

bound together like bee-men. Who ever heard of religionists stopping on the street corners and everywhere they meet to talk about religion as the bee-men do to discuss their favorite subject? If they did there would very soon be a disputation ending probably in a quarrel about doctrine. But the bee-men stop anywhere and everywhere and talk bees and honey and interchange opinions with the most perfect *bonhomie* and good will.

The *Rural* says of the apiarian editors that they "prune down all communications into the most namby-pamby shape imaginable, and the journals are full of the lingo of class-meetings and love-feasts." This is perhaps true of Mr. A. I. Root's *Gleanings*, but does not apply at all to our CANADIAN BEE JOURNAL. Our versatile friend Root has a wonderful *penchant* and marvellous ability for mixing up bees, business, and religion in his journal; but our journal is prudently steering clear of such a conglomeration. But Mr. Root has very properly changed the name of his journal to suit its varied contents, and "thereby hangs a tale." A few months ago when the propriety of dropping the "lingo of class-meetings and love-feasts" from *Gleanings* was being discussed in its columns by some of its correspondents I took the liberty of writing to *Gleanings* on the subject giving my views and "vote," for they were "voting" on the matter. The following is an extract from what I wrote to *Gleanings*, which, however, never appeared in its columns:—

"With regard to the question whether your Journal ought to be exclusively apiarian or mixed in its contents I feel compelled to vote with the minority, and you know it has been no unfrequent occurrence in the world's history that minorities were right and majorities wrong. My reasons for thinking that a bee journal, so named, should be devoted entirely to bee culture as its name implies, are briefly these: First, there is in these days, as we all know, a very wide diversity of opinion and belief on all theological and religious questions, even on the fundamentals. It follows, therefore, that in so large a constituency as *Gleanings* reaches there will be quite a number who differ from you in your religious tenets. In the second place I regard the family, the church, and the Sunday school as the proper place for the inculcation of all sectarian and religious doctrines for all those who desire to teach them, receive them, or have their children taught them. But the principles of morality, that is, briefly stated, *to do good to each other and to do right towards each other*, and upon which all right minded men agree,—these, I say, ought to be set forth both by precept and ex-

ample—ought to be inculcated anywhere and everywhere, and they will offend nobody; but speculative, religious questions upon which the world is so much divided ought, I think, to be relegated to their proper place in the family, the church the Sunday school, and the religious and sectarian newspapers.

To this it may be answered that much of the matter now appearing in the regular and exclusive bee journals is speculative in character—pollen theories, foul brood theories, hibernating theories, and other unverified hypotheses. That is quite true, but a moment's reflection will reveal that the two cases are not at all analogous. In the latter case the doctrines broached are all open to discussion and criticism: in the former case they are not, and this makes all the difference. Now, Mr. Editor, if you should put upon your title page "*Gleanings in Bee Culture and discussions on Religion*," and then would admit to its columns courteous criticism of your religious tenets the same as you do of your apicultural positions, then you would be perfectly consistent and strictly within your right, and no subscriber could reasonably complain. But as the matter stands now your title page is a misnomer and is misleading.

Without presuming to dictate in this matter at all, my opinion in the premises is just this: Either the title page of your JOURNAL ought to be changed so as to cover the foreign matter, or the foreign matter ought to be excluded from its pages. At the same time I think the bee-matter in its pages, independently of all other matter, is worth much more than its subscription price and I wish "*Gleanings in Bee Culture*" every success."

This straightforward friendly criticism of *Gleanings* seemed to be too much for friend Root, who wrote me kindly, and courteously declined to place it before his readers. However, I lost no sleep over its non-appearance, especially as my strictures seemed to have the desired effect, for the title page of *Gleanings* was forthwith changed by the addition of the words "And Home Interests", which phrase Mr. Root now no doubt conscientiously thinks covers all the foreign matter in *Gleanings*. This, however, is a debatable question, but I let it rest there and still wish *Gleanings* well.

THE WEATHER AND THE BEES.

We have had ten days of phenomenal weather here for April—warm, even hot, the glass ranging from 65° to 80° in the shade. This auspicious spell commenced on the 12th and lasted till the 23rd. On the 13th I began to carry the bees out of the cellar and continued carrying out more or less every day for the