

The True Witness
AND
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MONTREAL, FRIDAY, Dec. 3, 1875.

ECCLESIASTICAL CALENDAR.
DECEMBER, 1875.

Friday, 3—*Fest.* St. Francis Xavier, Confessor.
Saturday, 4—St. Peter Chrysologus, Bishop, Con-
fessor, and Doctor of the Church.
Sunday, 5—SECOND SUNDAY IN ADVENT.
Monday, 6—St. Nicholas of Myra, Bishop and
Confessor.
Tuesday, 7—St. Ambrose, Bishop, Confessor, and
Doctor of the Church.
Wednesday, 8—*Fest.* IMMACULATE CONCEPTION OF
THE B. V. MARY. OBL.
Thursday, 9—Of the Octave.

FOR FATHERLAND.

Love thou thy Land with love far brought
From out the storied past, and used
Within the present, and transfused
To future times, by power of thought:
But pamper not a hasty time,
Nor feed with crude imaginings
The herd, wild hearts and feeble wings,
That every sophister can lime.

Tennyson.

We have been lately brought, much more suddenly than we expected, to pronounce an adverse criticism on the political belief of a fellow-countryman, now a Journalist in Montreal. We did so however with all possible gentleness, but with all possible definiteness too. The creed which, in the exercise of our duty we had the audacity to condemn is one which cannot have considered its condemnation strange; sufficiently often and by authority of sufficient eminence had it been condemned before. Where the fathers of our religious faith had led we could only follow. But we followed, with, we think, a mildness very unusual in newspaper controversies, and with, we think, no arrogance at all. Our very calmness has been productive of some unpleasantness, too much heat, and far too much misconception. The unpleasantness has come to our self alone. The same chronicler, who spoke of our "matchless eloquence" and our (we forget what kind of) "scholarship," has sounded a prouder note and our "sneering lip" and our "tongue trained to exhibit on the platform" are now, the *Sun* being not only a powerful but a perennial journal, consigned to a sure but unhappy immortality. We do not complain. We bear the unpleasantness, as best we may, not perhaps with the "umble" thankfulness of Uriah Heep, but with, at all events, the serene patience of one whose profession has insult for its inheritance. One cheek has been rudely smitten. The other we hope is ready. And—for Fatherland?

When we have said a little word about the misconceptions we shall bury the whole matter, in so far as it is personal, deep down under the winter snow. The misconceptions were numerous enough. We were said, for instance to be very angry with the Editor of the *Sun*. That is so far from true that our article has been spoken of as a model of quietude; and when the Editor of the *Sun* proclaimed on the platform of the Mechanics' Hall what he will pardon us for calling his official manifesto, he afforded us more real amusement than for a long time we had enjoyed. Then we were accused of getting in some mysterious way behind some mysterious coat of mail. The accusation can be, really, only some rare specimen of an Irish joke. The last thing with which whether our friends or foes would be disposed to charge us would be a desire to wriggle out of any perplexity or shirk the consequences of any erroneous view; and ever since we came to Montreal we have always offered our opinions and beliefs with a round frankness, to all criticism that would not be vulgar, and to all attack that would not be unfair. We were charged next with tying up the Editor's hands. We must humbly submit that such an operation we never performed, and that for such an operation we have not the least desire. We were indicted for belaboring the Editor of the *Sun*. But belaboring is the business of the drivers of mules and for the profession of muleteer honorable, though it be and poetic, we have not a particle of ambition. Lastly, it was insinuated by the Editor of the *Sun* that in his difference of opinion with ourselves he had the sympathy of some priest or priests in Montreal. That misconception is extremely grave. No priest who knows theology and no layman who knows his duties can lawfully sympathize with the doctrine or the society which the Catholic Church condemns.—And now we have done with the misconceptions.

We should be pleased much, if having done with the misconceptions, we had done with the whole question too. It is not pleasant for us to have to differ seriously with any one who claims to be an Irish patriot. The unpleasantness is all the greater because of two reasons. For, in the first place, we ourselves from our own profession will be expected to exhibit a larger Christian forbearance than journalists are ordinarily hoped to show; and, in the second place, he with whom we differ has publicly proclaimed his own desire not to pursue the discussion. But by all our readers our position will be at once comprehended. We were smitten upon the cheek in a fashion which, to say the least, was somewhat rude; but instantaneously the smiter offered us, with a professional magnanimity, his peaceful hand. The hand we are quite unworthy to take; but the offer of reconciliation we accept most humbly.—For Fatherland! We shall not quarrel. To the enemies, whether of our religion or of our race, we shall

give no cause for triumph or jubilation. We shall renounce personalities and shall confine ourselves utterly to the presentation of a few principles which may heal the past and save the future. These principles we present from sheer necessity. And when they shall have been sufficiently presented and when our own position shall have been sufficiently described, we shall, except in the gravest need, return to this theme no more.

We may commence by stating that we are substantially a disciple of that greatest of Irish teachers the Great O'Connell. Ireland's Legislative Independence we believe to be Ireland's right; and for the attainment of Ireland's Legislative Independence we are ready to labour in all just and legitimate ways to the best of our ability. Between Repeal and Home Rule we do not care, as yet, to draw any distinction. Either, we would consider as, for the present, satisfactory. The essential point with us just now is to have an Irish Parliament the sole framer of Irish Laws. That point once assured there would, we think, be little difficulty about matters of mere detail. And not much more than a matter of mere detail is the difference between Repeal and Home Rule. That would be evident enough to all if only patriots had sufficient nobleness, for their Country's good to sacrifice a little of their private views.

Upon the principle embodied in this first point, namely, that Ireland has a right to Legislative Independence, there can be, among Nationalists, no serious differences of opinion. Ireland's autonomy, in some form or other, is the very least to which every Nationalist must aspire; and, we believe that so high, at least, do the aspirations of the vast majority of the Irish Race, whether in Ireland or in other lands, invariably reach. That aspiration after nation-hood we consider clearly just and therefore clearly justifiable. Good men and able men have indeed maintained that for Ireland the most hopeful policy would be a policy of complete and perfect union with England; but, in the first place, that policy the Irish people will never pursue, and, in the second place, to pursue such a policy, would be dangerous because it would be degrading. For the perfection as well as for the peace of our people, it is suitable that they cherish the sentiment of nationality. But the question then will be how that sentiment is to achieve or ought to achieve fulfilment. There is no question or only a question of most easy solution, about the end; there is a question and a question of large difficulty about the means. What then are the means by which Ireland's Legislative Independence ought to be achieved? To that question, one of the accorded replies is clear and well-defined. It is, what for the sake of brevity, we may call the Fenian reply. It includes in the main two principal parts (1) that it is lawful (and even at present lawful) to attempt to achieve the Independence of Ireland by the use of force and violence and bloodshed; (2) that for the purpose of being in a state of preparedness to employ sufficient force it is lawful to enrol men into Secret Societies. These are the main principles of Fenianism. Others have been attributed to it of a much more ugly character. But of those others we say nothing and confine our attention to the two which we have specified and which are fundamentals in the Fenian creed.

Here then we take our stand upon the clear doctrines of Catholicity and we assert that these two principles no Catholic can lawfully hold. They may be maintained by the Revd. Mr. Nelson, Presbyterian Minister and Lecturer on Henry Grattan. Gentlemen of his profession have a convenient possession called the Right of Private Judgment which relieves them of much responsibility. They are not usually adduced by Catholics as expounders of Catholic doctrine; though, that between them and a Society which Catholicity condemns there should be a kind of sympathy, is nowise unnatural. But, once for all, the Catholic exponent of right and wrong is not a Protestant Minister, but the Catholic Church, the Head of that Church and that Church's Episcopacy. And by all these three authorities the two principles above described as essential to Fenianism, have either directly or indirectly been condemned. As we explained last week a man may be found to hold these principles and, because of his sheer ignorance or the perversity of his education, may hold them without crime. But such a man, must at this hour, especially in Ireland, be a rarity. The doctrine of Catholicity upon the two points in question has been too well promulgated to make the possibility of its being invincibly ignored anything like large. It is well known that Rebellion in general, meaning thereby the employment of physical force for the effecting of constitutional change which can be effected without it, is against the clear teaching of St. Paul. It is equally well known that Fenianism in particular, has been, in express terms and under its own name, condemned by the Holy See. And these two facts, so well known as to be notorious, ought on the matter of Fenianism and of all similar organizations to be final.

Here we sedulously abstain from all argumentative detail. We do so of set purpose. We are anxious to give no offence to any man who professes the same creed as ours; and when we find one of our own creed professing erroneously, but for all we know, conscientiously, a doctrine which our own creed does not allow, we far prefer that to his spiritual director that person should apply. We state here only what we can prove publicly and will prove publicly when we find for doing so a public necessity. Many of our countrymen have been Fenians, many may be Fenians still; in both parties, we have no doubt, large numbers were and are conscientious-minded, perhaps, by a purpose which were it lawful, would be heroic, and which, in other times and other circumstances, might have moved even our quiet selves to imitation of some who bore our name. Upon these we wish to bring no discredit. Our own people we shall never, in any circumstances, assail. When they are right we shall be proud, when they are wrong we shall be humbled; no matter what they be we never shall, whether by word or deed, give them pain or do them wrong.—For Fatherland

And these last words suggest to us the main evil in Irish politics which we have to deplore. It is the lamentable disunion among Irish parties, and

the lamentable misdirection of Irish strength. It would almost seem as if impotence to unite were a settled quality of the Irish people, and as if with the loftiest gifts ever bestowed upon a race, they were wanting in the perception of that fundamental fact so obtrusive that it must be recognized, the fact, namely, that the power of a body consists in the mutual interdependence and mutual succor, regular and ordered, of all its members. If all Irishmen throughout the universe would only unite, not as a mob nor an organized rebellion, but as an intelligent people, resolute but patient, firm but law-abiding; if they in Ireland and all over the world used, and used for the old country the old peaceful principle of Independent Opposition; if, above all, they made it manifest that they sought their Legislative Freedom as a legal right only and not as a means of avenging ancient wrongs, it is to every observant man a certainty that their just demand not England nor the universe could refuse. And such a course the best of Irishmen have for many years been following. That they will eventually triumph we believe sure; or, if they have to fail, and if the old, old story has once more to be repeated, it will not be the fault of those who, struggling for right, did not put the God of Right against them, but were content, following His mandate, to wait His day.

We often hear that only on compulsion will England ever treat Ireland fairly, and that only through fear is England ever just. That is proven without a doubt from the history of the Voluntary era. But England as well as Ireland has changed since '82. The greatest triumph ever achieved by an Irishman was the gaining of Catholic Emancipation, and Catholic Emancipation was gained without making a threat or striking a blow. Repeal itself would undoubtedly have followed in the same perfect and peaceful way had it not been for many sad disturbing accidents, not the least of which was the action of a band of youths whose hot impatience ruined the plans of the wise, and whose subsequent careers demonstrated that their early love for Ireland was not the mature love of the man but the mad passion of the boy. In later days, Tenant-Right, the destruction of a long-existing and strongly-supported Church Establishment, and the offer of what may be considered a very generous measure for Catholic Education were conceded to the same force of patience and the same light of discussion. Fenianism, we have heard, procured for Ireland these last boons, and Mr. Gladstone, in the exercise of a party stratagem, gave some ground for the supposition. But the supposition is manifestly foolish. The men of Tullagh and Kilmallock, not to speak of those who distinguished themselves under General O'Neill, were, we doubt not, brave with the best of Irish bravery, and noble some of them, as though they fought for a happier cause. But that they should be a source of fear to England is simply inconceivable. The only result of their appearance in Irish affairs has been to give an excuse to those among the English who hated Ireland, and to make chronic rebellion an excuse for chronic, if not continuous coercion. But better days, we hope, are coming. The best of days will be when the Home Ruler the Fenian will give the right hand (and not the left) of fellowship, and when both will work for the same Fatherland in the light and truth of the same Father Who is in Heaven.

THE QUESTION OF THE DAY.

From the very cradle of the human race a terrible contest has raged between good and evil. But in our own day especially, the struggle for the mastery has grown fiercer than ever. Never before were the forces of both sides so strong and so formidable. The moment for decisive action would seem to be at hand. The children of darkness ever wise in their generation have not been slow to perceive this; and accordingly to arm themselves with every available weapon.

No rational being can deny that Jesus Christ when founding a church upon earth must have left men a means of knowing that church and to her members some unerring, infallible and reliable guide to direct them in their onward course to Heaven. This we think self-evident. For on the one hand, the Redeemer insists on his followers having belief "in Him, and in Him that sent Him." In every page of the Gospel we read of the absolute necessity of divine faith in order to obtain eternal Salvation. "He only that believeth shall be saved." Teach all nations whatever I have told you. . . . As the living Father sent Me, so do I send you. . . . And he that heareth you, heareth Me, and he that despiseth you, despiseth Me. . . . Whatever you shall bind upon earth, shall be bound also in Heaven, and whatever you shall loose on earth, shall be loosed also in Heaven. And again, "Thou art a rock and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And he that will not hear the Church, let him be to thee as a heathen and a publican." And St. Paul tells us "we should not even eat with such a one." We see in these and many other portions of the teachings of the Son of God, the absolute necessity in his true followers, of obedience to a church against which the powers of hell shall not prevail. Now on the other hand, He warns us against false teachings, blind leaders of the blind. We are told to be more cautious, as it will often be most difficult to discover such false teachers. So perfect shall be their disguise, that even the just shall be placed in great danger of being deceived. Many shall rise up saying, I am the Christ and we must not believe them. St. Paul also again and again warns Christians against such wolves in sheep's clothing. But how are we to find out who is, and who is not, really sent by God to teach; who is the true teacher, sent by Christ, called like Aaron; and who the false one coming like a thief into the house instead of through the lawful door of a divine commission, and taking to himself such an office. We have many Churches. All claim to be Christ's Church. Now all of them one can neither hear nor believe in; for they teach the most contradictory things. Yet am I told to hear the church; and if I do not, I am to be punished like a faithless heathen and sinful publican. Where then, am I to find this church, where discover the true pastors who, composing its teaching body, I must hear? The Son of God

has doubtless left us the means of finding out all this. All Christendom unanimously admitted up till the 16th century, that the Catholic was the only true Church of Christ, and that when she spoke she must be heard by all who pretend to be followers of Jesus Christ. At that time, however, the so-called reformation arose, bearing aloft the banner of rebellion. Church authority was pitched to the winds, and every individual was constituted his own guide and teacher. No longer was the erring one first to be corrected by a charitable brother, and finally by the Church to whose judgment he must under the severest penalties submit, "He that hears you hears me, and he that despises you despises me" were forgotten. The Church spoke and her voice was unheard, or if heard despised. Each one became his own priest, his own prophet, his own judge in everything.

Many thus fell away from the great old Church. Yet she went on battling with her new as well as with her old enemies. He who had promised to be with her all days even to the consummation of the world, was true to His word. And what is the consequence? She proudly stands today the triumphant witness of her own undying strength, and of the fruitless rage of her enemies. The powers of hell have ever warred unceasingly against her; the world, true to its instincts, has hated her, and in this hatred she only sees hope and strength, for it is the hatred of a corrupt world foretold by her great founder, as a necessary consequence of her fidelity to her task of saving souls. "The world hates you because you are not of the world. It hated me before you." Yes, the Church fights, coolly, bravely, resolutely, ever certain of success, ever victorious.

Now what is the great secret of her vitality?—She has outlived the terrible persecution of the Roman Empire, the fierce nature of the strange heresies that succeeded it; the various heresies that from time to time arose within her; and above all, the great defections of so many of her faithless children in the 16th century? And how is it that to-day she not only holds her place bravely against all the united machinery of earth and hell, but calmly fights on, viewing the destruction of her enemies, who like the chained maniac, or the wild bull, break their own heads in vainly butting their heads against her invulnerable defences? How account for this Church, this living, undying fact, that claims the respect and admiration of her greatest enemies?

The enemies of the Church have asked themselves this question; Bismarck and Gladstone, *et hoc genus omnia*, have asked it; and they find a sufficient answer in her admirable organization, and especially in that wonderful unity which binds all her members so closely together. And lately that the bonds of this unity have been more closely drawn together, by the definition of Papal Infallibility, the well spring of this all-powerful oneness of the Church, their rage knows no bounds. An infallible Pope! Such the terrible bug-bear of the present day.—Destroy him and the war is over. Destroy him and all authority is destroyed. Rob him of Infallibility, and the source of all law and order must at once disappear from the face of the earth. Do away with an infallible guide, and there is no longer a Church to hear, and consequently no fear of false teachings being discovered. Yes undermines the Rock of Peter, on which stands the Church of God, she alone who is commissioned to teach all nations, and then will begin the secure reign of anarchy and confusion; then shall the sanction of all law and order disappear; then shall authority of every sort be despised; then shall the links of social life be rudely snipped asunder; then shall godless education sow unolested its terrible poison, followed by godlessness in all things; then in a word, shall we have the fine old pagan regime in which the devil ruled, and might was right, and the gratification of passion was considered the sum total of human happiness. The enemies of God's Church then are so far right. Papal Infallibility is the question of the day. On it hinges all other questions. They have thrown down the gauntlet, and we gladly snap it up. Let them advance along; we are ready for the fight. "The gates of hell shall not prevail." "I am with you." When God is with us what matter who is against us?—CLARETUS.

BLESSING OF A BANNER IN ST. BRIDGET'S CHURCH.

On the evening of last Sunday St. Bridget's Church, in the Quebec suburbs of our city, was the scene of a very interesting and very joyous ceremony. The Irish population of the district gathered in such large numbers that their very interesting not very commodious Church was indeed quite crowded. It was an evening of parochial triumph. The parishioners of St. Bridget's had entered into competition for the O'Connell Banner offered for charitable rivalry in the St. Patrick's Bazaar; and, contrary to the expectations of many the Parish of St. Bridget's came off the conquerors. The sum which they collected was we believe close upon 750 dollars; whereas the people of St. Patrick's, a larger and more wealthy parish subscribed were told as much as 650. On the whole it was a touching thing to see with what eagerness the Irish Catholics of Montreal, in perfect amity and rivalry only in doing good, contested the possession of the Banner of the great Liberator of Ireland. We congratulate the residents of St. Bridget's on their victory; but we congratulate the residents of St. Patrick's on their defeat. And those poor people for whose succour the proceeds of the contest we congratulate upon the patriotic charity by which their more fortunate countrymen no matter of what parish, are distinguished.

After the ceremony Father Lonergan, the zealous and beloved and eloquent Pastor of St. Bridget's delivered a most excellent sermon. With great beauty of expression he referred to the likeness of the Liberator which the Banner bore; with a rapid but effective eloquence the powerful victories which O'Connell won for Ireland; exhorted his people to show their appreciation of O'Connell's work by following O'Connell's example; and, with especial power and especial pathos, besought his hearers to cultivate that virtue of Temperance without whose aid, in individual or in nation, no good, lofty or lasting, can be achieved. With Benediction by the Most Holy Sacrament the very joyful and very interesting ceremony closed.

PAPAL HONORS.

His Lordship Bishop Bourget received by latest European mail official despatches creating Mgr. J. Desautels Domestic Prelate to His Holiness, the Hon. Judge Berthelot Commander of the Order of St. Sylvester, and his Worship Mayor Hingston, Commander of the Order of St. Gregory the Great. We congratulate the Mayor of Montreal and the other gentlemen whom the Vicar of Jesus Christ has so honored. In fact the dignities conferred are amongst the highest the Holy Father can give.

We are also happy to inform our readers that His Excellency the Lieut.-Governor of this Province has received the decoration of the Grand Cross of St. Gregory the Great from His Holiness, one of the highest distinctions the Papal Court can bestow on a layman. We also congratulate the Very Rev. C. F. Cassault, Vicar General of the Archdiocese of Quebec, on his being raised to the dignity of Domestic Prelate to the Holy Father.

Thus has Pius IX. shown his high estimation of the civil authority of this Province, honoring it in its political, judicial, and civic capacities.

The dignity of Domestic Prelate gives the Very Rev. the Vicar General of Quebec, and Mgr. Desautels the right to wear the purple soutane, and the rochet and purple mantoletta. Domestic Prelates are accordingly called Mantoletti in Rome, and their office brings them into the closest contact with the Pope.

MIRROR OF IRELAND.—Messrs. McGill and Strong continue to draw large houses nightly to the Mechanics' Hall. Their entertainment is all that can be desired both as regards the acting and the scenery. To praise the singing and dancing of the Misses Sadié McGill and Miss Mina Geary would be superfluous. Suffice it to say, that crowded houses and unbounded applause meet them every evening. Bryan O'Lyne & Wm. McCarr are faultless. Will Hamilton gives some splendid specimens of Dutch wit and humor. The music under Mr. Kirwin's direction is excellent. The Panorama of Ireland of fidelity of representation, and artistic finish surpasses, we believe, anything in its line that has ever been exhibited this side of the Atlantic. We will say no more. The greatest favor we can confer on our readers is to advise them just go and judge for themselves. Let then all those especially who wish once more to visit the "dear old land" and who cannot afford to cross the Atlantic for that purpose, spend an evening with the Emerald Minstrels and they will return delighted and instructed, and proud of "the old place at home."

THE BANQUET TO MR. WHITE.—The defeat of Mr. White for the constituency of Montreal West was to his numerous friends a great disappointment. But it did not diminish their admiration for the distinguished Editor of the *Gazette*. At a banquet given in his honour on the 24th ult., in the Mechanics' Hall they received him with the greatest enthusiasm. Some speeches of a more than ordinary excellence were delivered. Sir John Macdonald addressed the vast assemblage with exceptional brilliancy and power; and Mr. White himself gave ample proof that the Legislature of Ottawa has lost much in losing the aid of his eloquence and ability.

BERNARD DEVLIN, ESQ., M.P.—Mr. Devlin has once more been returned for Montreal Centre and this time by acclamation. Such a return must be very gratifying to Mr. Devlin and is, no doubt, most gratifying to a large number of his countrymen in Montreal.

ONTARIO LEGISLATURE.—His Honor the Lieutenant Governor of the Province of Ontario, the Hon. Donald Alexander MacDonald, opened the first session of the third Parliament of Ontario on Thursday the 25th November.

NOTES AND CORRESPONDENCE.

All communications for insertion in the TRUE WITNESS, or relating in any way to the news columns, must be addressed to THE EDITOR, TRUE WITNESS, MONTREAL, and must be authenticated with the name and address of the writer, not necessarily for publication but as a guarantee of good faith. The Editor reserves to himself the right of expurgating from all such communications whatever matter he may consider objectionable, nor will he be in any way responsible for the opinions of Correspondents. Anonymous communications, or those written on both sides of the paper, will be consigned unread to the waste paper basket. If writers attach any value to their manuscripts they should keep copies of them for in no case can rejected MSS. be returned.

BUSINESS NOTICE.

All Business Letters, relating to Advertisements, Subscriptions, supply of Copies, Back Numbers, &c., &c., should be addressed to the Proprietor, JOHN GILLIES, TRUE WITNESS, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

TAKING THE VEIL.—This morning a very interesting ceremony took place at the House of Providence, three young ladies—Miss Kargoy, of Morriaburg; Miss McCumiskey, of Kingston; and Miss Cleary, of St. Andrew's Parish—making the usual professions and taking the white veil. The service, so interesting and impressive, was conducted by Bishop O'Brien, assisted by Fathers Spratt, (of Wolfe Island), Tohey and Corbett. The friends of the young ladies were present in numbers.—*Why*, 20th Nov.

THE DIOCESAN DEBT.—Right Rev. Dr. O'Brien returned yesterday from Belleville, where he has been since Saturday, and where he received donations to the handsome amount of \$1,100, to be applied to the liquidation of the debt of the diocese. This, added to the \$800 received from Lindsay, and \$700 from Douro, Peterboro and Port Hope; make some \$3,500 collected for fund within a month. It may not be generally known, because done quietly, that Kingston has subscribed about \$5,000 for the same fund. At this rapid rate the debt will soon be swept away.—*Kingston-Why*, Nov. 25th.

THE OTTAWA TREE PRESS.—The timber trade must be improving, as we observe that prominent lumberman has just disposed of a raft which he had built since 1872 at Quebec. The raft contained 140,000 feet and was sold at 23 cents per foot.