

others almost worthy to be ranked with them are the Skeena, the Stikeen, the Liard and the Peace. . . .

Those who have crossed the continent by the Canadian Pacific railway have had a glimpse of its mountains, lakes and rivers. I am quite familiar with what may be seen from railways in Europe, America and Japan; but nothing that I have elsewhere found compares for grandeur with what is passed as the train moves through the Rocky mountains and the Selkirks. The regions around Glacier, Laggan, Banff, and especially Mount Stephen, seem to me to surpass even the Alps at Zermatt—and language can go no further. But this is only the culmination of glorious scenery which is approached, if not reached, in many other places. Vancouver's Island, for instance, near its northern limits, is Alpine in its ruggedness, and the mountains rise abruptly from the sea. The coast from the southern end of Vancouver's Island to Alaska is as wonderful as Norway—the fiords are as deep, the coast-line as picturesque, and the mountains higher. If one is in search of sublime scenery, he may find a surfeit of it in British Columbia. . . .

There is comfortable room for about 3,000,000 people on the arable land of the Province, but the estimated population is only about 100,000, of which probably about 55,000 are white, 35,000 Indians, and the remainder chiefly Chinese. The only towns of any importance are Victoria, the capital, Vancouver, and New Westminster. The type of life and the appearance of the people are essentially English, but English tinged by American. . . .

Victoria is relatively an old town, and Vancouver a new one. The former is more a place of residence, and the latter of business. The government buildings in Victoria would be an ornament to any city in Europe, while the location of the city surpasses even Naples. From its park one looks across the Straits of Fuca to Puget Sound; on the right the Olympic mountains, tipped with snow, rise in endless forms of beauty and grandeur; to the left Mount Baker lifts his majestic peak, with at least eight and perhaps ten thousand feet of perpetual snow; around this giant are lesser peaks, while, if the day is clear, directly over the middle of Puget Sound dimly looms the form of Mount Tacoma (or Rainier), the highest of all the mountains of the coast until Mount St. Elias, in Alaska, is reached.—Dr. Amory H. Bradford, in *The Outlook*.

Democracy means not "I am as good as you are," but "You are as good as I am."—Theodore Parker.

THE NAME "SINGLE TAX."

There has been considerable discussion as to the appropriateness of the name single tax, as applied to the reform advocated by Henry George. Some complain that it does not express the inner purpose and higher motive of the reform. So far as I have observed the manner, or principle, if it may be so called, in which names are usually given, I think the name single tax fills all the requirements that should be expected in a name. Before proceeding to analyze these requirements I will prepare the way by an illustration. Every action has within it a method and a purpose, but it is called and named not from the method and purpose, but from the action itself.

There is a machine which has quite an extensive use in this country, and this machine is used for a purpose, namely, the promotion of commerce. It is not, however, known by the name of commerce-promoter. It is also used in accordance with a method, since the method by which commerce is to be promoted is by deepening channels. Yet this machine is not known by the name of channel-deepener. It is not named in a way to express its purposes or its methods. It is named from its action. It digs mud, and therefore it is properly and suitably called a mud-digger. When it digs the mud it deepens the channel and promotes the commerce, and if it does not dig the mud the methods and purposes are but empty dreams. The final and outermost and most evident action includes all, and is the effective accomplishment of the end desired. Therefore the outside, and not the inside, gives the name.

Mr. George states the purpose of his reform in book vi., chapter 2, of *Progress and Poverty* thus: "We must make land common property." But the name by which the movement should be known is not that of an association for making land common property, since such a name is so broad and general that hardly two persons would have the same understanding of what is meant by it.

Mr. George further defines his meaning by stating in the same work, book viii., chapter 2, the method, as that of confiscating rent. But who thinks it suitable to call the representatives or advocates of this reform by the name of confiscators of rent? This name would be more misunderstood even than the other.

But when Mr. George proceeds to state that he proposes to appropriate rent by taxation, it is then seen to be a clearly defined action, which all

can understand. It is a method of collecting revenue for public uses, and it is understood by all that when they pay money for public uses they pay a tax. The purpose of our reform is to collect this tax in a different way, that is, to put on the assessment roll the land values only and omit all other valuations. When we can do this we can perform the effective action which will include all. It will carry out the method and accomplish the purpose, and until we can do this, all plans are but dreams. The word single makes the distinction clear between our plan of collecting revenue and the one now in use. Not the purpose but action, not the inside but the outside, gives the name. The name single tax, in my judgment, answers to all the requirements of a name. It is descriptive, discriminative, inclusive. If we were to study from now till doomsday we could not find a better.—J. H. Wells, in *The New Earth*.

MR. DOOLEY ON THE FRENCH CHARACTER.

"Th' Fr-rinch," said Mr. Dooley, "ar-re a tumulchuse people."

"Like as not," said Mr. Hennessy, "there's some iv our blood in thim. A good manny iv our people wint over wanst. They cudden't all've been kilt at Fontenoy."

"No," said Mr. Dooley, "'tis another kind iv tumulchuse. Whin an Irishman rages 'tis with wan idee in his mind. He's goin' for'ard again a single inimy, an' not stone walls or irne chains'll stop him. He may pause f'r a dhrink or to shy at a polisman—f'r a polisman's always in th' way—but he's as thrue as th' camel's eye, as Hogan says, to th' objec' iv has hathred. So he's been f'r four hundred years, an' so he'll always be while they'se an England on th' map. Whin England purrishes th' Irish'll die iv what Hogan calls ongwee, which is havin' no wan in the weary wurruld ye don't love. . . .

"'Tis unforch'nit but 'tis thrue. Th' Fr-rinch ar-re not steady ayether in their politics or their morals. That's where they get done be th' hated British. Th' diff'rence in furrin politics is the diff'rence between a second-raté safe blower an' a first-class boonco steerer. Th' Fr-rinch buy a ton iv dynymite, spind five years in dhrillin' a hole through a steel dure, blow open th' safe, lose a leg or an ar-rm, an' get away with th' li'bilities iv th' firm. Th' English dhress up f'r a Methodist preacher, stick a piece iv lead pipe in th' tails iv their coat in case iv emargency an' get all th' money there is in th' line.