

ed with antennæ—delicate organs of touch—by which they commune with one another, and communicate their desires and wants. A strong hive will contain three thousand six hundred, each of which, in order to be assured of the presence of its Queen, touches her every day with its antennæ. Should the Queen die or be removed, the whole colony disperse themselves, and are seen in the hive no more; quitting all stores of honey which they have labored to collect for themselves and the larvæ, and perishing every one.

The Queen is the hand that holds them together. She is their inspiration to labor. While all can touch her daily, they are harmonious and work with faultless skill and precision, providing for every need of the family. What the Queen is to bees, such is God to society. He is the only hand which can hold it together. He is the only inspiration to right effort.

C. B. T.

A PICTURE AND A THOUGHT.

In *Harper's Weekly* for April 20th there is nearly a full page wood cut, La Chatelaine, from the painting by Hugnes Merle. The engraving is a scene in France representing almsgiving in olden times. A fair Chatelaine, leaning upon the arm of her knight, is putting a coin into the hand of a beggar woman by the wayside. In the background rise the walls and battlements of a feudal castle from which the Chatelain and Chatelaine have seemingly just emerged. This picture is suggestive and instructive. It shows at a glance the paternal care of the feudal chiefs for their poor dependents. Society and government were then constructed upon the family basis. The Baron in his castle ruled over certain districts or territories with little short of royal power. He was, in a certain sense, the father of his followers. They looked to him both for support and protection. It was for the Chief's interest to provide

work, so far as possible, for every person, and look after the interest of the poor and decrepit. Secure in his hereditary right, a feudal lord dared to exert his authority over his dependents, and felt bound to protect and care for every man who attached himself to his interests. This was the system on which society was in feudal times built up, from the king, who was father of the whole nation, to the petty lord who ruled only a few peasants and retainers. Such a construction of society as this, by which men were separated into castes and kept there, was an outgrowth from the necessities of the times. The commonalty were not capable of taking care of themselves. The exigencies of the times compelled men to centralize power and wealth in the hands of a few individuals. These individuals often abused their high prerogatives and became tyrannical and oppressive. In this they did just what men everywhere are apt to do who have the elements of power in their hands. A millionaire, who by reason of his wealth wields a great power in society, can be nearly as tyrannical as these feudal lords could be. They may sap the very life from thousands of men who are dependent upon them for their daily bread. The nobility of olden times were not to be censured for the power which they wielded, so long as they employed that power justly. The people chose to have them wield this power, to stand, so to speak, as the fathers of their respective communities, and to hold the whip, which, though it often scourged themselves, was yet the means of holding them together in communities, of protecting them from anarchy at home and foes from abroad. Neither are the money kings in our own country, who in a certain sense stand in the same relation to society as did the nobility of olden times, to be censured for the power which they are able to obtain so long as they do not abuse their right.

It is the business of the man of wealth to furnish systematized labor to men who have not the capabilities of earning their