

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 Valadolid. "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