plan and execute, in the world of love and wisdom and spiritual expression, is an inference without the slightest warrant from observation of experience.

The most that can be said is that he no longer appears to the senses of earthly bodies when his own earthly body is lost as a means of earthly expression. But that there is an indwelling love-and-thought world, constantly animating, shaping and employing matter and giving to it its values, is manifest in every human experience. That man comes forth from this inner world, not only in the beginning of his existence, but in every act of his intellect, will and body, we know.

It is therefore reasonable to conclude that he continues to exist in it when the body returns to the dust

whence it has been taken. But a body of another kind—the organism of the man himself, in his own spiritual substance—must then be laid bare as the instrument of self-consciousness, and of expression and usefulness to others.

Life, as we know it, is a constant resurrection. "The tomb of the past is the womb of the future." All nature is constantly dying, the tissues of the earthly body are constantly dying, life is a continual triumph over this universal death, and progress is made possible only by this process of resurrection. The immortality and progress of the human soul and of human society consist thus in the Creator's triumph over death.

Easter is a memorial of all this triumph of life over death, not only in nature, but also in humanity. The germ of life in every human breast is thus raised up when the body returns to the dust. All that has been elaborated within that material husk—all the love of right or wrong, of truth or falsity, of wisdom or folly, of usefulness or destructiveness—unfolds and bears its fruits, determining the man's character as an angel or devil forever.

Henry Clinton Hay

### ORIGIN OF EASTER RABBITS.

According to a Teutonic Tradition Bunny Was Once a Bird.

One of the quaint and interesting features of our modern Easter carnival is the appearance in shop windows, side by side with the emerald-colored egg, of a pert tall-tailed rabbit, and those who cannot understand why bunny should have a place in our Easter decorations shrug their shoulders and think it a trick

to please the children. But the legend of the Easter rabbit is one of the oldest in mythology, and is mentioned in the early folklore of South Germany. Originally, it appears, the rabbit was a bird, which the ancient Teutonic goddess Ostara—goddess of the east or of spring—transformed into a quadruped. For this reason the rabbit or hare is grateful, and in remembrance of its former condition as a bird and as a swift messenger of spring, and of the goddess whom it served, is able to lay colored Easter

eggs on her festival in the spring time, the colors illustrating the theory that when it was a bird the rabbit laid colored eggs, and an egg has always been a symbol of the resurrection, and therefore used as an illustration at Easter.

### Style is Antique.

A fashion magazine says that peek-a-boob waists are not of modern invention, and having heard of Mrs. Eve Adam's fig-leaf gown we are compelled to agree.—Philadelphia Telegraph.

## EVOLUTION OF A BELL.

