ing two lines of heredity. In other words, worker bees would tend to vary all the way between their two parents, while drones would tend to be like their single parent. This is certainly illogical, but by this time we know that it is not possible to figure out in advance what animals are going to do. To test this I have measured something over a thousand each of drones and workers. In this work I chose certain characters on the wings, for reasons which need not be discussed here. Briefly my results are as follows: Drones vary considerably more than workers, rather than less, as we would logically conclude; and furthermore, this variation depends more on the environment under which they are raised than on any inherited tendency. Some as yet unpublished measurements confirm this view most strongly.

I have mentioned but relatively few of the habits of the bee, and if I seem to have taken the view that our present knowledge is meagre, I hope you will overlook it if you think me pessimistic. The study of the habits of the bee are of the utmost importance to apiculture, and, since so much remains undetermined, let us hope that many will be enough interested to take up the work. My acquaintance among bee-keepers is not as wide as I would wish, but let me say that the best and most successful that I know are the ones who most carefully study their bees. On this account I urge the necessity for still more work on the habits.

I have carefully avoided a discussion of modern appliances in bee-keeping, and especially cut very short any mention of queen-rearing, since this subject will be ably discussed to-morrow by a man who knows that subject better than I do. It is not because I undervalue the practical side of bee-keeping that I have confined my remarks to more theoretical matters, but because I fear that most apiarists rather undervalue the so-called theoretical work concerning the bee. I hold that one depends on the other, and neither one alone will ever be a full success. This is

my justification in giving expression to the views and facts here spoken.

POLICY ON TEMPERANCE REFORM The Presbyterian Church in Canada

We are asked to give space to the following by the Presbyterian Church, to promote the work of moral and social reform in which that Church is engaged:

The General Assembly's Resolution .-"The Assembly would reaffirm the deliverance of former Assemblies that nothing short of the prohibition of the traffic in intoxicants for beverage purposes can satisfy as the goal in temperance reform, and would recommend our people in those provinces where there is no immediate prospect of carrying and enforcing prohibition to unite with others in working toward this end, by: (a) The curtailment of the traffic by local veto, (b) the abolition of the bar-room and the public treating system associated therewith, and (c) the prohibition of the residue of the traffic, with this proviso, that where in cities or towns the said sale is demanded by a majority of the qualified municipal electors, such sale shall be conducted under such conditions as will eliminate the element of private gain."-Winnipeg Assembly, 1908.

Observe—(1) That in this resolution, and throughout this leaflet, by "barroom" is meant all sale of liquor for consumption on the premises.

(2) That by "sale in shops" is meant all sale, so far as the Province can control it, for consumption off the premises

(3) That by "prohibition" is mean prohibition of the traffic in intoxicating liquors for beverage purposes, so far at this can be done by the various Provincial Legislative Assemblies.

(4) That by "local veto" is mean prohibition within municipalities or districts by by-laws which they have been given the power by Legislative Assemblies to pass on the Local Option plan or by the Scott Act, or other no-licens law.

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