

in the Missionary Seminary at the Quattro Santi in Rome, and were already appointed to positions of confidence in the European Missions of their order.

MGR. BOULAND'S LETTER TO THE POPE ON LEAVING THE ROMAN TO JOIN THE AMERICAN CHURCH.—*Most Holy Father*:—I have the honor to inform your holiness that, from to-day, (my canonical standing being perfectly regular and unquestioned) I deliberately though sorrowfully separate myself from the Roman Church, for the following reasons:

1. *Doctrinally*, it is no longer possible for me to believe the teaching of the Syllabus, and the dogmas proclaimed at the last Vatican Council.

2. *Politically*, I can no longer admit the pretensions of Ultramontanism, claiming, as it does, absolute authority, not only in matters religious, but also in matters scientific, philosophic, social, and political. Such pretensions history proves to be destructive of religion and public liberty. The Roman Hierarchy constitutes in the United States (a country of which I am proud to be a citizen) a danger ever on the increase. This I have repeatedly mentioned to Your Holiness, in the private audiences with which I have from time to time been honored. In separating from the Church of Rome, as did Saints Cyprian and Augustine, I do not sever myself from the Catholic Church, which they called the *Radix et Mater* of Rome herself. Happily among the Latin churches there are those, like the Anglican Church, the Church of Utrecht, and that of the Old Catholics, in which the Nicene Constitutions are still respected. In this great republic also, I find a Church truly Apostolic and Nicene, wholly independent of the State, and which understands how to reconcile in due proportion the rights that liberty confers with the duties which it imposes. In that Church—to which I now declare my adherence—faith does not shut out reason or science, which, together with true religion, make intelligent Christians and enlightened citizens.

In my native France, as Your Holiness well knows, there are Latin Christians who still represent the position of the Gallican Church in 1682; and I may see it to be my duty to identify myself with those who have not deserted the ancient Gallican standpoint of St. Louis and Bossuet. In that fair land republican government, which alone can satisfy the legitimate aspirations of the people in our day, will never be firmly established, nor will the necessary reforms in the Church be secured, until the clergy burst their ultramontane and monarchical bonds, and unite frankly with the people in abolishing the Concordate, and organizing a Church truly national and Nicene, like that in the United States of America, independent alike of the State and of Rome.

My decision to withdraw from the Roman Church is not a thought of recent origin. It is the mature result of convictions forced upon me during my travels in both hemispheres, and of my study for ten years of the chief religious and social questions which agitate our time—questions to which the Christian fathers furnish solutions wholly at variance with the Syllabus, and the policy of the Ultramontane Court.

Should Your Holiness wish me to explain my views more fully, I shall be happy to receive instructions to that effect.

Condescend, Most Holy Father, to accept anew the assurance of my profound respect.

LEON BOULAND,

Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michel Archangelo, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Sepulchre; Member of the "Académie des Arcades;" and President-General of the Society of the "Avocats de St. Pierre" in North America, etc., etc.

To His Holiness Pope Leo XIII., Vatican, Rome.
New York, April 12, 1888.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

"L. S. T."

SIR,—1. Mr. Everett renounced his anonymity just one day too soon for his own credit; for anything more damaging than his self-exposure in your issue of 26th April, I have seldom come across. In defending the sacramental use of unfermented grape-juice, Mr. Everett says: "Permit me to quote the determination of the Divine law-giver—'But I say unto you, I will not drink henceforth of the fruit of the vine until I drink it new with you in My Father's kingdom.'" This demonstrates how much better it would have been had he studied the New Testament more and deceit-

ful Temperance books less. The term *new*, as applied to wine recently made, (it is never used of mere grape-juice), is always in the N. T. *neos*, which mainly refers to time, and corresponds to *recens*. But *kainos*, the word for new in Mr. Everett's quotation, is used in quite a different sense—with reference to altered and heightened, quality and character. So on the title page of the Greek Testament he may read "The *Kaine diatheke*," the new Covenant; and so especially in the Book of Revelation, "I make all things new; a new song, a new heaven and new earth." It is most likely that the full meaning of our Lord's saying is, as yet, unknown to the Church; but the word *kainos* suggests at least this much, that the future drinking may be some glorious consummation of the transfiguring grace of God in regard to the material creation. St. Chrysostom here takes *kainos* to mean "unheard of, transformed." Anything so meanly materialistic as Mr. Everett's imagination is not to be found anywhere; and I most sincerely trust he will feel ashamed, as he ought to feel, of the error into which he has fallen, and that thereby he will be taught care and caution in the future. I refer Mr. E. to Archbishop Trench's "Synonymes." The answer to the stale argument from the sufficiency of leavened or unleavened bread is simply this; either of them is true bread, and has the qualities of bread; but grape-juice has not the qualities of wine.

2. The Temperance tracts make bold affirmations about far off places, Armenia, Egypt, &c. We shall believe them when they furnish proof instead of affirmation. Dr. Neale, in his History of the Alexandrian Patriarchate, tells us how the Church in Egypt, under a "Prohibition" Caliph, who designed its extirpation, (let that be well noted), was reduced to the use of raisin juice. This was adopted with many misgivings, and was finally abandoned and condemned.

3. What modern Jews may do is of little consequence to us, as they are largely apostate from even the sounder Judaism of the Talmud; and Christian scholars have, as regards the past, the same sources of information open to them in common with the Jews. What the older practice was, there is not even room to doubt.

It is not the intrinsic importance of such letters as Mr. E.'s that claims the least notice, but the fact that there are so many uninstructed persons who may be misled by them. I have not the least doubt that our modern Eucharites, as Mr. E. intimates, would care very little for the adverse ruling of the Pan-Anglican Synod, or, indeed, of an Oecumenical council. Still it is to be hoped that the Lambeth Synod will take up this serious question, and not quietly permit the Anglican Churches to drift into the disorder, heresy, and schism, which so plainly threaten us in such words as Mr. Everett's.

Port Perry,
27th April, '88.

Yours,
JOHN CARRY.

P.S. It has just occurred to me to look into Bengel; and I earnestly beg Mr. E. to weigh well the observations of that admirable man. J. C.

Fruit of the vine—a periphrasis for wine, quite distant from the speech of the everyday world, but fitted to express the Saviour's feeling as He was leaving the world. It—this is to be referred to the fruit of the vine; i.e., wine, altogether heavenly. *New*—in the full consummation of the New Testament. This new is something higher than the new in v. 28. See in John xxi. 12, a prelude to it. The Jewish Passover was succeeded by the Lord's Supper, and this again is followed by heavenly things yet in the future. . . . *Kainos* in this place expresses a newness of a quite special sort. In the kingdom of My Father—1 Cor. xv. 24; Luke xxii. 16, 30. Thos. Gataker considers that new wine is the same as *heteron*, different, (chap. Mark xvi. 17, with Acts ii. 4), in order to mark that this wine is of a wholly different sort from that which the Lord was then taking.

LET CHARITY BEGIN AT HOME.

SIR,—To-day I received from the post-office what is well known among the clergy as the Ascension Tide Appeal for Domestic Missions. During the present month I have had to appeal to my people for three special collections, besides paying my Synod assessment, and not very long since I forwarded the proceeds of the Epiphany Appeal to the Sec. Treasurer of the Synod; it is little wonder the people should begin to think that the greater part of our duty consists in begging money. Notwithstanding such frequent appeals, we are met with the doleful wail that our own Mission Fund is deeply in debt, and that a special effort will be necessary to cancel its liabilities. Now, sir, there is a common but true saying which, I think, ought to be applied to the way in which things are managed in Toronto diocese. "Be just before you are generous," or in other words, "Let Charity begin at home." I hold, therefore, that it is not just to send the large amount of \$3,806 to Domestic and Foreign Missions, whilst many of the missionaries in our own diocese eke out only a miserable existence upon

salaries totally inadequate to keep them from running irretrievably into debt, or as it is commonly said to keep soul and body together. I am not by any means opposed to helping on with every good work connected with the Church, but I am opposed to sending the funds out of our own diocese until our own missionaries receive a reasonable salary, and the more so because, so far as I have been able to learn, many of the missionaries we are called upon to help receive much better salaries than ourselves, for instance the Bishop of Qu'Appelle, in advertising for some clergymen to take temporary duty, offers at the rate of \$1,000 per annum and a house. And I have been credibly informed upon the most reliable authority that the Bishop of Algoma, in one of his missionary addresses in a certain town in this diocese, stated that the average salary of the missionaries in his diocese at its "minimum" was \$750. But what is the average in the diocese of Toronto? I think I would be safe in saying that it is not over \$500 at least. I am certain of one thing, that many of the missionary clergymen get even less, and yet the Mission Fund is in debt. I maintain, therefore, that first the proper claims of our own diocese should be met, and then whatever is overplus be handed over to Domestic and Foreign Missions. This, sir, I think, is the business or practical way of doing things, and the sooner this diocese gets from the ideal to the practical the better.

I am, sir, yours truly,

R. A. ROONEY.

SUPERANNUATION FUND DIOCESE OF ONTARIO.

SIR,—In case no one else in this diocese may have sent an earlier reply to the letter of "X," I beg leave to state that the Superannuation Committee last week unanimously resolved to recommend the total abolition of annual payments by the clergy as now provided in the canon. Having to attend another committee meeting at the same time I was, unfortunately, unable to be present when the Superannuation Committee discussed the difficulties which surround the whole question. But I understand that an urgent representation was made by one of our leading laymen, who has taken with myself a great interest in the question since it was brought forward in any practical shape, that the laity of the diocese were disinclined to let any of the burden of this much needed fund fall on the clergy. I hope that when the recommendation of the committee comes before the approaching Synod this will be found to be the case. Having been the prime mover in the matter I started with the idea that, as in the Civil Service, there was nothing unreasonable in expecting men who might look forward to be the beneficiaries of this fund to make a small annual payment proportionate to the incomes enjoyed. It was obvious that such payments would be ridiculously inadequate to meet the demands possible in some years' time. But as the same principle was sanctioned in respect to the Widows' and Orphans' Fund, it seemed prudent to adopt it, and show our lay brethren that we, the clergy, were in earnest in making some provision for our declining years. The scale adopted in our canon was the result of a most careful deliberation on the part of some of our best lay friends. But, of course, the whole was of a tentative nature, and yet that nearly half the clergy of the diocese fell in with the proposal the very first year of its coming into force, shows that there was a general approval of its provisions. With your correspondent I believe that no fund should be more popular with our laity, both in their own interests as well as those of their aged and infirm clergy, than the Superannuation, and that all we need is that with as little delay as possible a capital sum be subscribed of such an amount that the interest may provide for, say, three annuitants. The annual collections and bequests would supplement this interest. The clergy would thus have ample security, to use "X's" expression, to warrant their subscribing the small stipulated annual amounts, sufficient in the aggregate to place one or more of their number on the list of beneficiaries.

The discussion of this important subject is not to be regretted; it will tend to bring it before our laity, and cannot but result in the most practical benefit to the Church.

Napanee, April 27th, '88.

Yours, &c.,
T. BEDFORD-JONES.

THE INTERMEDIATE STATE.

No. 9.

The learned and orthodox Lutheran bishop, Dr. Delitzsch, in his "Biblical Psychology," gives as an appendix an essay upon the Intermediate State by Wislusz, from which I take the following:

The soul of the righteous remains from death to resurrection in a mediate condition; blessed indeed in heaven, so far as in its own nature, it is an immortal soul, and still not yet perfect, so far as it is a human soul. And in this understanding the Romish theologians rightly said at Ferrara, Florence, (1488-89),