

root, forming thus one individual whole. Let them be separated, and even if they produce offshoots these do not belong to the parent plant. They may be similar, but not identic. They are no part or parcel of the plant.

St. Paul explains in his letter to the Hebrews that in the old law the high priest had to succeed high priest, because death prevented them from remaining, but that Christ in the new law had entered the Sanctuary once and forever in His own blood as the eternal High Priest. Hence the temporal rulers of the Church of Christ do not present to us a succession of bearers of power identical with the high priest according to the order of Aaron, but they are manifestations of one and the same high priest. We might call them changing impersonations of Christ, who thus fulfills His promise to abide with us even to the consummation of the world.

Hence the root once planted in Golgotha in expiation for the poisonous root planted in Paradise is and remains the self-same root through all ages, and, as Pope succeeds Pope, not a new root is planted, but the old one continues to work and to spread, issuing new side roots whenever a bishopric is established, and casting off decayed side roots whenever a bishopric is demolished, whilst the main root lives indestructible and replete with vitality, not being anything else but Christ in His Church.

Whatever may accrue to a plant from elsewhere will increase the bulk, but at the same time it remains a foreign matter incapable of assimilation, not having any vitality of its own, and therefore a hindrance to the plant, not a benefit.

These considerations allow but one con-

clusion. The Church was planted in Paradise, where the seed of the Redeemer was laid into the soul of sinful man. The blade appeared on the surface in patriarchal times, it spread and brought forth leaves and blossoms in the Mosaic law, it matured fruit in the Christian dispensation. It is a full grown fruit tree, incapable of further development and equally incapable of decay and death. The vitalizing, sustaining principle of the Church is the continued presence and activity of Christ, and as Christ is but one, the Church can be but one.

Therefore no scheme of Church union is worth a moment's consideration, if the Catholic Church be left out of it, and no union with the Catholic Church is possible unless it is based upon identity of creed and practice. The Church cannot change, because Christ cannot change. There is no possible compromise between truth and error. There is no possible exemption from the universal duty of submission to this Church.

We have religious establishments in plenty, but they are not the growth of the main root, hence not the plantation of God, and "every plant which my Heavenly Father hath not planted will be rooted up," says our Lord. No Church but the Catholic can lay claim to being *the* plant, as no Church can boast of its length of days—universal spread, external and internal union and the consequent fruits of sanctity. Hence let an union take place, but an union in right order, gathering all those redeemed by the blood of Christ into the one fold, under the one shepherd, and there will be one God, one faith, one body of Christ, and all the members thereof will be living members.

