

with the utmost international courtesy. Naturally the section dealing with morals more easily arrived at definite resolutions, which all could accept, since here the Church's principles were clear and unaffected by outside conditions. The following were carried unanimously. The Conference declared in favor of the principle of abolition of State regulation of vice, and resolved on a campaign of propaganda of the Catholic doctrine of one moral law for men and women, in the home, the school, and in society. It resolved on a permanent commission for watching health legislation and methods, declared against the use of such prophylactic methods as amounted to a temptation to sin, and entirely disapproved of any form of class of public physiological instruction, believing that this should be given by parents, or their representatives, and then individually only.

At the end of the Conference the Holy Father designated Holland as the seat of the next Presidency. He received the delegates in audience, telling us how closely he had followed our work, from which he hoped much. He felt sure women were called to take a large share in the reconstruction of Society, and then he said he had some news that we should be glad to hear. In answer to the petition to which all the delegates had put their signatures, he appointed Cardinal Merry del Val Cardinal-Protector of the Union.

**POPE PRAISES WORK OF UNIVERSITY**

Washington, D. C., June 22.—The full text of the letter of Pope Pius XI. to the cardinals, archbishops and bishops of the United States urging all members of the episcopate to work for the development of the Catholic University of America and praising the plans for the National Shrine, has been received.

**THE DOCUMENT**

"To Our beloved sons, William, Cardinal O'Connell, of the title of St. Clement, Archbishop of Boston; and Dennis, Cardinal Dougherty, of the title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to Our other Venerable Brothers the Archbishops and Bishops of the United States of North America.

**Beloved Sons and Venerable Brothers, Greeting and Apostolic Blessing.**

"Knowing full well how much can be done by Catholic institutions for the right formation of heart and mind, we, at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning, which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

**GREATEST BENEFIT TO CHURCH**

"Accordingly, since we have ever loved that great Work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII., so also we have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the conviction that the Church in America would derive the greatest benefit from a home of study where in Catholic youth are more thoroughly trained in virtue and sacred science.

"Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy."

**MOST DESERVING OF UNITED SUPPORT**

"Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation and which the Church unceasingly has commended in every possible way.

**PIETY AND KNOWLEDGE**

"But it is essential that youth, while they study, should be kindled with ardor for knowledge and piety alike, especially by devotion to the great Mother of God who is the Seat of Wisdom and the Source of piety; wherefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because 'Godliness is profitable to all things and 'knowledge without piety puffeth up.' For this reason we, like our Predecessors of happy memory, Pius X. and Benedict XV., cherish with fatherly affection, both the University and the newly planned Shrine; and we pray that this great work may soon be brought to completion so that from



REV. JAMES T. FOLEY, D. D., EDITOR CATHOLIC RECORD

it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation. Therefore, Venerable Brothers, recalling your minds to the object which your predecessors had in view when they founded the University, we desire that you take measures toward realizing that same object in accordance with the directions given in the Apostolic Letter 'Magni Nobis gaudii,' whereby Leo XIII. brought the University into existence.

**THREE GREAT RESULTS**

"So doing you will easily accomplish these three things:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

"We fully understand, of course, that in your country with its vast extent, there is room for more than one university. However, new undertakings of this sort would be ill-advised if they should remain incomplete or if their facilities should lack in number or fail to increase. Better one university completely organized and equipped than many of stunted growth.

**ONE FULLY EQUIPPED UNIVERSITY**

"Such surely was the thought of the American bishops when they petitioned the Holy See not to approve the foundation of other universities or to favor any such plan until the Episcopate should have manifested its will in this regard. Complying with this request, the Congregation of Propaganda by its rescript of March 29, 1889, which further explained the ordinance of Leo XIII. in his Apostolic Letter 'Magni Nobis gaudii,' forbade the establishment of other universities or institutions of like character, until all the usual facilities should have been organized in the Catholic University at Washington.

"This indeed was a timely and prudent prohibition, especially when one considers that today there are so many other common needs of the most pressing kind, which make demands upon the charity and generosity of the faithful. Further to be considered is this: the University at Washington, by preparing teachers for the universities of the future, will serve, for all of them, as a splendid example and an efficacious bond of unity, if through the effort of all loyal Catholics, under the guidance of the American Bishops, it be fully and perfectly developed. It must be remembered that, as Leo XIII. in his wise Constitution declares, the whole thought and concern of the entire American Episcopate is to be centered on the University. If, as must needs be, a small group of bishops is charged with its government and administration, nevertheless all should have at heart its development since it was established for the benefit of all the dioceses of America.

**BISHOPS TO SUBMIT PLAN**

"To do this thing, it is absolutely necessary that you, Venerable Brothers, take counsel among yourselves and present through Our Sacred Congregation which has charge of universities a fixed and definite plan or program whereby

you will more fully obtain the useful results which are expected of your institution. This plan, which you will surely submit to Us as soon as possible for Our approval, will produce, we are confident, the desired fruits by providing ways and means both to establish new Faculties and more quickly to collect and administer the funds that are needed. For we have no doubt that your clergy and people, who have given such splendid proof of their generosity toward every kind of good work, will eagerly follow the example of their Pastors and, as usual, contribute, willingly and liberally, to the support of their University, the most useful of their many works.

**HOLY SEE TO SUPPORT COMMON ENDEAVOR**

"And, now, Venerable Brothers, feeling sure that you will continue your active interest in the American College in Rome which offers so many advantages for the training of your clergy, knowing moreover your steadfast loyalty toward the Vicar of Jesus Christ and your earnest devotion to the welfare of souls, we confidently hope that, under God's favor, this Letter will prove effectual by so reinforcing your common endeavor that devotion to the cause of Catholic education may day by day increase among you. You will thus afford Us great assistance for the administration of the Apostolic office which the Providence of God, in His inscrutable design, has entrusted to Us; and you will have great joy in the consciousness of duty fulfilled while you so zealously strive to extend the kingdom of the Lord Jesus on earth.

"Gladdened by this hope, we implore for you the choicest blessings, and as a token of heavenly gifts, and a proof of Our special good will, we from the fulness of Our heart bestow upon you, Venerable Brothers, and upon the whole flock entrusted to each of you, Our Apostolic Benediction.

"Given at St. Peter's, Rome, on the twenty-fifth of April, 1922, in the first year of Our Pontificate."

"PIUS XI., POPE."

**CARDINAL LOGUE**

**GIVES OWN STORY OF RECENT HOLD-UP BY 'SPECIALS'**

His Eminence Cardinal Logue has written a letter to the Irish Independent, Dublin, giving a full account of the way in which "specials" of the Ulster Government held him up for the second time as he was returning from episcopal visitations in company with Most Rev. Patrick O'Donnell, Bishop of Raphoe. The text of His Eminence's letter is as follows:

"To the Editor Irish Independent.

"Dear Sir: I see in today's Independent a paragraph referring to my second holdup at Lisnagill. I think it right to state that the account in the Independent did not come from me, and was not given by my authority.

"Fearing that it would create irritation I resolved to say nothing about the matter, and yesterday morning I refused the request of a newspaper to make any statement. I may now, however, state that the occurrence was not so mild as you represent it.

"I naturally remonstrated against being subjected to such treatment when going on my official duties through my diocese. The remonstrance was unheeded.

"A hand-bag, in which I had my breviary and a number of other odds and ends, was taken from the car. I showed the man how to open it; but I objected very strongly to a bundle of letters and other documents in the bag being gone over.

"Immediately the order was given: 'Cover that man with a

rifle.' Immediately a rifle was thrust under my nose; and I was also covered with a revolver.

"Believing that the young country lad who had the revolver pointed was not accustomed to fire arms, and that anything which stirred him might cause the revolver to go off, I asked him repeatedly to keep its point turned up, but was not heeded.

"So I sat under the rifle and revolver while the search was going on.

"My letters and papers were gone over, though I must say very superficially.

"A pocket book in which there was some money was peeped into. Even the box in which I had the Holy Oils for Confirmation was opened, though Dr. O'Donnell told him what it was. The reply was that there were no ecclesiastical functions in this Government, or something to that effect.

"It was only when all was over I asked for his authority. He replied that he had authority, but did not give the reply in the independent manner which I expected. "That was the whole story as I remember. It was contrary to my wish and intention that the affair got into the papers; but, when it has got in, I think it right that there should be an accurate statement of the transaction.

"MICHAEL, CARDINAL LOGUE"

**SOCIALIST EULOGY ON BENEDICT XV.**

**A NOBLE TRIBUTE AND CANDID CONFESSION**

The Critica Sociale, the most popular Socialist review in Italy has the following tribute from the pen of Turati, leader of the Moderate Socialists, "Benedict XV. has died surrounded by universal respect, as a great Pope. Governments and parties have bowed before his grave, as the conquered before their conqueror. And he was the conqueror in the last War. Trustee for greater interests than those of the belligerents, he clung to Catholicity. He was not understood, or rather they refused to understand him. Each camp said he was in favor of its enemies, but no one believed it. Benedict XV. has been the truest and the greatest 'Red Cross' in the War. The prestige of the Holy See has gone up through it. The Entente threw itself to the feet of the Pope whom it declared to be in favor of Germany. England forgot her Protestantism and established relations with the Vatican. France forgot her anti-clericalism and raised diplomatic relations. Italy sent a minister to take beyond the Bronze Portals her official condolences on the death of a Pope whom she had dared to banish from the preliminaries of Peace, by the 'Pact' of London. The Pope has done his duty. Let us do ours, which is to reconcile ourselves in all humility to the eternal Chair of religion and social preservation."

The Critica Sociale adds: "We have been blind, we have been mad. To carry on the war in favor of our own materialistic interests, we have struck terrible blows against all the spruce of order. One alone has seen clearly, the Pope. He remained faithful to the principles of peace and order, whilst we were fanning the flame of war inside and outside. We understood nothing. . . . The time has come to set ourselves on the right road. After giving up abject materialism, we worshipped the maddest subjectivism, we worshipped intelligence, will-power, energy, we deified violence, revolt, anarchy. . . . Order claims solid, absolute, eternal principles, those principles of which the Church is the divinely appointed guardian. She is the fountain-spring of authority. The State must come into an agreement with Her. The State that ignores Her condemns itself to failure."

**QUOTES JUDGES AND DOCTORS**

Incorporated in Senator Ransdell's address were letters he had received from nine leading Protestant clergymen, all of whom favored the ethical and religious training of youth as one means of reducing or eliminating divorces. In addition, he quoted the words of physicians, judges, publicists and statesmen in favor of adopting stricter laws regarding marriage and divorce.

"We hear every day warnings being uttered against our enormously increasing divorce rate by prominent public men and women of every denomination and sect," Senator Ransdell said. "Are such expressions of alarm impelled by casual or exceptional conditions? Most emphatically I say that they are fully justified by the conditions prevalent in our land today. Nearly every one who has given the divorce problem the slightest study admits that it is one which must be solved, and that promptly. We must either destroy divorce, or it will destroy us."

**SHOW STRONG DESIRE TO ENTER CHURCH**

**UKRAINIAN LEADERS FOSTER MOVEMENT AMONG PEOPLE**

Lemberg.—Recent events in Ukraine indicate that the movement of return to the Catholic Church on the part of the followers of the Orthodox Church in Ukraine, which was inaugurated in Kiev during the temporary occupation by the Ukrainian army, will soon show strong revival. The victories of Bolshevism checked the movement, but it has been kept alive, and as soon as political conditions improve will reassert its strength. The movement is fostered by the Uniate clergy of Galicia and by the leaders of independent Ukraine who consider the adoption of the Catholic Faith to be the best defense of their country against Moscovite aggression.

At present, the friendly relations between the United Church of Galicia and the Orthodox Church of Kiev are growing more cordial. Basil Lipkivski, the Orthodox Metropolitan of Kiev, has written a moving appeal to his flock calling for help to alleviate the sufferings of ten million people dying of hunger in Ukraine. Immediately after the publication of that document, the "Bulletin of the Eparchy" of the Uniate Archdiocese of Leopold (Lemberg) published an official communication from the ecclesiastical authorities endorsing the appeal of the Orthodox Metropolitan.

**FAST TO AID RELIEF FUND**

The Uniate Ruthenians were invited to maintain a severe fast on the eve of Pentecost and to send the money saved in this way to the relief fund for the starving Ukrainians. Both documents have produced the best impression in Eastern Galicia and Ukraine. They warrant the hope that brotherly cooperation of the clergy of both churches in charity work will exert its influence on the domain of religious beliefs. The domestic disintegration of the Russian Church going on today shows clearly to all Russians the necessity of union with the Catholic Church, the only church which, under God's divine guidance, is never submerged in the waves of revolution.

The historic town of Kiev is the seat of the autocephalous Orthodox Church of all Ukraine. For a long time the ecclesiastical province of Kiev, or Little Russia, especially in the epoch of the Council of Florence (1439), was a metropolis independent of Moscow, and the Ukrainian clergy felt the influence of Polish Catholic theology. In the seventeenth century, the Orthodox professors of the ecclesiastical academy defended the doctrine of the Immaculate Conception as a dogma of faith, and also the Catholic doctrine of the precise significance of sacramental words.

**THE DIVORCE EVIL**

**SENATOR RANSELL EXPOSES ALARMING GROWTH**

At the request of Senator Pomerene, of Ohio, the address on the menace of divorce, delivered by Senator Ransdell, of Louisiana, at the convention of the Knights of St. John in Cleveland, has been printed in the "Congressional Record."

"It is a very timely address, and I happen to know that the Senator (Ransdell) has given a great deal of thought and time to the study of this question," Senator Pomerene said in offering the speech for publication in the "Record."

Senator Ransdell declared that "divorce is the greatest enemy of the home, the base and foundation of the Republic." He urged "churches should sink their differences so far as marriage and divorce are concerned and present a united front against it." Members of all the churches should be "taught to observe the sanctity of marriage, to look upon it as the most sacred and solemn step a human being can take, to understand that separation with a right to remarry should never be granted, that for better or worse they are married for life, and that God's blessing is sure to follow all who obey His laws on this most important of earthly matters—the only one which relates directly to the procreation of children and the perpetuation of the race."

**ALARMING GROWTH**

"If divorces multiply at the same rate in the future as in the past—and there is every indication that they will increase faster—then before the middle of this century we will have annually in the United States 275 divorces per 100,000 population, or one for every five marriages. In 1887 there was one divorce for every 12 marriages; in 1916 one for every 9 marriages, and at the same rate we shall have in 1946 the appalling figure of one divorce for every five marriages." Senator Ransdell declared statistics showed that countries in which divorce was greatly restricted or prohibited had larger birth rates and fewer illegitimate births than those in which divorce was freely permitted. Easy divorce is the sign and the cause of moral decay, he said.

**ALARMING GROWTH**

"In the United States divorce is spreading with alarming rapidity. It has permeated every walk of life and is prevalent among every class of people. The total number of divorces in 1887 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000 population. Fifty years later, in 1916, there were 112,036 divorces or 112 per 100,000 population. Thus in actual numbers there were more than eleven times as many divorces granted in 1916 as in 1867, or allowance for the increased population, divorce had increased 416%. To put it another way, in 1867 there was one divorce for every 3,666 people, while in 1916 there was one for every 895 people.

"A comparison of our divorce statistics with those of Japan shows that in Japan the number decreased from 282 per 100,000 to 100, nearly 200% in the last thirty years, whereas in the United States the number increased in fifty years from 27 to 112 per 100,000, or more than 400%. This is certainly a comparison favorable to Japan and one of which the United States can well be ashamed.

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**BURSES**

**FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS**

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. AP., China Mission College, Almonte, Ontario.

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**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**A WESTERN MISSIONARY'S NOTES**

**"ON MEETING THE TRAIN"**

One of the principal occupations of the day in our small town is the meeting of the trains, which stop for half-an-hour amid our mountains while on their way from East to West.

In the evening when the weather is fine (and it generally is when it isn't snowing, or raining, or blowing sand clouds) we go down in our numbers, and the platform of the depot becomes our local Rialto. Young men and maidens exchange compliments, proud parents parade their progeny in smart little wheel-carts, and railway employees keep up a running fire of good-natured chaff and banter while they prepare for the arriving train. At length it whistles in the distance, and arrives majestically. The travellers descend with an air of boredom, and saunter out to visit our beaniery, gaze upon our mountains, or to pay their devotions at our imported Totem Pole. We, the inhabitants, well used to our local attractions, gaze at the tourists, and give them the "once over."

It was thus that while on my way to Brule the other evening I noticed a short and sedate clergyman walking up and down with the brisk and business-like air of one who is walking for exercise.

I gave him the "once over," but I wasn't quite sure, so I asked my friend, Charles Shea.

"Charley," said I, "do you think that's a priest?"

"Father," said he (only having seen the back view of him), "I don't really think it is."

"Well," said I (having seen the front view with a Roman collar), "I'm going to take a chance."

So I did. I stalked him warily to the platform's edge and then said, with suitable bashfulness, "I am Father Daniel." The result was magical. He smiled at me. Then he laughed. "Oh, yes," said he.

Ivor Hael had my literary fame been so tactfully acknowledged. I wondered who this charming clergyman was. And then I knew. "I," said he, "am Father Daly."

Circumstances and human respect prevented me from surrounding the good man with that effusive accolade which Oblates and Redemptorists and other clergymen of Latin lineage are wont to indulge in upon these solemn occasions. I therefore had my hand squeezed in accordance with modern usage, and seizing the welcome visitor by the arm, I walked him up and down the Rialto, oblivious of spectators.

He was delighted that I was going to be on the train for an hour. So was I. We got into the smoker and formed a new local of the Mutual Admiration Society. Father Daly paid his initiation fee (ten dollars for my missions, if you please!), and I, having stupidly left my purse at home, was elected an honorary member. We had a meeting right there and then. We discussed everything from "what a nice Archbishop we have in Edmonton" to "what an awful thing it is to be out alone on a poor mission. The train simply rolled along. Never did it cover the ground so quickly before. Hardly had we discussed one half of the problems of the Catholic Church in the West when the trainman sang out "Broo-lay nextop," our meeting was brought to a sudden end and I braced myself up for an evening walk to the mine.

While I was not alone to make the ascent, I did not do much talking to the two good French-Canadians who insisted upon carrying my grips. The apostolic zeal of Father Daly had pumped new energy into my lonely heart. I felt as if I had been connected up with a spiritual radiophone on long distance. He told me lots of things that were very interesting. His friends will not need to be told that the most absorbing topic of conversation was "Sisters of Service."

And I thought to myself as the village of Brule once more came into sight, "What an immense deal of good I could do here with two recruits from such a mobilization of female forces." I could see the two good women in their modest home, beloved by all the community for their charity to the sick and afflicted. I could see them teaching catechism, encouraging the faint-hearted, hunting up the careless, and—oh vision of visions!—doing my washing and mending!

Full of enthusiasm, I spoke of the idea to my good companions and to everyone I met. A few days later I met the mine manager, who said, "There's an outbreak of sickness—where are those Sisters of Service, Father?" I thought to myself, "where indeed? Why didn't somebody invent them long ago?" Anyway they are invented now and Father Daly will no doubt let others copy his patent. Then he will die in the fullness of time and perhaps be canonized to keep company with the more illustrious members of that Congregation of the Most Holy Redeemer which has given so many saints, canonized and canonizable, to the Church of God.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$5,288 48

**MASS INTENTIONS**  
Carmen Harrington, Kensington..... 5 00  
Mrs. M. Dobson, Chicago..... 1 00

**CHURCH AND FAMOUS PICTURE DESTROYED BY FIRE**

Paris, France.—The parish church of Saint John the Baptist, at Dunkirk, which contained some admirable paintings and magnificent art treasures, was destroyed in one hour by fire. Nothing but the charred walls remain.

About half past five in the evening, a priest and a non-commissioned officer who were passing the church, noticed smoke rising from the roof. They immediately turned in an alarm, and without waiting for the arrival of the firemen, proceeded with admirable sang-froid to save some of the masterpieces, which were hastily stripped from the walls. They were able to save the famous "Jesus Crowned," by Van Dyck; the "Death of Saint Mary the Egyptian," by Gaspard de Creyer, and the "Flight into Egypt," by Guido Reni. By this time, however, the roof began to cave in, and further efforts had to be abandoned until the arrival of the firemen. A detachment of marines and infantrymen joined the firemen. At six o'clock the fire was at its height, and the wonderful "Consecration of the City of Dunkirk to the Blessed Virgin," painted by Elias in 1712, and valued at a million francs, was destroyed by the flames. At half past six, the wooden belfry, blazing like a torch, crashed to the ground.

The church was built in 1772 on the site of the old convent of the Recollects, the cloisters of which have been preserved and were not damaged by the fire.

According to the results of the preliminary investigation, it appears that the fire started from a plumber's furnace which had been used by workmen who had been repairing the roof.

During the War the roof of the church had been pierced by a shell which passed through the main vault but did not explode.

Msrgr. Seibert, dean of the parish for nearly half a century, was so violently affected by the destruction of the church that he fainted and had to be carried to a neighboring house. It is feared by the doctors that he will not recover.