

simple," in the interest of dignity and morals. "Do away entirely," the Gazette says, as quoted by Izwi Labantu, "with the restrictions imposed by a Christian marriage, these are not necessary, and if the Natives understood the difficulties introduced by a Christian marriage they would hesitate to obtain the sanction of the Church to their union." The Native custom of dowry, for example, according to the late Rev. H. H. Dugmore, "is not a mere purchase. The cattle paid for the bride are divided among her male relations, and are considered by the law to be held in trust for the benefit of herself and children should she be left a widow. She can accordingly demand assistance from any of those who have partaken of her dowry, and her children can apply to them on the same ground for something to begin the world with. Nor can the husband ill-treat her with impunity. On experiencing any real grievance she can claim an asylum with her father again, until her husband has made such atonement as the case demands." "With the removal of dowry" under the Marriage Laws made for the Kafirs by the Europeans, says Izwi Labantu, "went the interest of the parents or guardians in the supervision of the conduct of their children, for putting it on its lowest ground that of self-interest, the dowry as a possible asset was always an incentive to the parents or guardians to protect their women folk." Izwi Labantu continues:

It is useless for the civilizee to sneer at these customs, either as being crude or un-Christian. The Christian marriage is an ideal union, to which only those aspire who have accepted the Christian faith, and are guided by Christian principles. But they are wrong who imagine that sound principles cannot be found at the root of so called Pagan customs, and it would speak better for the Christianity of the present day if it would put aside much of its pharisaical holiness and in its civil and ecclesiastical methods descend for once to admit that there is much in Kafir custom which, with a judicious excision of bad features and the regulation of the good, would immensely improve the present native marriage laws, and besides adding to the status and self respect of women in native society, would raise the social standard of the people themselves.

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Labor and Land.

Sir Oliver Lodge has a narrow view of what it would mean to Labor to get back to the land. Like a good many other people, he thinks of land in terms of gardens and cottages and never in terms of mines and forests and factories and railroads and skyscrapers—in a setting of small individual production, and never in one of gigantic industrialism specialized. But he does perceive, nar-

rowly though it be, that land monopoly and dis-employment are correlative conditions, and that the former is the cause of the latter. After all, that is enough to perceive—to begin with.

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The Single Tax in Glasgow.

In an editorial article recently (p. 603) on the single tax movement in Great Britain, we stated that "there is no longer a distinct single tax majority in the Glasgow city council." This is a mistake. "Land Values" for November gives the facts:

At no time has the Glasgow Town Council been stronger for the question, or more emphatic. The very last pronouncement it made in favor of the Government's land values policy, on December 12, 1907, the vote was 45 to 24 in favor. The resolution was in the following terms:— (1) To re-affirm their previous resolution in favor generally of the principle of Taxation of Land Values; (2) to memorialise the Government to re-introduce and press forward in the next session of Parliament their bill of last session for the ascertainment of Land Values, or a bill on similar lines; and (3) to appoint a sub-committee to report to the Parliamentary bills committee if, and when, any proposal is introduced in the next session of Parliament on the subject of Land Values. The Council has since been inactive on the question. No doubt they take the view that the question is now in the hands of the Government; but there is nothing to prevent them again bringing the matter before the powers that be at St. Stephens. In view of the coming municipal elections, the Scottish League has issued a fighting manifesto to the electors on the need for action by the Council, which will no doubt provoke some healthy discussion in the various wards to be contested.

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AMERICAN POLITICS—LOOKING BACKWARD IN ORDER TO GO AHEAD.

That "history repeats itself" has become a commonplace—so much of one that we are all prone to deny to the idea the value it really possesses. At the best it seems fatalistic; yet its scientific soundness might be demonstrated. The phrase is significant at any rate of something which may be profoundly true.

We know, for illustration, that the history of mineral crystallization is repetitional, that the history of vegetation is so, and that the history of individual animals is likewise so in physical form. For crystallization follows an order or law under which like conditions produce like results, and so do vegetation and animal life—not identical results, for conditions vary; but like results in so far as conditions are like. Though no object re-