

tracted, there are wide variations in different States. In eleven States the marriage of first cousins is unlawful; in all but nineteen a man may marry his mother-in-law. In some States marriages contracted within prohibited degrees are absolutely void; in some they are only avoidable by judicial process during the lifetime of the parties.

In some States licenses are necessary; in others they are unnecessary. In some a religious ceremony by an ordained priest or minister of the Gospel is indispensable; in others almost anybody may perform the ceremony; and in others still, a common-law marriage, that is, a mere consent of the parties to live together as man and wife, is legally sufficient without any ceremony. In some States one, two, three, and (in Pennsylvania) twelve witnesses are necessary, in other States none.

In South Carolina alone divorce is not allowed. The causes which are admitted as sufficient to justify absolute divorce vary, from one in New York, to fourteen in New Hampshire. In four States any cause whatever that seems sufficient to the court is legally sufficient. A residence of five years is required in Massachusetts before a petitioner for divorce can file his petition; in the Dakotas ninety days' residence suffices. South Carolina refuses to recognize a divorce, wherever obtained, if the marriage of the parties was solemnized in South Carolina. In New York, the Court of Appeals has held that if parties married in that State are divorced in another State for causes which are not recognized by the laws of New York, the divorce is good in the State where it is obtained, but invalid in New York. Thus, if a person married in New York spends ninety days in the Dakotas, obtains a divorce there and marries again, his second marriage is lawful in Dakota; so that, since his first marriage is still valid in New York, he is actually the lawful husband of two wives at one and the same time!

The Bishop of South Dakota has lately given a revolting picture of the scandalous results produced by the "liberal divorce laws," that prevail in his diocese, and which have the popular sympathy as they bring a great revenue to hotel-keepers, attorneys and a host of State functionaries. He says, "the special laxity of the marriage laws in South Dakota has produced a traffic in divorces truly disgusting; people from other States flocking in to get release. Having taken oath that they mean to make that State their residence, they get divorce, and then return whence they came, having added perjury to their other offences, leaving behind them a few dollars and a huge scandal. Those benefited are the tavern-keepers, florists, and legal officials, and they encourage and assist the divorce industry."

On a future occasion I shall have a few words to say on the powers given to the officials of the Salvation Army in this Province, to perform marriages, on one calling of banns before or after a service.

ALEX. DIXON,
D.C.L.

Guelph, April, 1893.

THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB,
DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa—Continued.

We often complain that African slavery was imposed upon us against our will by our Mother land. Be this as it may, the first voice to be lifted up in Virginia, or in fact in all the land, in behalf of the enslaved, was that of a Virgin-

ian priest, and that, too, when the enslavement of Africans was advocated as a means of bringing them within Christianizing influences. Later, a Bishop of the Mother land, a Bishop of the See of London, in which the American colonies were comprised, compelled the American masters of slaves to recognize the duty of instructing and of having them baptized. An American priest holding the cure of souls in Maryland, prepared and printed sermons for the use of school-masters and teachers in acquainting these Africans with religious truth. So admirable in their methods and so serviceable in their matter were these discourses, that they have been reprinted in our own day, more than a century after their original appearance. Schools for colored people were established in connection with Trinity, New York, and Christ Church and St. Peter's, Philadelphia, and at other leading centres of population, north and south, a century and a half before other religions entered upon this Christian work. The first African Church in the land was built in Philadelphia at the close of the last century largely through the exertions of a Churchman and a patriot, Dr. Benjamin Bush, a signer of the Declaration of Independence; and Bishop White ordained an African to the diaconate and priesthood nearly or quite a century before the Church of Rome gave holy orders to one of the Afro-American race. Is it a wonder that to-day the American branch of the Catholic Church numbers its priests and deacons of color by more than three score, while but two priests of African lineage have yet said mass in the United States according to the Roman rite?

It was for the Church in Virginia, and under the auspices and by the munificence of the bishops, clergy, and people of the Mother Church that the first university on this continent of North America, that of Henrico, Va., was established, years before Harvard was built at Cambridge, Mass. Although this great educational enterprise in which the zeal and piety of England and America were united, came to naught through the great Indian massacre of 1619, William and Mary, its lineal successor, ranks in years second only to Harvard. It must not be forgotten that Harvard's first head, Nathaniel Eaton, and first graduate, Benjamin Woodbridge, became Churchmen. Yale owes its founding and its name to Gov. Elihu Yale, of the East India Company, a staunch and uncompromising Churchman; and Yale's first rector or president, the celebrated Timothy Cutler, D. D. (Oxon), conformed to the Church, and with him the leading members of his faculty. The first college, that of Charles City, Virginia, was a part of the University of Henrico, and shared its fate. The first free school on the continent, also a part of this Virginia college and university, was thus destroyed almost at its birth. The first endowment for a free school in this country was that left by a noble Churchman, John Mason, who was among the first proprietors and settlers of New Hampshire. The first public school in America was established at Annapolis, Maryland, nearly two hundred years ago, and after a long and useful career as "King William's School," still exists as St. John's College.

(To be continued.)

A leading clergyman in the Diocese of Toronto writes: "I should like to say how much I appreciate THE CHURCH GUARDIAN, the selections seem to me so good and well timed. Just the thing to educate our people in Church principles. I wish it could be circulated everywhere." Every reader can help towards the realization of this wish by forwarding us the name of a new subscriber. We need this help now.

HYMNS AND HYMN WRITERS.

BY

REV. CANON BRISTOCKE, RECTOR OF TRINITY Church, St. JOHN, N.B.

The subject of "Hymns and Hymn Writers" is one, which as yet has not commanded the attention which it deserves. This is not altogether a matter for surprise, as there are not many available books which give information upon it. And yet, it must be felt, that it is a subject of most important and attractive interest. The position now occupied by hymns in Christian worship, and private devotion; the assistance which they give to the Christian life; the sweet thoughts they inspire; and the fears they dissipate; the anxieties they lessen; the comfort they impart; the instruction they convey; the history that belongs to them, as they come to us from the distant past, or from some sweet singers of our Israel of modern date; all awaken a desire to know more about them.

Some time ago, the writer came across a little volume on the above subject, by Dr. Prescott, Archdeacon of Carlisle, and now availing himself of that, and other sources of information, he hopes he may furnish what will be thought valuable and interesting upon it.

In order to bring a very wide subject within reasonable limits, we purpose treating of it, under different periods.

First, ANCIENT HYMNS. For the origin of Christian hymns, we must turn not to Gentile, but to Hebrew sources. The Christian Church was built upon the lines of the Temple, and was heir to the rich inheritance of the Jewish Church. The first Christian hymn of which we have any account, may be said to be connected with the first act of Christian worship. It rose upon the midnight air in the Upper Room in Jerusalem, so full of sacred interest to everyone. It was sung by our Lord, and his Apostles, at the close of the first celebration of the Lord's Supper. We know what the hymn was. It consisted of the four Psalms, cxv.-cxviii; and thus we see that the common distinction between psalms and hymns, is arbitrary. The psalms were commonly the hymns of the Jewish Church. The psalms are called "hymns" in the Septuagint. A psalm implied a musical accompaniment. St. Augustine says that, "Hymns are songs of praise unto God." Very soon, however, they contained prayer and meditation, as well as praise. The first hymns of the Christian church were psalms, from which all further hymnody has sprung, but very soon did Christians use hymns adapted to their faith in Christ. Such, doubtless, were the "Hymns and Spiritual Songs" spoken of by St. Paul, (Col. iii, 16), and of these the first used were no doubt the "Magnificat," rightly called, "The Song of the Incarnation," "Nunc Dimittis"; or the Song of Simeon; and the "Benedictus"; or the "Song of Redemption," for all of which we are indebted to St. Luke, the hymn writer of the New Testament. Soon the "Gloria in excelsis," or Glory to God in the Highest, was sung as a morning hymn, and the *Ter Sanctus*, "Holy, Holy, Holy, Lord God of Hosts," formed a vehicle of praise. But these could not suffice. The wants of the soul are varied; and so from age to age; now at long intervals, now at shorter; now at some crisis of the Church's life; or some period of religious excitement, or revival, hymn-writers have been raised up, inspired, we may say, to indite spiritual songs, which are to-day among the richest treasures of the Church's inheritance.

Strange as it may now seem, the earliest Christian metrical hymn comes to us, from Africa, known to us as the Dark Continent, but where the light of Christianity once shone very brightly in its northern parts. It is found in the writings of Clement of Alexandria, and was