

sources then possessed by Irish Catholics. It was scarcely hyperbole to call him the Moses of the modern Israel.

His was no smooth and straight road. Young Irishmen can scarcely realise the discouragements and difficulties the repeated failures—seeming failures—the reverses, that often flung him backward, apparently defeated. But with him there was no such word as fail. The people trusted him and followed him with the docile and trustful obedience of troops obeying the commands of a chosen general. For them—for the service of Ireland—he gave up his professional prospects. He labored for them, he thought for them, he lived but for them; and he was ready to die for them. A trained shot—a chosen bravo—D'Esterre—was set on by the Orange Corporation of Dublin to shoot him down in a duel. O'Connell met his adversary at eighteen paces, and laid him mortally wounded on the field. By degrees even those who for long years had held aloof from the Catholic leader began to bow in homage to the sovereignty conferred by the popular will; and English ministries, one by one found themselves powerless to grapple with the influence he wielded. If, indeed, they could but goad or entrap him into a breach of the law; if they could only persuade the banded Irish millions to obligingly meet England in the arena of her choice—namely, the field of war—then the ministerial anxieties would be over. They could soon make an end of the Catholic cause there. But, most provokingly, O'Connell was able to baffle this idea—was able to keep the most high-spirited, impetuous, and war-loving people in the world deaf, as it were to all such challenges; callous, as it were, to all such provocations. They would, most vexatiously, persist in choosing their own ground, their own tactics, their own time and mode of action, and would not allow England to force hers upon them at all. Such a policy broke the heart and maddened the brain of English oppression. In vain the king stormed and the Duke of York swore. In vain the old "saws" of "utopian dreams" and "splendid phantoms" were flung at the emancipationists. Men sagely pointed out that emancipation was "inconsistent with the coronation oath," was "incompatible with the British constitution"; that it involved "the severance of the countries," "the dismemberment of the empire," and that "England would spend her last shilling, and her last man, rather than grant it." Others, equally profound, declared that in a week after emancipation, Irish Catholics and Protestants "would be cutting each other's throats"; that there would be a massacre of Protestants all over the island, and that it was England's duty, in the interests of good order, civilisation, and humanity, not to afford an opportunity for such anarchy.

There is a most ancient and fish-like smell about these precious arguments. They are indeed very old and much decayed; yet my young readers will find them always used whenever an Irish demand for freedom cannot be encountered on the merits.

But none of them could impose upon or frighten O'Connell. He went on, rousing the whole people into one mass of fierce earnestness and enthusiasm, until the island glowed and heaved like a volcano. Peel and Wellington threatened war. Coercion acts followed each other in quick succession. Suddenly there appeared a sight as horrific to English oppression as the hand upon the wall to Belshazzar—Irish regiments cheering for O'Connell! Then, indeed, the hand that held the chain shook with the palsy of mortal fear. Peel and Wellington—those same Ministers whose special "platform" was resistance *à l'outrance* to Catholic emancipation—came down to the House of Commons, and told the assembled parliament that Catholic emancipation *must* be granted. The "Man of the People" had conquered!

(To be continued.)

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A Talk on Economics

(By M. P. CONNERY, in America.)

What is now commonly called economics was up to recent years known as political economy. For less than two hundred years the study of the business of nations has been somewhat systematised, and political economy or economics is now classed as a science, "the dismal science." Because it is taught and studied in the higher schools, the common man and woman hesitate to give even the slightest attention to it. Yet it is the problem the current expression of which most affects the material welfare of all peoples.

It is not economics, which is the presentation of the correct practices in the affairs of the public, that is difficult to understand or uninteresting to study; the cause of the confusion is in the intricacies that are woven into the arguments of men who are influenced in advocating measures that favor, not the whole people of a community or the world in general, but the interests towards which they have a more or less unconscious, if not occasionally a wilful, leaning. For example, it is common even for those who think themselves democratic, to ask "Who will dig our sewers and clean our streets if we do not have low-grade labor?" Such men, and they are legion, will then taint their economics with such principles as bring about the welfare of some at the expense of others.

General Considerations

True economics considers the due and proper welfare of all people in all lands; and the handicap to its simple explanation lies in disentangling the deceptive practices and teachings that are prompted by selfish interests.

Let us conceive of a complete though primitive social unit, that is, a body of people that form a society or State or nation that have a common language. And a language that is common to a body of people will tend to indicate the compass, the extent, of each complete social unit. Just as even in the United States, despite the oneness of the Union in education, laws, and institutions, in a few generations there have been developed in various sections dialects not readily understood by the mass of the people in other sections of the country. So, too, would the rest of the world, but to a much greater extent, though starting with the same language, deviate from it in various territories; and the proper size of social unit would be indicated by the uniformity of the language used by the people. That sameness of language would be evidence of the general intermingling of the people in industry, trade, and social relations.

For convenience in the discussion let us consider the division of the world into small social and industrial units, and have in mind a primitive condition of industry, commerce, and agriculture. In such a community there would be no labor-saving devices as are now known. Men would work for the owners of land and the directors or bosses of work required for the support of the community. There would be money in the community to make easy the exchange, or buying and selling, of goods and services. Some men would be servants and would receive money in pay for services.

Gold as Money

Among the first considerations that confront us in the study of economics is the purchasing power of gold and the reason for the choice of gold for use as money. Gold is used as money because it has a special appeal to people as a precious metal and is convenient to handle as a medium of exchange. If copper were as difficult as gold to produce, it would not be produced at all, because it would cost as much labor as gold, but it would not have the quality of appealing to the desires of people to a sufficient extent to cause them to expend the amount of labor needed for its production.

It is not the fact that gold is used as money that gives it its value. Rather it is used as money because the people set a value upon it apart from its use as money. If there is relatively much gold being produced at any one time, it may be evidence of general prosperity; because its production represents the number of workers producing that luxurious commodity that are spared from producing such necessary articles as compose food and clothing. Gold is destroyed or lost, and nearly all that has been produced is in existence. And just as a pair of shoes already in the stores is affected in price by the cost of the shoes being produced at that same time in the factory, so does all existing gold get its value fixed by the price that is paid for new gold. There is no difference between old gold and new gold; hence the price is the same.

If a season of poor crops or some other calamity befalls a community, the people then have an increased appreciation of food or other necessities, and a less desire for gold

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