

to his size and the mischief it commits than the bee.

4. After bees have been kept in a certain situation for a reasonable time without serious injury, it cannot be said that it is dangerous to keep them there.

5. The bee keeper becomes liable for injuries done by his bees only on the ground of actual or presumed negligence.

This seems to give the bee a clear field to go ahead about his business in his own way. It must be said that this strong legal position of the bee is largely due to the fact that bee-keepers have picked up some of the traits of the bees. When one of their number is attacked they do not sew up their pockets and run off with their share of the honey—and as much more as they can get! They fly at once to the defence of their comrade, and make, not an individual, but a society matter of it.

The fruit grower will obtain little satisfaction in a lawsuit against the bee-keeper. The bee is too good a friend of the judge. The relations between these two classes should be settled not by the scales but by the Golden Rule. Every man who receives a benefit should remember where the benefit comes from. The bee keeper might say with truth: "It is true that my bees feed upon my neighbor's trees, but they have not injured his farm because they took no fertility away! He has no reason to kick because they kicked life into his fruit buds."

This is all true enough but it is only one side. The fruit grower may say:

"These bees have increased my crop of fruit, but have they not been well paid for their work. I fed them and the money in their owner's pocket comes from my farm!"

Two classes of men with interests

which lap and nick in this way should never fight, for when one of them hits the other in the nose he is sure to blacken his own eye. They should recognize their mutual dependence and treat each other fairly. The bee-keeper may say that the law gives him a right to put his hives close to another's dwelling. Still if that location is offensive to his neighbor, the law which is higher than the decision of any human judge should lead him to put them elsewhere. I have heard of an old farmer who insisted on keeping a brindled calf tied on his lawn. The calf was in every way offensive to his neighbors, and he had ample space for it behind the barn, but he thrust that calf under the very noses of his neighbors because the law said he had a right to do as he pleased with his own. That man, like many others, figured that such magnifying of his legal rights gave increased dignity to his personal rights—and what a foolish mistake he made. The man who will use his legal privileges as an offensive weapon against others, where it should be drawn only in defence of true principles, is not a true politician or bee-keeper.

I regard the raising of fine fruits as the training and rearing of bees. It is the highest types of soil culture, and hence of human industry. He who can direct and watch the slow development of the perfect fruit, and lovingly guard it from plant diseases and injurious insects through a long road to perfect maturity; and who can patiently and skillfully guide and train the honey bee through its long summer's work—such a man enoble and dignify labor.

Their work may be hard and constant. Their hands may be hard and rough, but the callous of the palm is not the badge of servitude, but an honorable scar from labor's hand.