

But I do protest against the columns of The Advertiser being made a vehicle for false witness as regards the teaching of the Catholic Church. Canon Tucker is credited by you with having used the following words: "In recent years this doctrine of the Immaculate Conception had been carried so far that the name of the Virgin was substituted for the name of Jesus Christ in the Te Deum and other services of the Catholic Church." That statement is absolutely false and without any foundation in fact. As the official head of the Catholic Church in this city, I respectfully request The Advertiser and Canon Tucker to make public their justification for giving currency to an untruth so glaring that even the slightest investigation would have furnished its utter disproof.

Your faithfully,

✠ M. F. FALLON,

Bishop of London.

London, Ontario, February 4, 1919.

#### CANON TUCKER'S OWN VERSION

Canon Tucker declares that he did not say that the name of the Virgin Mary had been substituted in the official services of the church, but that he did say that the whole Catholic doctrine of the Virgin Mary,—Immaculate Conception, Assumption, etc.—was directly contrary to the teachings of the Bible and the early Church, and was the "greatest aberration in the history of Christianity." Leaders of the Catholic Church, he says, have been promoting the glories of Mary and ascribing to her the attributes of Christ Himself, calling her "The Queen of Heaven," "The Refuge of Sinners," etc. In societies interested in promoting beliefs in her glories, her name has been substituted in Psalms and in the Te Deum, but Canon Tucker does not think that this has been done in St. Peter's Cathedral or with the official sanction of the Catholic Church.

Editorial Note.—The Advertiser believes there is no substantial difference between what was reported to have been said by Canon Tucker and his own version of his sermon.

As to The Advertiser's being made the "vehicle for false witness as regards the teaching of the Catholic Church," we feel sure that Bishop Fallon will agree that a newspaper's function is to make public those statements which are made by responsible men and ministers. Apart from the seeking of news, the seeking of truth is the newspaper's duty, and in this very instance, should not the truth become known? Would His Lordship have heard that such a charge had been made had he not read it in The Advertiser? Would he ever have had the chance to dispute a statement publicly circulated