

year he owed no man. Before he left London he worked up a business of \$600,000 per year.

In 1867 he moved to Toronto, and opened a wholesale grocery store on Front street, east of Church street, leaving a branch behind him in London. Soon the Toronto premises became too small, and he bought the land for the site of his present stand (that sold to E. v. Blain & Co.) from the city, and the extensive and massive edifice he built there is one of the best wholesale grocery houses on the continent. There he did for years an immense business, particularly in the days when wet groceries were kept almost as generally as dry groceries.

ST. PETER'S CATHEDRAL, MONTREAL.

If the beauty and numerousness of its churches are to be taken as an effective test of the fidelity of a nation's Christianity, it must be admitted that the province of Quebec stands high amongst the countries whose people give practical expression to their belief in the principles enunciated by the Master. Wherever the traveller goes, whether his route lie along the rivers, or the railways, or the country roads that are far from either, innumerable temples erected in honour of the Most High greet his gaze, from the grandly-proportioned Basilica, with its lofty towers and massive pillars and splendid sculpture, to the rude church of the simple hamlet, with its plain walls and unpretentious interior. And as it meets should be the case with the metropolitan city of such a province, Montreal presents the same noteworthy characteristic. It is studded with temples. Brooklyn has been called the "city of churches;" but, taking the difference in population into account, its claim to that meritorious title must yield before that of Montreal. And yet, large as is the number of our churches, it is being almost yearly increased. By far the most costly and imposing of these modern monuments to the religious fervour of our citizens will be the Catholic cathedral of St. Peter, which, it is expected, will be completed by May next year. This noble pile is situated, as all Montrealers are aware, at the corner of Dorchester and Cathedral streets, overlooking Dominion square. Architecturally, it is an exact copy of the famous St. Peter's cathedral in Rome, which is one of the grandest sights of the "City of the soul," and which inspired Lord Byron with thoughts that form some of the most sublime stanzas in his famous master-piece. It is three-fifths the size of Michael Angelo's immense conception. The first stone was laid by Monsiengneur Bourget, the second Bishop of Montreal, in the year 1872. The work upon it proceeded rather slowly from that time until 1878, when it was completely suspended, owing to the impoverished condition of the diocesan finances. After a lapse of seven years, building operations were resumed in 1885, it being considered then that the state of the ecclesiastical treasury justified the expenditure. From that year the work has gone on continuously until the present time, when it is being pushed forward more vigorously than ever. A grand bazaar was held in the interior of the unfinished edifice in 1886, by means of which the sum of \$30,000 was added to the building fund. This bazaar attracted considerable attention throughout the country, owing to the vast scale on which it was carried on, and to the novelty and variety of the articles which were exposed for sale, and which had come from all parts of the world. In connection with the bazaar a daily journal was published, containing, besides an interesting budget of news about the proceedings of the bazaar, a series of articles written by some of the foremost authors and journalists of the day, and in almost every language, ancient and modern, not excepting that spoken by the Indians. Bound volumes of this unique news paper can still be procured at the Archbishop's Palace. So far nearly \$500,000 have been expended on the new cathedral, and it is expected \$200,000 more will be required to finish it. The progress of the work has all along depended upon the amount of money at the disposal of the Archbishop for the purpose. At the present time it is being more rapidly pushed forward than it has been for several years past, the number of men now employed on it being 120. The large portico is fast approaching completion, elaborately carved capitals having already been placed upon two of the front pillars. These look massive and imposing, suggesting the style of those of the Bank of Montreal building, only they are larger and, perhaps, more elegant in proportion and finish. Efforts are being made to complete the portico this year. The work upon the interior of the great dome is nearly finished. The panels and woodwork are all painted and gilded, in which state they will remain until the fresco painting is laid on. The dimensions of the new cathedral are:—Length, 333 feet; width, 222 feet, height, from the ground to the top of the cross, 260 feet. At the foot of the immense tower, on which rests the dome, there is a promenade gallery 300 feet long, by six feet wide, from which magnificent views can be obtained. This promenade, owing to the elevation of the street on which the building is situated, is on a level with the towers of the Church of Notre Dame. It is expected—or at least it is hoped—that the cathedral will be completed by the middle of May next. Certainly, the interior will be finished by that time, the design being to have Grand Mass celebrated there by His Grace Archbishop Fabre on the 18th of that month, the anniversary of the foundation of Montreal by Maisonneuve and of the celebration of the first Mass in the city.

MEANING OF THE CATHOLIC DOGMA OF PAPAL INFALLIBILITY.

From Baltimore Catholic Mirror.

BALTIMORE Co., Md., June 15.

Rev. J. S. B. Hodges, Rector St. Paul's Episcopal Church, Baltimore:

DEAR SIR,—Availing myself of the kind proffer of the *Catholic Mirror* to use its columns in criticising your criticism of a pamphlet written by Rev. E. H. Willis, A.M., etc., London, I propose to address to you a series of articles on the question of the infallibility of the Supreme Pontiff as claimed for him by the Catholic Church, and the ground whereon that claim rests, whilst I shall conclude my task by such a defense of Pope Honorius as cannot fail to convince any reasonable being of the perfect compatibility of the doctrine of the Catholic Church on the question of infallibility with the action of Pope Honorius in reference to Monothelism.

Before, however, entering on the course of argument I have assigned myself, I deem it necessary in advance to invite public attention to one or two passages in your criticism which appear to me to demand immediate notice. You say under caption No. 1:

"Pope Honorius as a matter of fact openly in the most solemn manner pledged himself to technical heresy. That it was in a formal and solemn way is shown by the fact that the Pope was appealed to by Sergius, the Patriarch of Constantinople, on the doctrinal question then agitating the Eastern church, whether in our Blessed Lord there were two wills, the human and the divine, or one will only. The Patriarch asked the Pope, 'by the grace of God given to him, to declare his decision by his sacred words.' In his reply to Sergius Pope Honorius displays some inconsistency and confusion of thought; forbids the use of the orthodox expression 'two operations' and of the heretical phrase 'one operation,' and what is most noteworthy, gives distinct utterance to the unequivocally heretical statement, 'We confess one will of our Lord Jesus Christ.' This is the heresy of the Monothelites. After more than half a century this letter of Honorius was constantly appealed to by the upholders of that heresy; and, as Bossuet says 'immense numbers were seduced into heresy by the authority of the Pope's name.'"

Reverend Sir, this specimen of gross ignorance in the history whereof you write as "a matter of fact," can be paralleled only by the seven "incontrovertible facts" recently published by you in the form of questions, and which, tested in the crucible of truth, vanished in an unsavory thin air. Let me now call your attention to the above extract. You state: "And what is most noteworthy (Honorius) gives distinct utterance to the unequivocal heretical statement, 'We confess one will of our Lord Jesus Christ.'" Now, Reverend sir, I pronounce the above quotation, in the sense you maliciously ascribe to it, an unmitigated calumny, and hold you responsible for it. I regard it as beneath my dignity as a student of history to refute directly reckless assertion and senseless vaporing. Yet I feel it is due to all unsuspecting readers not to permit falsehoods of this nature to pass unchallenged. In contradiction of the base slander of the dead, I shall produce the most unimpeachable witness living or dead, Pyrrhus, Patriarch of Constantinople, the successor of that Sergius referred to by you, himself the leading Monothelite on earth, who shall, by word and deed, shiver to atoms the resurrected calumny first uttered by Sergius twelve hundred years ago.

In 645 A.D. there lived in Constantinople, his native city, a holy abbot, St. Maximus, a man whose fame for eloquence and learning was boundless, and whose defense of the two operations in Christ had closed the mouths of all advocates of Monothelism. Pyrrhus, Patriarch of Constantinople, the acknowledged leader of the sect, met St. Maximus in Africa, where by agreement they entered on a public discussion. After several kindred topics had been exhausted in argument, Pyrrhus remarked: "I grant the case of Vigilus, but you cannot deny that Honorius, in a letter to my predecessor (Sergius) openly taught the doctrine of a single will in Christ." "To whom shall we refer the explanation of the letter?" observed Maximus. "To the Pontiffs who succeeded Honorius, and whose holy teaching enlightens all the West, or to those who say what they please in Constantinople?" Pyrrhus: "It would be more reasonable to rely on the Roman Pontiff." Maximus: "Well, they all assert that it was the well-known and received design of Honorius to bury in silence a heresy of which he feared the results, and that he had never intended to give judgment in favour of the Monothelites. Pope John IV. wrote as follows to the Emperor Constantine of happy memory: 'When Honorius spoke of a single will in Jesus Christ he meant that in the person of the Incarnate Word the humanity had not the two contrary wills of the flesh and the spirit, as we have them since the fall. But he did not mean that the divinity had not, in Jesus Christ, its own proper will as well as the humanity.'" "My predecessor," concluded Pyrrhus, "misunderstood the Pontiff's words. But I ask pardon for him and myself: Ignorance was the cause of our error. I am ready to recall my errors, and I shall prove my sincerity at the tomb of the Holy Apostles, at the feet of the Sovereign Pontiff." The Patriarch of Constantinople, accompanied by St. Maximus, proceeded forthwith to Rome to acknowledge the gross injustice he had done Pope Honorius, and, in the presence of Pope Theodore, the clergy and people,