

cathedral on next Sunday evening, and those who are interested in the subject are cordially invited to attend. To-day, may I claim, without making too great demands upon your space, the courtesy of your columns to set forth the briefest and most incomplete sketch of the view of the early Church on the Blessed Virgin Mary? Canon Tucker, or anyone else, may have upon request, the references and the original Greek or Latin text of the quotations I here set down.

The Liturgy of St. James, in the 1st century, repeats four times the following words: "The Most Holy, Immaculate, Most Glorious Mother of God, our Lady and ever-Virgin Mary." Likewise in another place: "Mary, all-blameless and Mother of God, more to be honored than the cherubim, and more glorious than the seraphim."

In the 2nd century, St. Justin writes: "Through the Virgin Mary the Holy One was born; of her was born the Son of God." Similarly, St. Irenaeus; "By Eve the human race had been bound to death; by Mary it was loosed."

In the 3rd century, St. Cyril writes: "Through Eve came death; through Mary, life appeared." And St. Gregory, who attended the first council of Antioch: "The Immaculate and Holy Virgin Mary; more glorious and more saintly than all the rest of human kind, having a mind whiter than snow, and a soul more purified than the finest gold."

In the 4th century St. Dionysius writes: "Our Lady, Christ's Holy Tabernacle, Mother, incorruptible and blessed from head to foot." And St. Ephrem speaks of the Blessed Virgin as "alone most pure in soul and body, alone surpassing all uprightness, alone made the dwelling-place of all the graces of the Most Holy Spirit."

But why should I go further? Or why tax your patience? I might multiply the tributes of the fathers of the early Church to the incomparable holiness and grandeur of the Blessed Virgin Mary until they would fill volumes. With what face, then, can Canon Tucker describe the doctrine of the Catholic Church on this point as "the greatest aberration in the history of Christianity?" And how colossal is his ignorance of the teaching of the early Church!

Yours faithfully,

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Bishop of London.

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