

Maximilian because he was a foreigner, but because he was emperor.

President Diaz has been, throughout his administrations a cordial friend of the United States. He recognized the eventual intimacy and possible identification of the two nations. It was by his order that English is made compulsory in the public schools of Mexico. It is said that he believes that another generation will bring the English tongue into equal prominence with the Spanish, that still another will make English the common speech of the country, that in the fourth the people will intermingle on a common basis, and the fifth will see the amalgamation of Mexican and American.

The mother tongue has a more tenacious hold than five generations, although the English supremacy is demonstrated no more positively and conclusively than by the adoption of the English language by India, Ireland, Australia, and by the inhabitants of the numerous islands of the sea. The official adoption, that is, for the Indians speak their own language at home and there is no evidence that the savages of Australia have given up their undeveloped language for English. The Irish still speak Gaelic, but it is dying out and the old tongue is spoken only in the remote parts of Ireland. President Diaz' prediction, therefore is not likely to be accomplished in five generations. Especially when it is considered that Spain has a rich literature and that Spanish is a most melodious, highly developed language.

Bees Culture.

A few years ago newspapers were advising the multitude of people who wish to make money at home, to raise chickens. Contemporary newspaper council says money can be made raising bees. The seductive descriptions of the tameness of the bees, their industry and honey-making propensities have already influenced a large number of people to engage in the industry. It appears that there are bees of a wild, blood-thirsty temperament, who can not be tamed. The "Carniolans" are gentle, unsuspecting, and do not sting unless very roughly handled or imposed upon. They were introduced into this country years ago from Carniola, Austria, and their popularity is growing induced by their amiable disposition, fecundity, hardiness in cold climates and honey-getting qualities. The cost per colony for pure Carniolan or Italian bees is from six to eight dollars. Besides, the honey they make is very white and pretty, commanding, therefore, a good price in the market. So indisposed to sting are the Carniolan bees that they may be handled with the utmost freedom, and they will never volunteer an attack when their hives are approached. They are for this reason more profitable to keep, because the owner is able to work with them at all times without hindrance. Bad bees tempt neglect.

A colony of bees—one hive, that is to say—should yield, under fairly favorable conditions, fifty pounds of extracted honey or thirty pounds of comb honey in a season. The extracted honey should fetch from ten to fifteen cents a pound, and the comb honey fifteen to twenty cents. In most cases the crop is readily sold to neighbors, but grocers usually buy it at a fair price. Honey, however, is not the only valuable product of the hive. Each hive should yield annually, about a pound of beeswax, worth from twenty-five to twenty-eight cents, and this is an article always in demand. It is utilized in the manufacture of comb foundation, for pom-

ades, and largely in the making of magophone cylinders—an industry which has created an important market for the substance, according to the Evening Post.

One newspaper reader who lives in the city near a large park keeps his bees on the roof and pastures them on the public demesne. Aside from the profit the study of and association with bees is very interesting. Their community life and habits has many of the characteristics of organized society and close students will discover secrets yet unrecorded. The fascination of getting acquainted with bees, of being admitted to the intimacies of a community, that although unchangeable is complex, has attracted a great many people who wish to increase their income and also possess the student's curiosity and devotion.

Inherent Dignity.

Some Americans believe that we should provide a career for an ex-president, so that a man who has been for four or eight years, the most exalted personage in the world, may not suffer the indignity of becoming just a plain American citizen. When a man must hold an office or bear any other title than ex-president, to prevent him from being lowered in the esteem of the people it is a sure sign that in electing him, we made a mistake. Since his retirement, General Harrison, with only past honors to distinguish him has continued one of the most honored of men. So inherent was his dignity and uprightness that no one of his neighbors or friends ever approached him without feeling themselves in a presence. Emperor William has never doubted that he is God's anointed, divinely appointed to extend the German boundaries and unite the German people into a homogenous country speaking Berlin German, and ignoring the dialects and jealousies which still divide north Germany from south Germany and the east from the west. This consciousness of a destiny and a mission inspired President Harrison. The exaltation of spirit which must develop in a man who has been elected to represent seventy-five million people was experienced by President Harrison and president or ex-president, he moved with a dignity, seriousness and temperamental aloofness that made strangers think him cold.

No president has left a more admirable record in and out of office. His name has been added to the list of great and wise Americans whose administration was brilliant and whose council was sound.

Municipal Plants.

The only question to be considered in the establishment of a city plant for lighting the streets and city buildings is that of cheapness to the city. It is contrary to human nature and to experience to expect that a superintendent appointed by the mayor or elected by the citizens will manage the plant as economically as though the expenses and profits were his expenses and profits. Not for many thousand years when politicians shall have attained a more sublimated essence of man than the contemporary sample will a superintendent, receiving a salary for management, keep expenses down as carefully as though it were his own business.

Lincoln, at the present time, is in good hands. None of the officers figure on robbing the city. But the officials of the various offices, habitually get down to business in the morning a long time after other business men. They are efficient and

honest, but they do not have to hurry. Their salary is just the same, whether they accomplish much or little. The merchant or manufacturer whose business is profitable or not as he is energetic or lazy sometimes redeems a business from bankruptcy which under the management of this or that city official would have resulted in a deficit.

Lincoln people are no better than New York or Chicago people. Yet millions are stolen annually in those two cities and nothing, not even corresponding hundreds, is now stolen in this city. The point is, the temptation is not great enough to tempt able financiers like Richard Croker to settle here or in any small city. A man with the ability to steal millions has the judgment to select a victim-city with a patronage worth several millions to be deflected into his pockets. Municipal lighting, heating, transportation, etc., will increase the attractions of Lincoln to the politicians. Instead of the coal dealers being interested in the city elections on account of the coal used in pumping the water into the city reservoirs, they would have an extra interest in elections. And such self-interest in elections has been demonstrated inimical to a pure city government. If men were not men, public ownership of public utilities would pay, because prices to consumers would be based on the cost of running the plant, salaries etc, and would not include a profit on the investment, which a private management of public utilities generally receives. In the case of the city of Lincoln, the establishment of any more agencies for the employment of men is a mistake, for that way lies corruption and the slavery of the citizen to the politicians looking for a job. A good bargain such as the present mayor and council are quite capable of making with the president of the gas company would, in the end, be very much better politically and financially for the city.

There is another consideration. The government's business is governing and not running this or that plant. When the city government with money collected from a tax on all, competes with one, the propriety of such a venture should be clearly demonstrated.

General Harrison's Will.

Those who have forgotten the ungrateful and ungrateful conduct of General Harrison's children when he brought his wife home are surprised by the contents of his will which almost ignores his oldest children and his grandchildren. General Harrison was a proud man and he had reason to be proud. He was a good father and up to the time of his second marriage his son and son-in-law had drawn upon him as a matter of course. All the honors and most of the income which came to his children were bestowed by the father. Yet when he chose to get married again his children rebelled. When he brought his bride to his own home in Indianapolis, the house was found denuded of various articles that the poor General thought belonged to him. Mrs. McKee publicly humiliated her father beyond forgiveness. The will is the instrument of a man whose daughter has subjected him to scandalous gossip. And there are not many people who, considering the circumstances, do not agree that it is just.

St. Patrick.

"On the seventeenth day of March," says the old chronicle, "in the one hundredth and twentieth and third year of his age, departed St. Patrick

forth of this world. Felix being the pope, in the first year of Anastasius, the emperor; Aurelius Ambrosius ruling in Britain, Forchernus in Hyberia, Jesus Christ reigning in all things and over all things. Amen! Here end the acts of St. Patrick." These are the words of Jocelin, the Cistercian monk of Furnes, who flourished in the early part of the twelfth century. They are from the translation of his life of the patron saint of Ireland, which was published in Dublin one hundred years ago.

According to Jocelin, St. Patrick was the son of a good Briton named Calphurnius, who lived near the Irish sea. Before the boy was well on in his teens he had built a bonfire of cakes of ice, had healed a blind man and had raised his nurse's husband from the dead. At the age of sixteen Patrick was carried off to Ireland by pirates and sold to the pagan Prince Milcho. He was released through the agency of an angel, who revealed to him where he might find gold for a ransom. "Therefore," says Jocelin, "being by the aid of Mammon released from his servitude, he started homeward." The saint was not yet out of the woods, however. He fell into the hands of an evil man who sold him into slavery for a kettle. "How small a purchase for so precious a merchandise," comments the devout monk. But the kettle proved obstreperous. Water froze in it instead of boiling, so the new owner traded back, and Patrick finally reached home. He had not been there long before he heard in a vision the voice of generations of Irish yet unborn calling: "Oh, holy youth Patrick, we beseech thee come unto us." In obedience to this vision the young man went to France to be trained in theology, and thence to Rome, whence Pope Celestine sent him to Ireland.

The conversion of the Irish was no holiday task, and the saint went at it in earnest. If the people treated him courteously and accepted his teachings, all well and good. But he allowed no trifling. Soon after he landed, some pagan fishermen refused him fish which they had caught in a river. "Whereat," cries Jocelin, "the saint being displeased, pronounced on them this sentence, even his maledictions, that the river should no longer produce fishes from the abundance of which idolaters might send empty away the worshippers of the true God."

The monk describes with much pleasure the visit of the saint to the "Infidel Murinus" of Castle Cnoc. When the missionary tried to convert him the ungrateful man pretended to be asleep. "Let him sleep, let him sleep," quoth St. Patrick, "nor until the Day of Judgment let him awaken or arise." "Then," continues Jocelin, "the saint departed and the wretched man sunk into the sleep of death. Therefore, even to this day, it is among the Irish a frequent imprecation on a feigned sleeper, 'mayest thou sleep, as at the word of St. Patrick Murinus slept.'"

There is one disappointing thing about Jocelin, the monk of Furnes. Apparently he had never heard how St. Patrick drove out the snakes from Ireland. He covers everything else with convincing fullness. His nearest approach to the snake legend is his description of the saint's expulsion of the demons. "But Patrick made the sign of the Cross," he says, "and drove far from him those deadly birds; and by the continued sounding of his Cymbal, utterly banished them from the island. And being so driven they fled beyond the sea. But from that time forward even unto this time, all venomous creatures (can these be the snakes?), all fantasies of Demons have