

The red Indian manages to exist without paying a thousand dollars a night for a popular lecture, but he cannot get along without his maize. The hardy dweller in barren Iceland can dispense with an illustrated paper and with a work of Grecian art, but not with his flour-barrel and the fruits of his garden-patch.

We often make a mistake in supposing that a thing is worth what it will bring, that value is synonymous with price. A genuine work of Raphael, perhaps, cannot be bought for ten thousand barrels of flour in some parts of Europe and America; but this is not its real value. In Labrador, in Zululand, in Patagonia, the Raphael might be used for a door-mat, while the flour-barrel might be worshipped as a god.

Or suppose a time of famine. Then the real value of each becomes apparent; the importance of the one increasing with the increasing need, while the value of the other steadily decreases, until a thousand Raphaels cannot buy a single barrel of flour.

The other factor that determines the real