

Efficient Farming

PROSPECTS IN THE HOG MARKET.

In planning the number of sows to breed, or in other words, the pig crop, farmers are now looking ahead a year or so to the market next fall. It is, therefore, of great importance that the situation as it exists at the moment of breeding should not be allowed to take a place in the factors considered. After all, what has to be taken into consideration is, what are the conditions likely to be next fall, and present conditions should only be considered to the extent that they indicate the future.

Undoubtedly the biggest single factor in the price of hog products on the world's markets is production in the United States. The hog population in the United States on January 1, 1921, is given as 56,097,000, in 1922 as 68,427,000, and in 1924 as 65,501,000. The pig survey of June, 1924, indicated that there would be a decrease of about 8,000,000. The United States has an immense consuming population but, of course, like every other country, endeavors to export her surplus, which in 1923 amounted to 1,794,000,000 lbs. of pork products. The comparatively high price of grains this year caused the American farmer to put his hogs on the market during the last few weeks in unprecedented numbers, the receipts on the Chicago market for Monday, Dec. 15, being about 122,000 hogs. The first two weeks of December saw the biggest deliveries of hogs in the history of the United States. Too big a percentage of these hogs are light and unfinished, which means the farmer is liquidating his hogs. The effect is to decrease the total pounds of pork produced. During the first nine months of this year 372,000 more hogs were marketed in the United States, but about 114,000,000 less pounds of pork was produced than in the same

period last year. Undoubtedly these conditions will have a big effect on the number of sows that will be bred this fall for next year's market. Denmark and Ireland are also feeling the pressure of comparatively high priced feeds.

This situation is of immense interest and importance to Canadian farmers and packers. After carefully reviewing the whole situation Canadian packers feel that next year is going to be a "hog year." That is, they believe if producers will improve the quality and furnish to the packing houses their normal quota of hogs, properly managed hog production will be profitable to farmers. If farmers and packers pull together they should be able to make another considerable step in establishing our Canadian bacon on the British market.

Last year saw very low prices for grain and big hog production; this year a sudden jump in grain prices with consequent prospective reduction in breeding operations in the United States; high cost of production in countries like Ireland and Denmark, that have to import a considerable proportion of their feeds, and a slackening of breeding in Western Canada. Packers strongly believe that this situation is one which should induce hog producers in Canada to breed their full number of sows and that an increase in production is perhaps a safer policy than it was last year when everybody was feeding cheap grains. Probably sows kept as breeders never were better protected.

It is not likely that the prices of grains will decline to what they were in 1923, but one can normally look for a recession in price in 1925 because it is likely that the grain and corn crops of the world will return to normal. For these reasons packers believe the months of this year 372,000 more hogs were marketed in the United States, but about 114,000,000 less pounds of pork was produced than in the same

TRAINING OUR CHILDREN

BY FLORENCE BREWER BOECK

"I don't care what you are training your children to do, but what do you think is the most important thing to teach them to be?"

That question, from a woman whose children are brought up and established in the world, dropped into the midst of a group of mothers whose boys and girls are in the process of being brought up, threw a recent amiable tea-party into dispute and consternation.

It was soon clear that not a mother had any plan reasoned out in the light of the modern world and of what a man or woman needs to be to live usefully and happily in it. There was much talk of strength of will, of love of truth, of power of concentration, of loyalty and bravery; but of all the things that were said it was the idea of the youngest mother of them all which interested me most. This young mother said: "If I knew how, the thing which I should like more than anything else to give my children is the power to get into real touch with all sorts and kinds of people in all parts of the earth; to feel themselves neither better nor worse than any other; to realize how much alike all people are, and still to value and enjoy all their superficial differences."

I believe it was because this mother was young that she felt accurately the great need of the world to-day. Year by year men are being brought closer together, having more influence and wielding more power over the lives of each other; what happens to one happens to all, and so the importance of their understanding each other, of their being able to get into real communication, grows greater. It is partly because of this that people everywhere are struggling to find out how to do away with war and establish peace. The world has become so closely knit that war is intolerably destructive. And yet, the very fact that the world is close-knit makes wars more likely, unless the spirit of men toward each other can be changed. The old attitude toward the barbarian and the foreigner must give way to a new sense of unity in a world in which no people is any longer "foreign" to another.

That mothers are coming to realize the need of children to know and feel at home in all the world is evident in the books and toys and songs that are being made for children nowadays. Each year there are more and more stories of the children of other lands, and fairy tales and games and songs of other lands.

I have even heard a sort of little international prayer for children, which runs like this:

"Father, bless all the little children who are now going to bed, and help all the little children who are now playing in the sunshine while we sleep, to have a happy day."

And not long ago I came unexpectedly to the house of a friend for dinner and was greeted at the door by her little daughter in a gay kimono, who said something which she told me meant "How do you do?" in a language I had never heard. For di-

ner I was fed with rice and various delicious mysteries. It turned out that I had arrived on Japanese day! From early morning, this little girl had lived as nearly as she could like the little girls of Japan. She had eaten something approaching the kind of food they eat; she had learned a phrase or two of their language; she had invited her little friends to lunch and played the games of the children of Japan; and when she went to bed I listened to a delightful story in which cherry blossoms and kites were mingled. And she told me that whenever I came to her house on Saturday I should find she was some other little girl altogether. She expects that by the end of the year she will have lived around the world.

The Evil of Permitting Live Stock to Tramp Over the Manure Pile.

Manure from diseased animals, especially those suffering from tuberculosis or contagious abortion, is usually heavily infested with the bacteria responsible for either of these two much-dreaded cattle diseases. Many cattle owners pay very little attention to the manure as a possible source of infection or spread. Cattle are frequently permitted to trample and browse over the manure from the stables which they occupy, picking up and eating pieces of soiled hay or straw, and tarrying back into the stables on their feet and legs germ-laden filth, which may eventually find its way into the cow's stomach or into the milk pail. In the light of modern stable hygiene, progressive cattlemen are now planning their stable, yard and manure shed arrangements in such a way as to prevent, in so far as possible, the cattle coming in contact with the manure.

All About Seed Potatoes.

Should seed potatoes be planted whole or be cut in halves or quarters? This is a subject that has been discussed for many years and one which has been the object of widespread experimental study.

Much of the experimental data appears to be inconclusive because different experimenters have planned and carried out their experiments differently.

Such factors as spacing the sets, condition of the soil and the quantity of moisture during the growing season affect the results.

For example, where the soil contains abundance of plant food and there is an abundance of moisture throughout the growing season large-size seed appears to yield the largest quantity of marketable tubers.

But if the season is dry and the soil poor medium-size seed appears to produce a better yield.

Sprouted oats can be made by soaking the oats in a pail of warm water to which has been added about ten drops of formalin to prevent mold. Then the oats are spread out on trays to a depth of one inch. The trays should be placed in a room where the temperature will not go below sixty degrees. The oats should be sprinkled each day and may be stirred for the first two days while there is no danger of breaking roots. At the end of a week they will usually be in good condition to feed to the hens at the rate of a square inch per hen per day.

FOR HOME AND COUNTRY

From Your Own Diamonds—By Emily J. Grant, M.A.

No one is satisfied with his environment. Everybody is hungering—for something.

Yet probably no one could be found who would exchange his condition of life in its entirety for that of anyone else. Parts of it, a bit here and there, yes, certainly. But there would always be the reservations, the conditions or possessions about which each would say, "Oh, I want to keep that. I would not give that up for anything in the other person's power to offer." So when the complete summing up came to be made, he would find that the favorable balance was on the side of his own environment.

The reason for this would be found in his own personality. Individual conditions are largely the result of individual character. Character is partly inherited, partly made. To a great extent, each person has made and is making his character by the opportunities in his daily life which he accepts or rejects.

The thoughts each thinks, with their resulting desires and consequent action, the one growing out of the other as steadily and surely as do the roots, the blade, the ear of the corn, just as steadily and surely produce his environment. Thus that of his own creating, because it is his own, suits him better on the whole than that of any other's making, however dazzling it may appear at first glance.

Yet the truth remains that no one is satisfied with his environment. Largely, this is due to the fact that, being spiritual as well as physical, man is capable of infinite growth. What was satisfying last year is not enough for this year.

He is vaguely, uncomfortably conscious of inadequacy in friends, money, health, education, or in his life work.

Also because he does not see. Chafing at the monotony, limitations, or poverty of his lot, he has never opened his eyes wide enough to take a clear survey of the wealth awaiting discovery in himself and his surroundings.

Some years ago a number of people left England for South Africa. They came out to where they could get land in plenty and at a low price. They expected to make a success of farming. But the land was poor, unresponsive, stony.

Year by year they repeated the same way. Year by year they were disappointed. They grew disheartened, disgruntled, disgusted with the country. It was no good. Some died, others moved away, the rest struggled on in poverty.

Their children had no luxuries and scant opportunity, but with the merry heart of childhood, they saw chances to play; they invented games and found their own playthings on the farm.

One day a traveller with the sympathetic heart and seeing eyes passed that way and perceived the children. He came near and found them playing with stones. He took a second look, went into the house, and asked where the children found the stones. "On the farm," he was told. "That crop was plentiful on this land, and it was about the only kind that was." "Might he have some?"

"Oh, yes, all he liked, if he liked," rather contemptuously.

Selecting a number, he took them to a skilled worker to be cut, to another to be polished. Finally he sailed for Europe again, carrying with him gems from the world's richest diamond mines.

Because they did not know, could not see, the farmers of Kimberley said the soil was too stony to yield them a living. Flooding blindly along in the dispiriting ruts of poverty, farming with their bodies and not with their minds, they saw only stones, impediments.

And all the time their children were playing with diamonds!

Everybody has hidden treasure in his life, awaiting the seeing eye. You have. Your diamonds are your undiscovered, undeveloped, more or less dormant abilities of hand and brain. Perhaps you are farming these as blindly and unskillfully as did the South African farmers theirs.

Possibly you never even stopped to think how many and of what sort these life jewels of yours were.

Do it now. Study yourself. Help the boys and girls as they go through school to study themselves, body and mind, intelligently.

Roughly, people fall into two classes: those who work most happily in the world of ideas—the thinkers, workers with the mind; and those who find themselves happiest in the world of things—the doers, workers with the hand.

From the first class come the professional men and women, preachers, teachers, writers, lawyers, physicians, inventors, organizers, statesmen, financiers, industrial leaders and all those whose occupation demands as a first requisite the patience, aloofness, and devotion to hard, silent work necessary to thinking the way to clear, convincing conclusions which are the preliminaries to action.

The second and larger class gives the producers and conservers of material wealth, raw and manufactured, food, clothing, shelter, roads, conveyances, machinery, publication, those whose occupations arise from the adaptation of the natural resources

of the world to the needs of men, the sphere of action.

To discover to which class he belongs is the first problem for anyone studying himself or helping another to do so, for finding the right life work is a greater factor in making a satisfactory environment than any other except perhaps health. From the threefold point of view of happiness, success and service, it is important.

We can all summon from among our acquaintances a mental vision of a round peg trying to fill a square hole, or a square peg striving to adapt himself to a round hole, neither of them very happy, very successful, or rendering conspicuous service as a result of their endeavors.

The reasons for the importance of wisely chosen work are obvious.

First, we like doing it, and as we spend a large proportion of our waking hours at work, this is a big consideration.

Second, when it is done, we contemplate the result with satisfaction, for as we like doing it, we enter into it with zest of heart as well as energy of hand and head and the efficiency which comes from this ensures self-respect and the respect of our fellows. This again leads to success both in the position occupied among men and in a monetary way, for though money is not the first nor only point to be considered in the choice of a career, yet the material returns are not to be despised nor neglected, for, as the old pioneer farmer said, "Poverty may be no disgrace—but it's mighty unhandy."

Thirdly, the right work draws about the worker persons of similar tastes and interests, and he finds a steadily enlarging circle of congenial friends and acquaintances. The outcome of this is almost sure to be a deepening and broadening of the powers and personality of the whole man so that he is able to render the greatest service of which he is capable to the community.

Clearly then, your Koh-i-noor, the big one among your diamonds, is the discovery of the work for which Nature has best fitted you. But how to proceed? What to watch for, and when, and where? There are four main lines of observation: temperament, tastes, talents, and health.

Make a sober, impartial study of yourself, being careful neither to overestimate nor underestimate. Write down the results. Put them away for three or six months, then take them out and go over them critically. Do you still agree with your self-estimate? Where are you strong? What are the weak points? How could the strong ones be cut and polished, made more valuable? How could the weak ones be strengthened? Do this periodically.

Is your temperament quick or slow? Irritable or patient? Controlled or impulsive? Do you get the best general results from work which demands of you intense concentrated spurts or from that requiring calm, steady routine? Are you an individualist or a co-operationist?

Tastes reveal themselves at play, in the favorite books and magazines, in the choice of companions, and in the school records.

In play, is it lively games full of action and companionship, of making and doing things, which appeal, or the quieter amusements, one or two companions, walks, talks, and explorations by stream and in field or woodland? What tendencies are revealed at play? Is the individual a leader, a follower, or a co-operator, good at team-work? On what occasions and under what circumstances does he show initiative? Do the favorite books and papers deal with facts, biography, science, the practical side of life, or do poetry, romance, adventure, the imaginative writing make the stronger appeal?

The kind of intimates chosen from among acquaintances is worth study also as an indication of tastes.

What tastes and talents are revealed in the school records? Was the student strongest in mathematics, science, languages and literature, commercial or artistic subjects throughout his course? Did he express himself with more ease and ability in the practical or imaginative lines of activity?

What interests you most at the Fall Fairs? Where do you spend most time, to what exhibits do you feel like returning oftener?

At a certain prison farm whose aim is less to punish than to help, this sort of observation is one of the guides to wise direction. During the first week the prisoner is required to do nothing; allowed to go where he will, look at what he pleases of all the varied occupations and manufactures of the establishment, and perform any work he chooses voluntarily. Unknown to him, however, a close record is being kept of the activities which attract him most, those to which he returns oftener, and about which he displays a desire for knowledge. The one which arouses his strongest and most recurrent interest is then selected as that in which he is to receive special training, the ultimate purpose being to turn out a citizen who can perform some kind of work well enough to gain for him his own respect and that of his fellow-men as an efficient workman. This equipment, with a new suit of clothes and a few dollars in his pocket, has started a gratifyingly

The Sunday School Lesson

JANUARY 11

The Last Judgment, Matt. 25: 31-46. Golden Text—*As much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*—Matt. 25: 40.

ANALYSIS.
I. THE MESSIAH'S THRONE, 31-33.
II. THE FINAL SEPARATION OF THE RIGHTEOUS AND THE UNRIGHTEOUS, 34-46.

INTRODUCTION.—Jesus, entering the Holy City as Messiah, cleanses the temple, and is taken to task by the authorities, and required to explain his commission or "authority." He does so, and in a series of discourses explains the true relation between the Jewish state and the kingdom of God, the nature of the life to come, and the supreme importance of love to God and man (Matt. 22). Then, in a great outburst of holy anger, he condemns the hypocrisy of the Pharisees, who have stood in the way of God's holy purpose for the nation (Matt. 23), and from this passes on to proclaim once again the doom which awaits the nation at the approaching judgment, when as Messiah he will come in the glory of the Father (Matt. 24). Finally, in a series of parables, he reminds his disciples of the solemn issue of that judgment, and bids them be ready, because the Son of man comes in an hour when they think not (Matt. 25). To this chapter belongs the Parable of the Sheep and the Goats, which forms our lesson for to-day.

It is probable that Jesus often spoke of love to the poor and the needy as the characteristic mark of the genuine disciple. Men asked, "Whom will the Messiah recognize as his own, as his loved ones and friends, in the day when he sets up his kingdom?" And Jesus answers: "Those who have served humanity, who have given themselves to deeds of love and mercy."

Love to humanity is the mark of the Messiah's friends. Jesus will acknowledge such before the angels, and make them to sit down in his kingdom of salvation. In the present parable the same thought provides a picture of the universal judgment. All nations will be gathered before the throne of the Messiah, and blessedness or doom will be measured out according as men have or have not given themselves to loving deeds after the example of Jesus.

I. THE MESSIAH'S THRONE OF JUDGMENT, 31-33.

V. 31. The "Son of man" is the heavenly one, who, according to Daniel 7: 13, is to come before God, and to receive an everlasting kingdom which shall not pass away. Jesus will so come in his "glory," that is, no longer in humiliation and suffering, of his eternal majesty, and with every mark of the divine favor. He will have the angels of God as his assessors round his throne.

V. 32. Then "all the nations" will be gathered before him. This means, not his disciples only, and not the Jews only, but the Gentiles from every land. All must at last receive their judgment from the Messiah. On earth they have all been divided in various ways, but before the Messiah's throne a higher and truer division will take place. All will be divided into two classes.

V. 33. The division between "sheep" and "goats," meaning respectively the elect and the reprobate, would be familiar to Jesus' hearers. What is new here is the principle on which the separation is made.

II. THE FINAL SEPARATION OF THE RIGHTEOUS AND THE UNRIGHTEOUS, 34-46.

V. 34. At the solemn hour of judgment, the friends of the Messiah, his true servants and associates, will stand on his right hand. They will be addressed as the "blessed" of Jesus' Father, because they have God's own approval; and the kingdom of God prepared for them "from the foundation of the world." This means that every-thing that has happened from the be-

ginning has been intended to secure for these faithful ones the bliss and enjoyment of God's eternal presence. V. 35-36. And why are these on the right hand recognized as the elect? Because, Jesus says, "I was hungry and you gave me food; I was thirsty and you gave me drink; naked and you clothed me," etc. Loving deeds done to Jesus will be the test before the judgment throne. Did any one appease the Messiah's hunger, slake his thirst, shelter him from the elements, take charge of him in sickness, visit him in prison? These are his friends, his loved ones, and his own. A very simple test, but how searching!

V. 37-39. Naturally these men, who have come out of every nation, and hardly one of whom ever saw Jesus' face to face, will be astonished beyond measure at this greeting, and will ask wonderingly "Lord, when did we see thee hungry, etc.?" It was never their privilege on earth to see Jesus with the eye of friendship.

V. 40. Then Jesus will explain. The Messiah identifies himself with the hungry and suffering humanity. The hungry, the thirsty, the naked, the sick, the condemned on earth are his representatives. On earth Jesus loved them, and gave himself for them, and now they are to be understood as standing in Jesus' stead, as the proper objects of Christian love and kindness. The Messiah makes them cause his own. His friends are the friends and lovers of mankind. This was a thought which had never crossed the minds of men until Jesus spoke.

V. 41-46. Then comes the dark side of the picture. Who are the enemies of the Messiah, those whom with sorrow he rejects from his presence and from his kingdom, and appoints to everlasting punishment with Satan and his associates? They are those who have not loved men, who have not been the friends of humanity. These will be set on the left hand of the Judge, because they did not show love to Christ. Expecting to find a place in the kingdom, they are overwhelmed to find themselves cast out, and to hear the Judge say that he was hungry, and they never gave him food. Yet so. They did not see that Jesus was one with suffering humanity, and so they threw away the chance of everlasting life. They meant perhaps to help the needy, but they forgot. Or they thought that the sufferings of others were no concern of theirs. Or they were simply taken up all the time with themselves. In any case, they did not do the thing which Jesus loves.

How solemn is this picture! "Inasmuch as ye did it not to one of the least of these brethren of mine, ye did it not to Me." Little wonder that this parable has inspired more charity, more practical Christianity, than anything else in the literature of humanity.

UNCONSCIOUS VIRTUE.
The reward of a good deed is to have done it. Kind hearts perform unselfish deeds as a matter of course, as naturally and unconsciously as the birds sing. Jesus said of another class who did their aims in sight of men, and with unworthy and self-righteous motives, that the Publicans should enter the kingdom before them. The proof that anyone belongs to the kingdom, is found in the doing, under the intuitive urge of great-hearted compassion, the same sort of deeds that Jesus went about doing when on earth. He was ever helping, healing, comforting and uplifting both souls and bodies of men, and for ever seeing with keen insight of loving eyes, capabilities and possibilities that others failed to find. In the story before us, the righteous are amazed that the multitude of trifling services they had performed and straightaway forgotten, should merit any glorious reward. Unconscious goodness is the highest form of goodness.

should be planned in such a manner that sunlight may enter and reach, during some part of the day, every square foot of floor space possible. Wide buildings with dark stables have passed; narrow structures with large windows have taken their place.

Supremacy of Marquis Wheat.

Since Marquis wheat was first introduced, a good many growers and breeders have been making selections from it with a view to producing, if possible, an improved strain. From results obtained so far it seems quite clear that differences of greater or lesser importance actually exist. Before it will be possible to recommend one strain of Marquis over another, several years testing will be necessary, however.

While certain new varieties did fair to replace Marquis in the West, yet until these varieties have been tested further, the supremacy of Marquis as a general variety for most parts of Western Canada will remain unchallenged. At the present time, it is estimated that approximately 90 per cent. of all the spring wheat grown in Western Canada consists of the above variety, while in the United States, statisticians claim that approximately 70 per cent. of the spring wheat growing areas of that country is devoted to the production of this variety.

Books.

Books are keys to wisdom's treasure; Books are gates to lands of pleasure; Books are paths that upward lead; Books are friends. Come, let us read. —Basil B. Van.

Books are keys to wisdom's treasure; Books are gates to lands of pleasure; Books are paths that upward lead; Books are friends. Come, let us read. —Basil B. Van.

THE GROW

Requires a Mother's Care and Watch.

In their early teen years girls need strength, and motherly watch the health of the child at this time, for it is at this time that the health of the child is being laid. At the first symptoms of anemia, which may be noticed by a pale, breathless, nervous, and low spirit, mothers should act at once. Anemia often leads to a general weakness, and if you see that your child is getting thin, and that the flesh is falling off, the first step is to get the child to eat. The first step is to get the child to eat. The first step is to get the child to eat.

At the first symptoms of anemia, which may be noticed by a pale, breathless, nervous, and low spirit, mothers should act at once. Anemia often leads to a general weakness, and if you see that your child is getting thin, and that the flesh is falling off, the first step is to get the child to eat. The first step is to get the child to eat. The first step is to get the child to eat.

You can get Dr. Williams' Pink Pills. The pure, red, these pills will quench the signs of anemia. They are your girl's health, a robust girlhood. Give a course of Dr. Williams' Pink Pills.

You can get Dr. Williams' Pink Pills. The pure, red, these pills will quench the signs of anemia. They are your girl's health, a robust girlhood. Give a course of Dr. Williams' Pink Pills.

through any dealer or mail at 50c a box. Dr. Williams' Medicine Co.,

"You say your business is a bee-keeper. Secrets are like nothing unless placed in the hands of a bee-keeper."

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.

Secrets are like nothing unless placed in the hands of a bee-keeper.