

authority over those of a rite other than his own. And while the Latin rite is numerically immensely the greatest, far outnumbering all the others put together, yet in the eyes of the Church all rites are of equal rank and authority, and no one is more peculiarly Catholic than any other. Nor is this situation in any sense a recent innovation. The idea of a church made up of different local churches with a common doctrine but differing in every other respect is as old as Christianity. Such was the Catholic Church for the ten centuries prior to the Great Schism, made up as it was of the local churches of Rome, Constantinople, Alexandria, Antioch and Jerusalem, the five Patriarchates, each following its own peculiar rite. And when the four Eastern Patriarchates separated from Rome she nevertheless still counted within her fold other similar, though numerically less important, local churches, and has continued to do so up to the present time.

Nor is the idea of many rites united in one Church or religion confined to the Catholic Church. The Monophysite Religion includes four distinctive rites or Churches, the Coptic, the Abyssinian, the Jacobite and the (Monophysite) Malabar, which are in entire communion and are identical in belief, but which in all other respects differ very widely one from another.

So little is generally known in the west of these eastern rites that anyone may well be pardoned for falling into the error complained of, but I think that in the light of what has been said it must be admitted that I have good ground for objecting to the correctness of the term "composite church" as applied to that portion of the Catholic Church known as the Ruthenian Greek Catholic Church.

7. There is no ambiguity about the term "Greek Catholic." On the contrary it has a very definite and well understood meaning. It is used exclusively to designate a member of a Uniate Church of the Byzantine or Greek Rite in communion with Rome. It is used in contradistinction with the term "Greek Orthodox," which designates a member of one of the churches which together form the Orthodox communion or religion. It is so used in standard works of reference. For instance in the *Encyclopædia Britannica*, the *Encyclopædia Americana* and the *Catholic Encyclopædia*. "Greek Catholic" is used in that sense and in no other. When the Orthodox Church (the only other "Greek" church) is meant it is called the "Orthodox Eastern Church," its more appropriate designation. Similar use is made of the term in "Whitaker's Almanac," in which religious statistics for Austria-Hungary are given under the heads of "Roman Catholic" (meaning Catholics of the Latin or Roman Rite), "Greek Catholic" (meaning Byzantines who are in communion with Rome), and "Greek Orthodox" (meaning members of the Orthodox Eastern Church). The same terms are used with a like meaning in the *Statesman's Year Book*, excepting that for "Greek Orthodox" the term "Greek Oriental" is sometimes substituted.

As the result of a fairly exhaustive search through books of reference and other works I have not been able to find a single instance of the use of the term "Greek Catholic" in any sense