

compulsion released, they would naturally revert to the Orthodox Church. Experience has shown the fallacy of this assumption. It is twenty-five years since the happening of the events which gave rise to the decision under review. There has so far been no movement of any importance among the Ruthenians making towards union with the Orthodox Church. There are now probably between two hundred and fifty and three hundred thousand Ruthenians resident in Canada. Of these probably between two hundred and two hundred and fifty thousand are members of the Ruthenian Greek Catholic Church. Of the remainder not more than half or say in all twenty-five thousand, about eight per cent., are persons who were formerly uniates but who abandoned the Roman for the Orthodox Communion, and these are as a rule more inclined to be independent than to attach themselves to the regular Orthodox Church. With these the impelling motive for the change appears to have been the fear of coming under the control of Latin bishops rather than any particular desire to be associated with the Orthodox Church. The other half of the non-uniates is made up of, (1) Immigrants from Bukowina and the Ukraine, who belonged to the Orthodox Church before coming to Canada, (2) Socialists who do not profess any religion, and (3) members of one or other of the Protestant denominations.

5. It is not true that anyone in Austria-Hungary is or ever was liable to taxation by the Pope. It is difficult to conceive how such a fantastic statement could have come from such a source. As every educated person knows, the Pope has no longer any power to tax, even in Rome itself. He never had that power outside the Papal States, of which he was at one time the temporal sovereign. It is quite true that the members of his church all over the world make him an annual contribution known as "Peter's Pence." Donations to this fund are, however, purely voluntary. It is in no sense "taxation." The making of contributions is not enforced even under spiritual sanction. The rules of the church do not specify what amount must be donated nor even that the making of some contribution is compulsory.

6. It is not correct to describe the Uniate Greek Catholic Church as a "composite church."

What is evidently meant by a composite church is a church having the doctrine or belief of one church and the liturgy and language of another. But this, as has already been pointed out, is based on the erroneous assumption that the Greek or Byzantine liturgy and the Church Slavonic language are not indigenous in the Catholic Church, but are the exclusive property of the Orthodox Church. There are within the Catholic Church various divisions called "rites" or churches, and while these are all identical in belief, and in particular all unreservedly accept the Catholic doctrine regarding the Papacy, each has its own peculiar liturgy, liturgical language, canon law, ecclesiastical dress and local customs. There are, including the Latin, fifteen of these rites or churches. With few exceptions each of these is autonomous under its own patriarch or other ecclesiastical head, who deals directly with the Papal authorities. No bishop or other ecclesiastic has in general any