

to bunco them.—The Visalia (Cal.) Daily Times.

#### BISHOP POTTER ON EXPANSION.

The nation has had much, during the past few months, to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism, nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them?

Nay, rather the solemn question is: What are they going to do with us? Upon what wild course of so-called imperialism are they going to launch a people, many of whom are dizzy already with the dream of colonial gains, and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America. We have, indeed, our congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it! At such a time, as never before, the Church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness, and to reason of righteousness, temperance and a judgment to come—a judgment for nations as well as individuals, till impetuosity is sobered and chastened; and until a people in peril of being wrecked upon an untried sea can be made to pause and think. The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more places for place-hunters, more pensions for idlers, more subject races to prey upon—but a dawning consciousness of what, in individual and in national life, are a people's indispensable moral foundations, those great spiritual forces on which alone men or nations are built!—Rt. Rev. Henry C. Potter, before the annual convention of the Protestant Episcopal Diocese of New York, as reported in The New York Evening Post.

#### THE GREAT ADMIRAL'S PLACE OF SEPULTURE.

A difference of opinion has existed for years as to whether Christopher Columbus or his brother lay buried in the vault at the Cuban capital. The following are the facts in the case:

Columbus expressed his desire to be

buried in "La Espanola" (San Domingo) in his testament, and the story of his wife carrying the lifeless body of her husband wherever she went is contradicted by the church records in Valdadolid. "The Admiral," as Columbus was always called by his friends and relatives, was too poor when he died to allow of his desire being carried out, and the body was decently buried. He died on May 21, 1506. Forty years later the government ordered his remains to be conveyed to San Domingo, to be interred in the cathedral. This was done in 1541.

At that time the edifice had just been finished. No records were kept as yet, but the tradition remained that the body rested to the right of the altar. This tradition was entered in the church register 135 years later—that is, in 1676.

In the beginning of the seventeenth century the remains of the discoverer's brother, Diego, who had been governor of San Domingo, together with those of his son Louis, were also transferred to the island, and buried in the same cathedral. There was no inscription indicating the locality of either vault.

San Domingo was ceded to France by the treaty of Basle (December, 1795), and the Spaniards stipulated that the remains of the discoverer should be removed to Cuba. Accordingly the floor on the right of the altar was opened, and the contents of the vault found were transferred to Havana with great ceremony.

But in 1877 some workmen, repairing the floor, discovered another vault, also on the right of the altar, between that from which the supposed remains of Christopher Columbus had been taken and the outer wall of the chancel, the two vaults being separated only by a thin wall. The vault was found to contain a small leaden box, 44 centimeters long, 23 centimeters broad, with an inscription that convinced the authorities and everybody who saw it that the contents were unmistakably the remains of "the Admiral," and that those of his brother Diego had been taken to Havana.

The Spanish authorities stoutly denied that any mistake could have been made.

But in January, 1891, Rudolf Cronau, author of "Amerika, die Geschichte seiner Entdeckung von der Altersten bis auf die Neuester Zeit" (Leipzig), went to San Domingo, for the purposes of his book, to personally investigate. He brought an introduction from Prince Bismarck to the president of San Domingo, and was permitted to reopen the vault in the presence of the

church dignitaries, of the secretary of state for the interior, of the consuls of all the governments represented in San Domingo, and of other persons of note. The result was that there could be no longer any doubt that the remains of Columbus were still in the cathedral of his beloved Hispaniola. A document to that effect was drawn up on the spot and signed by everyone present, the original of which is in the Berlin foreign office.—Chicago Inter Ocean.

#### HOW SHALL OUR SCHOOLS AND UNIVERSITIES BE SUPPORTED?

An extract from an article on "The Higher Education and the State," by President Thomas E. Will, of the Kansas state agricultural college, published in the New Time for October.

While schools conducted and controlled by the church have performed a necessary work, and while we may still gratefully accord them a place so long as they can hold it in competition with other educational foundations, history affords us no ground for the belief that the church, ultra conservative, worldly and dependent on voluntary contributions for its funds, is the agency upon which society as a whole is to depend for the higher education.

In a commercial age, when men seek, Midas-like, to turn all things into gold and to exploit man's every want for gain, it is not strange that educational institutions should be established for money-making purposes, and that tribute should be levied on the seeker after truth; nor is it strange that in the same age, Midas himself, eager to purchase the tolerance and good offices of a plundered society, that he may the longer continue his plundering operations, and ready to build himself in his lifetime a monument more enduring than brass; or conscience stricken and desirous of reading as clearly his title to mansions in the skies as he now reads it to mansions on Fifth avenue or the Back Bay, or actuated by pure beneficence or disinterested patriotism, should contribute a bagatelle from his annual harvest toward the establishment and maintenance of a temple of truth and a home of free thought and free speech in the shape of a college or university. But to neither of these sources shall we look for the chief fountain from which shall flow the higher education of the youth of America. A nation of free schools will not consent that the sons and daughters of free men shall be dependent for an education upon those who make it a matter of barter and sale, nor yet upon the servants of Midas. Independent Americans are

not reduced to the necessity of waiting for the kindly offices of a bishop, the initiative of the profit-monger nor the paternalism of the plutocrat, that their children may receive the benefits of a higher education; but, organized for self-help, and with the machinery of their governments, constructed by themselves and improvable at their own option, they have gone about the work of providing for the higher education of their children in their own way; and impelled by their own initiative, in their state normal schools, technical schools, agricultural colleges and universities, with characteristic independence and practical instinct, they are furnishing free to all comers the water of the higher education.

Church schools and money-making schools and schools endowed by millionaires may come and go; there is room for them in this free country if they can occupy and hold it; but of one thing we may rest assured—the state institution for the higher education, the one institution of its class which is of right, and, in fact, of, for and by the people, has come to stay; and to it we shall learn more and more to look as the institution of higher learning, and a bulwark of our liberties.

#### WHAT LIES BEHIND ROYAL ASSASSINATION.

The latest successful attempt on the life of royalty by an anarchist, whereby the accomplished and philanthropic empress of Austria has met a cruel death at the hands of an assassin, again revives discussion of the question: What shall be done with the anarchists? The dastardly deed which all Europe is mourning has apparently brought no nearer the solution of the problem. True, additional safeguards and precautions have been taken to guard the persons of the royal family, but this is merely a makeshift, and manifestly does nothing to remove the causes which breed anarchy and anarchists.

A study of the antecedents of the assassin of the empress of Austria may serve to indicate in some degree the circumstances and conditions under which men of his stamp are reared. He is said to have never known his father or mother. Brought up in a charity school in Parma, Italy, at the age of ten years he was thrown on the streets without resources. Having worked as a common laborer until he was 20 years of age, he entered the Italian army. After serving three and a half years he became valet du chambre to the prince of Aragon,

which position, although apparently a desirable one, he held only for three months. Then anarchist ideas began to possess his mind, and, to use his own words, prevented him from "remaining in servitude." Of his subsequent wanderings the assassin gives a somewhat vague account, but he seems to have seldom obtained employment because of his antipathy to "servitude." According to his own statement, he committed the deed "in order that such crimes, following one upon another, might cause all who impoverish the populace to tremble and shiver." Without doubt, if this was the purpose of the murderer he has fully accomplished it. Whether the act was due to a mere impulse, or was the outcome of a preconceived and well-laid plot, royalty throughout Europe is trembling, and extraordinary precautions are being taken to prevent a repetition of the act in other directions. The question what form of punishment shall be meted out to this particular assassin appears to have been given altogether too much prominence. Death, of course, would be, according to the consensus of opinion throughout the civilized world, none too severe for such a criminal; but it appears that Geneva, where the tragedy was enacted, is one of the ten cantons of Switzerland in which the death penalty is not inflicted. The extreme penalty, therefore, must be imprisonment for life, with solitary confinement. This form of punishment is generally conceded to be worse than death. But no matter what the punishment meted out to assassins of royalty—even though horrible torture were included—the deterrent effect would doubtless be unappreciable. Anarchy is merely one form of expression of the implacable hatred of the ruling classes entertained by a considerable proportion of the population, who believe that they are being ground down and despoiled, deprived of their rights and liberties, made beasts of burden by the prevailing social and governmental systems, and unless this implacable hatred and resentment can be in some way removed, we may expect to see a recrudescence, more or less frequent, of these anarchist attempts.—Editorial in Albany Law Journal.

#### THE KLONDIKE LAST WINTER.

Extracts from an article on "A Winter's Work in the Klondike," written by Tappan Adney, special correspondent for Harper's Weekly, at Dawson, under date of March 15, 1898, and published in Harper's Weekly for October 1. Mr. Adney spent last winter in the Klondike country.

Dawson is now, or is about to become one of the world's great mining camps, yet little that is authentic is

known of the vast region in which it is located. . . .

The country lies under a thick bed of moss, even to the tops of the hills, and under this moss the ground is mostly frozen as far as one can dig. When this moss is stripped off, the ground thaws readily enough. Formerly, all gold work was conducted by stripping and washing in summer. About three years ago it was discovered that the ground could be thawed by burning, which opens up the whole winter, till then spent in idleness, for work.

The streams here are not what are called bed-rock streams—that is, the water does not run over a rocky bed—but under the present streams is a deposit of decayed vegetable mold or peat, called muck. This muck is often of great depth—in one place in a part of Bonanza, 48 feet. Under this is gravel, then the bed-rock. The gold lies in this gravel, and not only on, but in the bed-rock. For bed-rock in miners' parlance does not necessarily mean hard rock, but anything that will catch and hold the particles of gold as the water carries it down.

The hole which is sunk is usually about three by five feet. Each fire burns down about a foot, and is usually started at night. By morning the hole is clear of smoke, the earth is softened and can be lifted out. When the hole has been sunk ten feet, or as deep as a man can shovel, a windlass is set up, and the dirt is hoisted out in a square board bucket, and lifted upon the dump. Every little while, after gravel is reached, a pailful is taken to the cabin and washed out, and by this it is known when "pay" is reached. When the creek bed is wide, or when there has been much sliding in, several holes will often have to be sunk in a line across the creek from rim to rim, and there connected by drifting, before the pay, which lies in the old bed of the stream, is found. It will thus be seen that much time, both of actual work and "dead work," is consumed making any prospect of a claim. When one stands on the Dome and sees the miles of creeks all staked to their sources, likewise every pup, he realizes the years that will elapse, and the thousands of men that must work, before what is in every claim can be known. . . .

The evidence that the gold is not from one, perhaps distant, source, brought hither by glacier or river, is that the gold in creeks adjacent is dissimilar and easily distinguishable. El Dorado gold is paler, being more silver, than Bonanza gold. Hunker is