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# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6. FOR THE WEEK ENDING SATURDAY, MAY 3, 1884. NO. 290

## CLERICAL.

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THE PROPAGANDA QUESTION AND OUR DUTY.

From the American Catholic Quarterly Review.

To the citizens of the United States—indeed, to any person living within the wide limits of the English-speaking world, breathing the air of religious and civil liberty and familiar with the working of free institutions—it is a strange phenomenon to see ancient Christian countries, like France and Italy, waging so destructive a warfare on Religion, on everything, in fact, which could help to keep alive the belief in a living God and His Providence. One is amazed that a people so enlightened and withal so practical as the French, should destroy or render antagonistic, at a time when they are battling for the rights of a perfect freedom, struggling even for their existence as a great nation in the face of most powerful enemies, the mightiest of all vital forces, Religion—the Religious Faith of the immense majority. Still, inconsistent as must appear their foreign policy when compared with their legislation and administrative acts at home, they protect abroad as missionaries and educators among the heathen the very men whom they persecute and oppress at home, refusing them even the rights and immunities due to all other classes of citizens.

The Piedmontese statesmen, on the other hand, after having secured for their country a temporary independence and a seeming political unity, appear to be bent on blotting out from her soil every institution which recalls her religious supremacy during the last fifteen hundred years, which made Rome the centre of Catholicity, of Christianity, and caused her religious influence to be so powerfully, so beneficently, so universally felt among uncivilized and pagan nations, as in every portion of Christendom. One would think that Italy, in her very legitimate ambition to assert herself as a first-rate European power, would be ambitious as well to make her moral influence at least strongly felt on every point of both hemispheres, where Christian nations and Christian civilization are endeavoring to push their way and maintain their pre-eminence.

The flag of Savoy is but little known and yields but little power beyond the shores of the Mediterranean. But there is a mighty, an incomparable moral force which, a confederate Italy could wield for the highest purposes of civilization, for the glorification of her political power even, on every shore bathed by the tides of the Atlantic and the Pacific, among every people known to the traveler, the trader, the ethnologist. This incalculable, this far-reaching, this all-pervading force Italy could wield through the Papacy, without detriment to her political unity, without any weakening of her national strength, and to the immense increase of her prestige among the nations. If the men who at present govern the Peninsula could only open their eyes to see the true interests of their country, and be inspired to take the only sure path towards securing them, how easy it would be, in accord with that Papacy which they persist in calumniating and persecuting, to attain and to popularize all over the world that "moral supremacy" so long the day-dream of her patriots!

They are at this moment travestying justice, and falsifying history to excuse their inconceivably blind attacks on one of the mightiest agencies of civilization, devised by the genius of Christian piety,—that far-famed department of Church administration and missionary training known as the Propaganda.

Let us endeavor to make the readers of the Review, the great mass of our people, understand what a wonderful means of influencing, for the best, the divinest end, a truly Catholic and united Italy might have in that great institution, by supposing a similar centre of education and apostolic enterprise to be situated in London, and used by England to spread her own fame, as well as to encourage the spread of the Gospel in all pagan countries.

Suppose, then, that Protestant nations and all Protestant sects in both hemispheres should agree to concentrate, in the metropolis of the British Empire, all the resources for missionary enterprise now divided among the numerous organizations on both sides of the Atlantic. Suppose that they had created a great central school or university, endowed with funds contributed by every religious denomination calling itself Protestant; a school possessing the most famous professors whom money or zeal could tempt to teach there, professors of every science needed by the most accomplished missionaries, of every language most useful in the countries to be evangelized. Give them a library composed of works in every known tongue, living or dead; printing presses, with type and skilled printers, capable of reproducing for the use of professors, missionaries, and the peoples destined to be enlightened by them, all the works in

these same languages best adapted to help in their labors the ministers of the Gospel among the heathen, or to be their converts the most powerful aids towards instruction. To library and printing presses add a museum filled with all the ethnological treasures collected from every land under the sun, and fitted to illustrate the manners and superstitions of their peoples.

To this Cosmopolitan University, so constituted and so equipped, call selected students from every clime, of every race and color. Form and train them there, and let them go forth thus trained, and carried in the ships of England to their native shores, bringing home with them the fruits of the ripest European culture, the seeds of our civilization and manifold progress, to be cast into the furrows along with the seeds of the Gospel truth and morality.

Follow me still further, and suppose that the name of England were only known on these distant shores, and in the interior of these continents, and that peaceful and beneficent results of such an apostleship, and that her flag never covered other expeditions than such as brought to the Barbarian the light of Christian truth, or even a part thereof, with its hundred humanizing influences; considering not so much the religious and moral results thereby achieved as the mere glory and prestige derived by England from the working of this great Missionary Establishment, should we not deem it madness to assail, imperil, weaken, or destroy it in the very height of its success and usefulness?

What would be the consternation of all true Englishmen, the astonishment of all Christendom, to learn that the Supreme Court of Judicature, urged on by the Ministry, had declared all the property of this admitted, and most admirable institution to be the property of the state; commanding it to be sold to the highest bidder, and the funds thus obtained to be converted into government stock—utterly ignoring the wishes, the intentions, the rights, of the original benefactors, donors, and founders; utterly defying the intervention, and repelling the remonstrance of the government and peoples interested in this Cosmopolitan school of Christian civilization?

Would the English people tamely, silently, submit to have this great light extinguished, when its radiance was brightest, when the eyes of all Protestant nations were fixed upon it? Would no foreign government interfere to prevent the consummation of what would be justly considered to be both an international wrong and a national act of madness verging on something like suicide?

We are stating the case in its relation to the incomprehensible blindness of the Depretis Government. The statement may enable even a child to perceive what madness urges men who call themselves statesmen, to deprive their country of the most potent moral agencies ever known throughout the whole course of history.

We need not stop to answer the question, Why such a phenomenon in the once-leading countries of Christendom, as to see Catholics, or men either calling themselves so or at least born of Catholic parents, foremost in urging the destruction of all distinctively Catholic institutions, bent, in fact, on subverting the Catholic Church herself?

Signor Depretis and his associates do not even pretend to be Catholics. They were Mazzinians, Garibaldians, conspirators all their life against the order of things established by Christianity. MM. Freycinet, Jules Ferry, and Paul Bert, in France, are far from making a profession of Catholicity. Freycinet, it is well known, is a Protestant, who fancied, perhaps, that in expelling from his country the religious orders of men and women, he could prepare the way for the speedy triumph there of his own form of Protestantism. Have we not seen, and do we not still see, the men, sent by our own Bible and Missionary Societies, helping on with main and might the anti-Christian work of demolition done by the Secret Societies, by the Radical Revolutionists, by Socialists and Anarchists, even both in France and Italy? There are plenty of men in our midst who applaud every effort of the Revolution to blot out all Christian ideas from the minds of the European populations, all Christian virtues and sentiments from their hearts, provided that in so doing "the Church of Rome" is destroyed, root and branch. The mighty conspiracy against Revealed Religion, which was so successful in the last century, and which assumed new and more destructive forms in this, was not directed against Protestantism, but against the Catholic Church. She was the common enemy to be slandered, ridiculed, vilified, despoiled, and blotted out of existence.

We are to remember that the conspirators, disguised under a hundred names, or now openly avowing their aims and their principles, were, and are, no Catholics. The Illuminati, the European Secret Societies, the Carbonari, Young Italy and Young Europe, the International Society of Workingmen, and all those organizations which bear on their banners No God, No Master, have been, from the beginning, one and all, denounced and condemned by the Catholic Church,—the condemnation always proceeding from the Roman See, from him who holds Christ's place on earth.

Hence the united and uncompromising warfare made by all these enemies of the ancient social order established by Christianity against the only living authority professing to speak in the name of Christ and challenging the obedience

of all Christ's flock to his solemn utterances.

MM. Depretis and Mancini are willing enough that Protestant churches shall be founded and flourish in Italy, that within Rome herself Protestant schools should spring up on every side, and that a Protestant press and pulpit should denounce the Roman church within hearing of the Vatican. But Protestant observers, who see beneath the surface of things, and are capable of rising above the narrow prejudices of the meeting-house or the Sunday-school, have openly proclaimed their conviction that France and Italy of the nineteenth century are not a field in which contradictory Protestant opinions can take root, grow up, and flourish in the place of the grand and vigorous unity of Catholic faith, together with all the sublime and self-sacrificing charities which that Faith inspires.

### IRISH RELIGIOUS CONTROVERSIALISTS.

The following is a full report of the lecture delivered by Mr. Edward Murphy, on Thursday evening, April 24th, at the 10th public monthly Conference of St. Patrick's Literary Academy, Montreal, taken from the Daily Post of that city:

I propose in this lecture to offer to the Catholic Young Men's Society a few recollections of the Irish religious controversialists of the early part of the present century, and thereby to call their attention to the important work of them in enlightening and influencing the public mind of that time in favor of the Catholic religion. I may here remark that in my humble opinion due credit has not yet been given to these devoted men; it is true that notices of them and their works may be found scattered in the various publications of the day, and incidentally in the history of the "Catholic Association of Ireland," but no monograph on their work has as yet appeared in print; this is much to be regretted, and I earnestly hope that the want may be soon supplied. To get some faint idea of the important work achieved by these zealous and devoted men, and the difficulties they had to encounter, I shall say a few words on the state of honor, emolument, or trust under which the Catholics of Great Britain and Ireland were reduced in the last century at which time "they were actually considered monsters of iniquity, as being outside the path of salvation, and their souls after death condemned to everlasting perdition." They were in consequence oppressed, persecuted, and despised, and shut out from every position of honor, emolument, or trust under the crown." In fact, so crushed and despised were the Catholics at the close of the last century, that the saying passed into a proverb that "Catholics had no rights that Protestants were bound to respect." Such was their state during the whole of the terrible period when they lay prostrate under that refinement of cruelty, the "Penal Code," of which the great Edmund Burke has said:—"That the Penal Laws were an elaborate contrivance, and as well fitted for the oppression of a people and the debasement in them of human nature itself as ever proceeded from the ingenuity of man."

In connection with the early part of that gloomy period it must be borne in mind that a Catholic dare not write over his own name anything in defence of his religion or country, no matter how atrocious the calumny might be; any defence of Catholics by themselves in Ireland had to be anonymous, by stealth as it were; for although, thanks to the success of the American Revolution, and its influence on the policy of England towards the close of the last century, the penal laws were somewhat relaxed, still public opinion was so deeply prejudiced against Catholics, and people were so intolerant that few dared face the indirect persecution that was sure to follow, and liberal Protestants such as the immortal Grattan, Edmund Burke, John Philip Curran, and other large minded and enlightened men of the time, were almost the only defenders that Catholics had during much of that turbulent period of Ireland's history, and we cannot be too grateful to them for the courage, with which they defended us in our hour of need, surrounded as they were by anti-Irish and anti-Catholic prejudices and influences, which at that epoch were of the most powerful kind. To dispel the false ideas, so industriously and persistently promulgated against the Catholic religion, numbers of Catholic clergymen (and even laymen) in the beginning of this century, entered the lists and engaged in religious controversies with some of the leading Protestant divines of the time. I shall only refer to a couple of names, Dr. Doyle, Bishop of Kildare and Leighlin, the celebrated J. K. L., and Father Thomas Maguire, as types of the class of confessors to whom this paper refers; these devoted men were real confessors of the faith; speaking out boldly and fearlessly they suffered greatly and risked much in defence of Ireland's Faith.

In reading about these great men one is struck by the splendid genius of the illustrious Dr. Doyle, acknowledged to have been one of the most powerful and vigorous writers of his day. His profound knowledge of theology, his deep research and universal information, his great logical powers, philosophic mind and originality of thought, not only delighted his co-religionists, but even astonished the statesmen of the day. The impression he made by his powerful writings and his statesmanlike views

had much to do in assisting the celebrated O'Connell in his great work of emancipating the Catholics. An eloquent writer has said of Dr. Doyle that he exhibited the learning, charity, and toleration of Fenelon, combined with the heroic independence of St. Thomas A' Becket. There were many others who took an active part in these controversies, viz., Archbishop McHale (then a young priest), Fathers Maher, McSweeney, Clowry, Nolan, Kinsella, England (afterwards Bishop of Charleston, U. S.), Dr. Cahill and others. Among the laymen were O'Connell, Thomas Moore ("Travels of an Irish Gentleman in Search of a Religion"), and Richard Lalor Shiel. I have dwelt perhaps too long on Dr. Doyle, but not longer than the memory of such a great man calls for,—in my humble opinion he was our greatest Irish bishop since the days of the illustrious and patriotic St. Lawrence O'Toole, Archbishop of Dublin in the twelfth century, the last of our canonized saints, but not the last Irish saint in Heaven.

One is also impressed by the wonderful powers of Father Maguire, or Father Tom, as he was familiarly called. His extensive knowledge of the Holy Scriptures, theology and the Fathers, his great memory, quoting off-hand long passages from them; his wit, tact and ready replies to the questions of his adversaries, surprised Protestants, and made him the glory and admiration of all Catholics, who looked upon him with pride, and regarded him as their valiant apologist. I remember reading nearly fifteen years ago that the greatest and ablest of our Irish controversialists, the Rev. Mr. Pope in 1827, and was, so to speak, so fascinated with them that the impression they have left, even after half a century, is still fresh to my mind.

Before leaving this part of my subject I may say that many Catholics, when they heard Father Maguire had accepted the challenge of Rev. Mr. Pope, a skilful and veteran controversialist, to an oral controversy, were dismayed that a young Irish priest from an obscure parish in the West of Ireland, should have had the rashness to accept a challenge from such an able and experienced man as was the Rev. Mr. Pope, but the young priest, inexperienced as he was supposed to have been, was able for him, and in the great controversy that followed, held in the Rotunda in Dublin, and which lasted several days, Father Tom came off triumphantly victorious. The Rev. Mr. Pope was convinced by the arguments and proofs of Father Maguire, and after some time he became a Catholic. These controversies were often warm, sometimes bitter, and from our standpoint appear very acrimonious, tending to keep alive religious animosities. They had this effect to a certain extent, but per contra, they did immense good, by attracting the attention of Protestants, and proving to them that Catholics had a solid basis for their faith, and that the epoch of these controversies, the generalty of Protestants had no idea that Catholics had any better grounds for their religious belief than Mahometans, Buddhists or Hindoos. In fact, they believed that the Catholic religion was unscriptural in its nature and teachings, unfit for intelligent, rational beings to follow. But these controversies wrought a great change in public opinion in Ireland and England, the first fruits of which was the passing of Catholic emancipation in 1829, which was followed after a few years by those remarkable conversions to the Catholic faith in England that attracted so much attention 30 or 40 years ago. The controversies referred to had a much greater influence on these conversions than they now get credit for in that country.

It must not be forgotten that Irish bishops and priests in the United States did corresponding good work there in enlightening the American people, the fruits of which are seen to-day in the high position the Catholic Church has attained and the wonderful progress she has made in that country. As illustrations I shall refer only to a couple of names, viz: Bishop England, of Charleston, S. C., who by his eloquence and the vigor of his writings did so much for Catholicity in the United States. It is worthy of note that he established the first Catholic paper published in the United States, the Catholic Miscellany. He published numerous works on religion and controversy, which are still held in high repute; he died in 1842. And Bishop Hughes, of New York, one of the greatest if not the greatest Irish prelate of his day. His far-famed controversy in 1836 with the Rev. Dr. Brackenridge stamped him as a controversialist; this, with his numerous controversial letters and other writings, did a vast amount of good in dispelling the prejudices of Americans against Catholicity. These prejudices they inherited from their English forefathers, and to their credit be it said, for the Americans are a liberal minded people, open to conviction, they profited by these lessons, with the remarkable results witnessed to-day all over the United States. The ability of Hughes and his versatile talents as a divine, a statesman, and a controversialist, and also his wonderful endurance, were fully displayed during the memorable discussion in 1840 before the City Council of New York and a committee composed of a dozen Protestant ministers, editors and leading citizens, brought against him by the Trustees of the School Board, specially to defend the then existing common school system of New York, when for three days he sustained against them all the claims of

the Catholics of that city for their share of the common school fund. But he was equal to the occasion, and single-handed by his prompt and logical answers to their subtle questions and arguments, silenced and defeated them, explaining at the same time what the teaching of the Catholic Church was, he triumphantly carried the previously hostile council with him and succeeded in getting it to admit the claims of the Catholics of New York to their fair share of the Public School Fund." This they have enjoyed ever since. Bishop Hughes was a true soldier of the Church Militant, able, learned and vigorous—always ready to protect the right of Catholics.

The great change in public opinion all over the United States, then, is due to the labors and devotedness of the bishops and priests of our race. The question may be asked now, what would the Catholic Church in the United States to-day be were it not for the Irish race—through whose instrumentality, under God, such remarkable developments have been made? This lecture would not be complete without a brief reference to the late Father Thomas Burke, O. P., one of the last of Ireland's great army of confessors, who, although not coming within the period of history of which I am writing, yet it will not, I hope, be considered out of place to say a few words on the work done by him, on an official visit to the United States in 1872 in connection with his illustrious Order when he took up the cause of Catholic Ireland against the so-called historian, Froude, when that malignant and traducing visitor to America to do England's old work of calumniating the Irish people in that country as well as at home; but Father Burke was ready; he met and grappled with him, and by his learned, powerful and eloquent lectures in refutation, exposed the plot, defeated Froude's object and drove him back discredited and disgraced, to those who sent him out to slander the Irish race before the American people. In this lecture I refer to Irish controversialists only, as the English Catholics, clerical and lay, rich and poor, at that time were but of little account in the struggle; it is true there were a couple of exceptions. Dr. Milner was one of them, but the generality of the English clergy and laity seemed rather to remain silent spectators of the conflict than face the bigoted public opinion of the time. But the glorious fact remains beyond dispute, that it was the Irish Catholics, alone and unaided, that wrung Catholic Emancipation from England, and thereby gave freedom to the English, as well as to themselves, to worship God according to the dictates of conscience.

One word in conclusion. If I have succeeded in drawing the attention of the Catholic Young Men's Society to the deeply interesting subject of this lecture, and of inducing them to study it, the object I had in view will be fully attained and, in addition, my own humble acknowledgments as a Catholic, will have been made to the "Irish Religious Controversialists of the early part of the present century" for the incalculable good they did at that period for the cause of religious liberty in Great Britain and Ireland.

A vote of thanks proposed by J. J. Curran, Q. C., M. P., seconded by J. J. Fobrer, was carried with the greatest enthusiasm.

### DEATH OF REV. P. SHERIDAN.

Our readers will with regret learn of the demise of this estimable young priest, which occurred at Denver, Colorado, on the 23rd of April last. He was a native of the diocese of Arlath, Ireland, and was ordained priest in July, 1880. Immediately after his ordination, he was appointed curate to the parish of Irish-town, in this diocese, where he continued to labor until the fall of 1882. Having been attacked with lung disease, he followed the advice of his physician and went to the state above mentioned. During his brief time of labor as a priest he gave promise of a brilliant future, and we feel sure the good people of his former mission will join us in the hope that he is now enjoying the reward of the just in the world beyond the grave. May his soul rest in peace.

### PARNELL WILL NOT RESIGN.

THE PATRIOT REVIEWED AT CORK—THE IRISH POWER IN PARLIAMENT.

Cork, April 20.—If any one in the United States is laboring under the delusion that Mr. Charles Stewart Parnell has any intention of resigning his leadership of the Irish Nationalist Party, that person should be promptly undeceived. A rumor to that effect having been started in London, and having received currency by publication in the Daily News, a correspondent of The World was sent to ascertain from Mr. Parnell himself the truth or falsity of the assertion.

The correspondent to-day found Mr. Parnell at the Imperial Hotel. He was busily occupied in the intervals left to him between calls by local magnates and politicians, dictating to a stenographer copies to a mass of correspondence which lay upon the table. Mr. Parnell never looked better in his life. In answer to a question as to his reported resignation of the leadership, he laughed and said: "Does this look like it? No, I have no little intention of leaving the post to which my friends have called me that I have within the last week made engagements which will occupy the next five years of my life."

"You have not, then, made any move towards resigning your leadership?" "No, and I distinctly authorize you to state, especially to our friends in America, that I have no intention of doing so."

"What are the chances of the success of your campaign in Parliament?" "As favorable as can be. The Irish National League sustained me by an overwhelming vote at its convention last Friday, and I have every reason to believe that the principles which I represent will have a larger following this year than ever before. The Irish party is becoming a very potent factor in the English Parliament, and you will soon see its power is greater than has ever before been supposed."

### TELEGRAPHIC NEWS.

#### England.

An earthquake shock has been felt in the eastern counties of England. At Ipswich walls of houses were shaken, plates were rattled and bells rung. People were thrown in such a state of consternation that business was suspended. The shock was still more severe at Colchester. The concussion lasted half a minute. The first symptom was a deep rumbling sound. This was speedily followed by a quaking and shaking of all buildings and the fall of chimneys; stacks of factories and other lofty structures were destroyed. The spire of one of the largest churches in the city, 150 feet high, fell with an awful crash. In one part of the city fire was caused by the shock, and the damage is great. In private houses, tables and chairs were overturned, glassware shattered and pictures and other ornaments fell to the floor, and men, women, and children rushed shrieking into the streets. At Chelmsford the shock was so severe that people were filled with terror. At South End the earth trembled for miles around. The windows of many dwellings were broken and chimneys demolished. At Melton the town hall and private houses awayed. The wave passed from south to north. In the Strand, London, business houses were perceptibly rocked. Employees fled during the shock at Ipswich. It is estimated it lasted three seconds. The earthquake has caused a general feeling of alarm.

The London Society for the promotion of State-aided emigration has resolved to press the question upon the attention of the Government and the country, and to make an appeal for an increase of funds.

#### Ireland.

In the House of Commons William O'Brien, member for Mallow, called attention to the arrest of Fitzgerald, an alleged Fenian, a fortnight ago, and asked if there was any precedent for this bug-mugger system of secret arrests and secret inquiry. Thomas Sexton condemned private examination. Mr. Trevelyan spoke in justification of the action of the authorities. Edmund Leamy referred to the ill-usage Fitzgerald had received in Waterford Jail. Harcourt said the matter had been referred to the Prison Commission, Ireland, the Home Secretary repudiated the charges of inhuman treatment brought against Trevelyan.

#### Germany.

It is well known in official circles, says a Berlin despatch, that Prince Bismarck has the utmost contempt for Mr. Gladstone's abilities as a statesman, and regards him only as a Parliamentary, eloquent theorist, and litterateur. The Chancellor watches with the keenest interest events in Egypt, and seems to believe that Egypt is the barometer by which soon will be gauged England's actual relative position among the family of nations.

Emperor William keeps his room, says a Berlin despatch, but continues to receive visitors and work throughout the day. The condition of the Empress causes the gravest disquiet in court circles, in which her death is considered a matter of only a few weeks.

#### Egypt.

Recent reports of the surrender of Berber were premature. The British agent there telegraphs that the position of the town was desperate, but he did not mention surrender. Subsequently, however, he announced that all the troops were leaving the town and that the rebels were entering the houses in the outskirts. The agent has left Berber for Korosko.

Egyptian officers at Assouh have received letters from El Mahdi's lieutenant ordering them to quit the town within ten days, and warning them that if they do not, they will be annihilated. A telegram from Berber says it is impossible to communicate with Gordon. The whole country is in rebellion. The tribes threaten Berber, and everyone is starting for Cairo.

Further advices from Berber state that Hussein Pasha has proclaimed the evacuation of the town. The inhabitants have fled and the troops have marched to join the rebels.

The Cologne Gazette says Ferry will demand binding pledges of England to renounce the idea of annexing or establishing a protectorate over Egypt, and that if England refuses to give pledges France will abstain from the Egyptian Conference.

#### United States.

Jameson, O., April 27.—A terrible cyclone struck this place this afternoon. Two-thirds of the town was completely ruined and six persons killed. Several were badly wounded. Hundreds of people were turned out of their homes. No estimate of the damage is possible now.