

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name, but Catholic my Surname)—St. Paeon, 4th Century.

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A GOOD BOOK

A good book is a candid friend. It can chide our inaction, divest us of our self-conceits and dose us with common-sense, that most excellent and least common of all commodities. It can re-ignite enthusiasm, fetch back the ideals of other days and imbue us with the vigour of youth. For it is not a mass of verbiage but a spirit aglow with life and vibrant with a message to those who can hear. It is a factor in the joyousness and earnestness of life, a tonic both mental and spiritual. Such a book is "The Inner Life of Very Rev. Pere Lacordaire, O. P." This is a delineation of the life and character of one of the great sons of St. Dominic. Dowered with the gift of wondrous and persuasive eloquence, with a powerful intellect, and clad in sanctity of life that compelled admiration, he was sent by God to rouse a world sunk in the lethargy of degeneration into activity of right principle and action. His words of flame burned into the consciences and minds of his hearers, even as his holiness shamed and awed them. He was no purveyor of verbal nostrums. His was no uncertain voice. His message, given with originality of statement, and born on a rushing tide of eloquence that had its source in the world unseen, was the message that had been enshrined in the heart of his France, and around which were grouped its glories.

Henry Lacordaire was born in 1802. He studied law, and his maiden effort assured his friends that he would become a barrister of the first rank. But he felt disinclined to pass his days in courts. His studies opened his eyes to the historic and social evidences of Christianity. Writing when he was twenty-two years of age to a friend he said:

"I had grown for nine years in unbelief when I heard the voice of God calling me to Himself. I seek the logical causes of my conversion. I can find no other than Christianity—an evidence which appeared incontrovertible to me as soon as my age enabled me to clear up the doubts which I had drawn in with the very air of the University. . . I have reached Catholic belief through social belief; and nothing appears to me better demonstrated than this argument: Society is necessary, therefore the Christian religion is divine, for it is the means of bringing society to its true perfection, adapting itself to man with all his weakness and to the social order in all its conditions."

Again he says: "I have played the game of the material interests of this world, and, without having been intoxicated with its delights, I have tasted enough to be convinced that all is vain under the sun; and this conviction comes from my imagination, which has no limits save the Infinite, and from my reason which analyzes all it touches."

Liberated from the thralldom of scepticism, Lacordaire bent himself to the task of equipping himself for what was to be his life's work. Around him were the forces of disorder. Philosophers' voices were clacking, advocating this and that theory. Infidels were deriding the Church and getting ready to put her into a museum of antiques. The fashions of new remedies for social ills were, however disunited among themselves, as one in proclaiming that the Church outworn had lost its grip upon the world. To convince his age of the falsity of these assumptions and to show how the Church had an answer for the questions of humanity, an antidote for life's miseries, strength for the struggling, became the life's work of Lacordaire. Admitted to the priesthood Sept. 25, 1827, he accepted the post of chaplain to a convent of the Visitation Nuns. Soon after this he gave signs of remarkable eloquence in a course of religious conferences to the pupils of the College Stanislas in Paris. Among others Chateaubriand went to hear him. His method was original. He disregarded the old and sacrosanct rules for sermonising and invested his discourses with a warmth that charmed as well as attracted his auditors. "His whole being preached: his eye, like a flame, kindled where it fell

and his voice rang out natural and unrestrained, now piercing, now persuasive, now supplicating, now menacing. It was not merely the priest that spoke, but the poet, the citizen, the philosopher—it was the man of the day speaking to men of his own time of the past, and of a religion they believed to be in its last agony; leading them first to admire his talent and finally to respect his doctrine." These first conferences had a disquieting effect on the conservative who were trudging along in the old rut of exposition of doctrine. Denounced as a preacher of novelties, he, in obedience to authority, abandoned the course of sermons in the college. Obedience costs something, he said, but I have learned from experience that sooner or later it is always rewarded and that God alone knows what is good for us. Light comes to him who submits as to a man who opens his eyes. He had not long to wait.

The pulpit of Notre Dame was entrusted to him. Some looked upon his appointment with misgivings and others doubted if he could make way against the shrewd and learned who would be but too pleased to ridicule him as a mediocrity. But his first sermon in the historic Notre Dame made everyone realize that the preacher had a message for his generation, and that his gift of insight and powers of exposition placed him in the forefront of orators. He was a man raised up by God for a special work.

You thought, said he to his auditors, to have cast God from off His throne, and in spite of your mad attempt God is pursuing you without intermission. He is everywhere, crossing your road and presenting Himself in all shapes before your minds. In your philosophical deductions, in your studies of natural science, in your historical researches, in your attempt at social reform the question of God is always the first to present itself because it is as impossible to do without God as it is to change Him. He is to day what He was yesterday and what He will be to-morrow. He presses you on all sides and you do not see Him. Now the God Whom you seek without knowing it, Whom you invoke in secret, the God of Sight, of Science, of the Future, is He Whom I preach to you, the [God of the Gospel Jesus Christ Our Lord in Whom alone is life and salvation.

This kind of preaching was understood because it corresponded to the profound evil which agitated the age. He did not oppose any legitimate progress or any praiseworthy aspirations. He hailed the discoveries of science as pioneers smoothing the way for the heralds of the gospel. He held up to view the negative results of modern philosophy as so many proofs of the absolute necessity of faith. The more he believed in the advent of democracy the more did he feel the necessity of raising on high over its head the standard of the cross without which liberty cannot fail to perish. Where God is not, he constantly repeated, the love of liberty can only engender anarchy and despotism. Such in part was for thirty years the doctrine taught to France by the religious patriotism of Father Lacordaire. It was the teaching not of a tribune but of an apostle, understood by many, rejected by some, yet, nevertheless, sure of its final award; for it was the offspring of earnestness and self-devotion.

Speaking of him Montalambert says, in Memoir of Lacordaire, when I look around for one greater, more eloquent than he I can only think of Bossuet. His soul loved souls above all things; that soul in which austerity and firmness were blended with such a wonderful sweetness, in which tenderness and loftiness went hand in hand, in which the candour of the child was allied to such intense manliness. What neither time, nor the injustice of man, nor the treachery of glory will ever take from him is the greatness of his character, the honor of having been the most manly, the most finely tempered and most naturally heroic soul of our times. The Life of Lacordaire, by Father Choacore, from which we have drawn the above sketch, will repay perusal.

One act of self-denial is worth more than a bushel of vocal prayers.

THE POPE AND THE BLUE-JACKETS

From an account in Collier's Weekly of the audience recently granted by the Pope to American sailors in Rome, we take the following: Soon the word was passed, one party hailing another in the streets, that the Pope was to give an audience. A hundred and fifty strong, they assembled before the Vatican, awaiting the word which was to let them pass the Swiss guards standing at rest with their halberds before the bronze doors. In automobiles came from other ships, the officers in the morning all in evening dress, the proper garb for continental ceremonies. And let me say that for an American it is not a comfortable rig to breakfast in nor to promenade the streets in at broad daylight.

The ends of the earth meet at the Vatican. Here were our people from one side of the ocean; a Syrian patriarch with his high headgear; the prelates from Peru, missionaries from China, and in another chamber, our blue-jackets—all waiting to pay their respects to the great Pope. In a purple walled room, with a rich ceiling and painted frieze, our men lined up, awaiting the Pope's entry. Long streaks of light from the winter's sun marked the woven fabric of the walls and reflected its sparkle in the polished floor, broken by the men's shadows.

Amid a dead silence all eyes were fastened on the great door, and a small man in benevolent air, with a face pale against the white of his garb entered slowly. It was Pope Pius X. Monsignor Kennedy, the rector of the American College in Rome, followed; so did a chamberlain and two officers of the Swiss guard stood at parade rest in the back-ground.

Intently the Pope glanced around the chamber at the kneeling blue-jackets, and in Latin he expressed his gratification and pleasure at the fact that they had come from such a far distance to be in Rome; he expressed his hope that they as men would do their duty to their flag and their country.

His thin hand was raised in blessing as the men bowed their heads; the sunlight seemed to fall upon him, and he stood there a wonderful figure in white, serene and kindly. For all the world the scene was like a Rembrandt etching, big and simple in effect, with the Pope outlined against the middle tones of the purple robes of the American priest, the dark blue of the men coming as the dearest note.

The brilliancy of the uniforms of the two officers behind accentuated the simplicity of the color scheme. It lasted but a moment, but the ceremony was majestic and inspiring, and to all of us of deep significance and of great beauty. And here was an audience arranged by an Episcopalian minister, given to men who were not all of the faith, but all present to offer their obedience to the greatest man of a great Church. There were men and barely twenty-five among the men.

ANGLICAN ORDERS

Dom Gasquet, President of the English Benedictines, preaching in the New York Cathedral, thus summarizes the futility of the Episcopalian claim to Christian priesthood:

"To-day we find men of the highest intelligence and good faith claiming to have the same Christian sacrifice and the same sacrificing priests as the Catholic Church, and they are using a communion service from which of set purpose every notion of oblation and sacrifice has been ruthlessly removed, and their ministers are ordained by an ordinal which is designedly composed to express the rejection of the sacrificial character of the Christian priest."

Mainly there were only three principles of the Catholic Church which were attacked by the upholders of the Reformation doctrines. The Papal supremacy over the Church, the safeguard of unity of faith and a mark of the Church Christ established in this world; the Christian Sacrifice of the Mass, attacked and swept away by the reformers; and the priesthood in its sacrificial character, which was the necessary consequence of the eucharistic doctrine upheld by the German and English reformers.

"There were, of course, many minor points of Catholic belief and practice which were attacked and destroyed in the days of the Reformation; such, for example, as the devotion to the Mother of God and the Saints, and the long-established custom of blessed ashes and candles and the creeping to the Cross on Good Friday."

At first it was not generally known whether Elizabeth would remain staunch to the old religion or favor the new, although there were suspicions that she was inclined to the latter.

"She was welcomed as sovereign by all parties, Catholic as well as Protestant, and no one now, I believe, credits the silly story that she

was forced into the arms of the reformers by the refusal of the Pope to recognize her as lawful Queen.

"One of the first measures proposed to Parliament at the beginning of the new reign was the act of Royal Supremacy. Its object was of course to do away with the spiritual supremacy of the Pope, and substituted that of the Crown. A stringent oath was to be required of all holding any office in the State. By this every adherent of the old Faith was deliberately excluded from any and every position in the Church and State."

"It was Dom Gasquet said that the unfettered Church of England, the Bishops, clergy, and teaching bodies, boldly declared for the old Catholic faith, but that the power was in the hands of those who desired the 'alteration of religion,' and that the alteration was effected mainly by three acts of Parliament. 'The substitution of the communion service for the Mass,' he said, 'was passed by a majority of three votes and without the support of a single episcopalian peer, the Bishops to the last man opposing the bill.' 'There can be no doubt,' said the speaker, 'that had not ten Sees been vacant at the time, the attempt to change the religion a second time would have been defeated.'"

The second Parliamentary reconstruction of religion was followed by systematic attempts to stamp out the Catholic priesthood and by centuries of persecution in which hundreds of priests were put to death by law for having said Mass.

"It was the Mass that mattered," said Abbot Gasquet, quoting one of the present English Cabinet Ministers. "Looking back to those days of darkness and despair, it seems impossible to believe that any remnant of those who would not bow their knees to Baal could survive the system by which it was hoped to crush them. And when liberty of conscience was at last accorded it was more in the spirit of compassion than in any expectation that they could revive and live again that it was given. As well might the world think that the worship of Pan or of Jupiter would spring again into life as that the poor, despised, dying Catholics could grow once more into a position of respect and influence, reasserting and publicly upholding the principles of the Catholic faith."

SOCIALISM OPPOSES CHRISTIAN MARRIAGE

Even such an astute Socialist tactician as Morris Hilquit has thrown all precaution to the winds and has placed himself unequivocally on record as being in accord with Marx's, Engels' and Bebel's views on marriage and the family. Dr. John A. Ryan, who is at present engaged in a controversy in Everybody's Magazine, forced the latter to acknowledge that "Socialists stand for the dissolubility of the marriage ties at the pleasure of the contracting parties."

What will Socialist "soap box" orators say to this admission? They have been telling their audiences that those who maintained that the doctrines of Socialism were subversive of the Christian ideal of marriage, were slandering the fair name of Socialism. Socialist publications have taken the same attitude of indignant resentment.

It is not the opponents of Socialism who are contending that Socialism is founded on a philosophy of life that is against Christian marriage, but it is recognized by Socialist authorities themselves; the former are merely repeating what the latter said. Thus the Socialist newspapers had rather argue the matter with their own recognized authorities in the movement.

The statement that Hilquit makes anent Christian marriage is direct and unambiguous. He says that love is the only basis of the relation between the sexes, and that when love ceases, these relations are at an end. Here are his own words:

"Socialism will vastly raise the economic level of the masses and will put an end to the material dependence of adult normal human beings on others. It will thus remove all sordid, mercenary motives from marriage and will naturally leave but one basis of marital union—mutual love. It is a logical corollary of the proposition that a union based on love can endure only so long as the love continues. In other words, Socialists stand for the dissolubility of the marriage ties at the pleasure of the contracting parties."

Hilquit might have drawn an object lesson from the history of Socialism itself which conclusively proves that this free relation of the sexes would be a curse to men and woman, not to speak of the children.

The daughter of Karl Marx, himself, Eleanor Marx, has imbibed the sex philosophy of her father. While on a tour of the United States she made the following statement in the Chicago Tribune (November 14, 1896):

"Love is the only recognized marriage in Socialism, consequently no bonds of any kind would be required. Divorce would be impossible, as there would be nothing to . . .

These words of the daughter of the founder of modern Socialism are another version of the idea expressed by Hilquit. Eleanor Marx had also put her theories into practice. She lived with Edward Aveling, an English Socialist who had abandoned his wife. The tie between Eleanor and Aveling was purely a private contract—a prototype of the sex relations under Socialism. Now mark what happened!

Aveling grew tired of Eleanor. The latter neglected and abandoned brooded over her sad fate. In a fit of despondency she drank the bitter dregs of a deadly poison. Decent men would have called Aveling a brute and a coward, but wasn't he within his rights, according to the Socialist philosophy, in looking for another affinity when he grew tired of Eleanor? Would there not be more Eleanor to commit suicide if Socialism and the era of free love would ever dawn?

Hilquit has put a resume of the Socialist position as to marriage and Frederick Engels, the collaborator of Karl Marx, declared: "If incompatibility, disenchantment or repulsion set in between the two persons who have come together, morality commands that the unnatural and therefore immoral bond be dissolved."

And Angus Bebel spoke to the same effect: "If marriage founded on love alone is moral then it follows that marriage is moral only as long as love lasts."

When such recognized authorities acknowledge the free-love tendencies of Socialism, why is it that Socialist publications contend that Socialism is merely an economic movement which has nothing to do with religion or the family? Is it all a question of tactics, a matter of catching votes?

At the convention of the Socialist party in Chicago in 1908, Mr. Hilquit introduced a resolution to the effect that Socialism was a purely economic movement and had nothing to do with matters pertaining to religion or the family. This same Hilquit now declares that "Socialists stand for the dissolubility of the marriage ties at the pleasure of the contracting parties." What Hilquit said in 1914 is a contradiction. He was concealing the truth in 1908 when it was a matter of adopting a plank which would pull the wool over the eyes of American workingmen.—Live Issue.

WHO'S A LIAR!

The old saying when thieves fall out then honest men will come in for a measure of justice, is very often applicable in modern conditions, says the Michigan Catholic. The following article which appeared in the Detroit Journal dated March 4th, will be of interest to our readers in general. It ought to set the "lukewarm" thinking and cause some of these foolish ones to cease swallowing the lies sent broadcast by the malicious vilifiers who are reaping a rich harvest catering to the ignorant:

"Apology for having published an anti-Catholic article in The Menace based on the burning of the Methodist parsonage at Dearborn, Mich., Detroit by Special Representative Singleton, who was sent here by the publication to investigate the fire. The article seeking to lay the arson at the door of the Catholic Church, was written, Singleton told Shepherd, by Rev. J. A. Cottam, pastor of the Dearborn Methodist Church, since bound over to court on the charge of burning his own house to collect insurance by fraud."

"The article appeared in a recent issue under the heading 'Bigoted Romanists Set Fire to Minister's Home.' It told of the fire of Jan. 25th. Cottam was asked some time ago who wrote the story, and he denied all connection with it, declaring he never read The Menace, and never allowed it in his home. He denounced that publication in the strongest terms."

"Despite this, Singleton says that Cottam not only wrote the article in which blame was thrown on Catholics, but also that he was conducting negotiations with The Menace concerning the publication of a book."

NOTABLE CONVERSIONS

ARE COMING THICK AND FAST IN ENGLAND

London, Mar. 6.—While Catholic England is agog with hope of many conversions following on the fervent novena, now being offered up at Tyburn and throughout the country, comes the news of a remarkable conversion at Birmingham, and another convert has been confirmed. The Rev. M. H. Winter, Anglican curate at Northfield, has been received into the Church at the Oratory Edgbaston.

The sacrifice Mr. Winter has made in following his conscience commands admiration. He is married and has three children, and has no private income on which to live. He cannot enter the priesthood, and must find some work by which to support his family. He has spent much of his life in another convert in this country only a couple of years.

The manner in which his conversion was received by his rector should bring a blessing on that Anglican parish. The rector praised Mr. Winter very highly and said he had bravely followed his conscience, and, while they were very sorry to lose him, he hoped all would combine to extend to him every sympathy and kindness.

At Westminster last Sunday Lady Auckland, a convert for many years standing, had the happiness of seeing her second son, the Hon. F. C. Eden, confirmed, his reception taking place last December. This is the second grown-up son of Lady Auckland to embrace the Catholic faith.—Catholic Press Association.

LACKING IN AUTHORITY

The Christian Advocate of New York, a Methodist organ, thinks that the "Go to Church" campaign is "all right as a means of calling attention to the importance of church attendance," but that "it is all wrong if it leaves the impression that periodical rallies, which concentrate attention upon a single date, sufficiently answer the demands of the case." The editor says there already is enough people who are found in church on Christmas and Easter, but who are absent on all other occasions, except at wedding and funerals.

The great trouble about the Protestant churches is that they speak without authority. If there is authority for the observance of Sunday as the Lord's day, it is the authority of the Catholic Church. The Bible says nothing about Sunday as the Lord's day. It was the Catholic Church that made the change from the old Jewish observance of Saturday, and the Catholic church did so by virtue of the authority vested in her by Divine Founder, Jesus Christ. He conferred the power to "bind and to loose," which means the authority to give commands, to make laws; so that the Church founded by Him prescribes what has to be done by her children in order to keep the day holy.

When the Reformation, as it is called, arose, the authority of the Catholic Church was rebelled against and defied. The reformers taught the people that each individual is the judge of what he must believe. Many doctrines of the Catholic Church were abandoned, and very many Catholic Church laws defied.

The reformers inculcated rebellion against the authority of the Church. It is not surprising, therefore, that men treat such teaching and preaching as there are in Protestant churches as lacking in authority and therefore consider them as not binding on their consciences. People need more than a mere invitation to "go to church." God gave a command to "keep holy the Lord's day," and His Church pointed out the manner of keeping it holy, and speaks in His name. Protestants don't believe in the authority of their preachers and they give one proof of this disbelief by abandoning church going. Each individual decides for himself, and it is human nature to follow the inclination to "take things easy" and it is harder to be a Catholic; one believes he has to be obedient, not rebellious.—New World.

ANGLICAN BISHOPS AND THE CATHOLIC CHURCH

The courage of some representatives of the Church of England in contending that it is the true judge and arbiter of what is Catholic in doctrine and ritual is one of the most amusing phenomena of the day. On Bishop strongly maintains that it is a Protestant Church, and another that it is a Catholic Church. During the proceedings in the Upper House of the Convocation of Canterbury the Bishop of Hereford urged that the Church of England is a Protestant institution, and maintained that there are few signs that Anglican Mass vestments and the movement of which they are a part commend themselves to the great mass of the Holy Catholic Church of Christ. What this Holy Catholic Church is of which the Church of England is a branch the Bishop of London would find it rather hard to define. Evidently he did not mean the greatest Church in Christendom, for he said that in trying in his diocese to keep the Church of England Catholic—"not Roman Catholic"—it would be a mistaken policy for him to try to stop things which are Catholic.

"But," continued the Bishop, "to allow things that are Catholic strengthens my hands in stamping out things that are Roman." So that, according to this Anglican prelate, the power of deciding what is Catholic has been given by Our Lord not to the oldest, and the greatest Church in Christendom, but to a comparatively puny national Church, one Bishop of which denies that it is Catholic, whilst another, the special guardian of Catholic orthodoxy, can do no more than claim it is mainly Catholic.—Liverpool Catholic Times.

CATHOLIC NOTES

The total number of conversions in 12 diocese in England for the year 1912 is officially given as 6,322.

The first church in England known to have been dedicated to the Blessed Virgin was at Glastonbury; it was founded by St. Joseph of Arimathea, who visited Britain in 63.

A rosary, three hundred years old, 13 feet in length and whose beads are of wood, hand sawed 1 inch in diameter, was presented to Notre Dame University.

A manuscript copy of the gospels, dating prior to the year 1000, and belonging to the destroyed library of Ivan the Terrible, has been found in St. Petersburg, Russia.

Three converts from Anglicanism have been received into the Church at Rome on account of the controversy over the Kikuyu affair, one of them from Zanzibar itself.

Among eleven Franciscan Missionaries of Mary who made their profession in Rome recently was a Chinese Sister, who pronounced the vows in her native tongue.

Rev. F. P. Williamson, M. A., rector of St. Margaret's Episcopal Church, Aberdeen, Scotland, has resigned and entered the Catholic Church. He will study for the priesthood.

Among recent converts to the Catholic Church in England is Mr. Stanley Browne, who was received into the Church at Stratford a short time ago. Mr. Browne was formerly secretary to the Earl of Shaftesbury.

Of the 70,000 Catholics in Japan to-day, 40,000 are descendants of the primitive Christians, converted by St. Francis Xavier and his missionaries. Many of them have the blood of martyrs in their veins.

Mr. and Mrs. B. F. Meek and their 4 children, ranging in age from one to ten years, and one of the most prominent families of Beville, Texas, were received into the Church recently.

Cardinal Gibbons is preparing to make another pilgrimage to Rome in the early part of May and will probably be accompanied by the Rev. Louis O'Donovan, one of his secretaries. The Cardinal is at present in New Orleans.

That 5 priests have been murdered by rebels in the State of Tamaulipas, Mex., and that 3 are still held for ransom by Mexican rebels was the statement of two Catholic priests, Father Jose Medina and Father Ramon Gonzales, who arrived in New Orleans from Victoria, Mex.

At Mullingar, in the Diocese of Meath, Ireland, a new cathedral is to be erected through the generosity of the late Prof. Campbell, M. D., of Dublin, who left \$50,000 for this purpose. The rest of Prof. Campbell's fortune, amounting to about \$55,000, was left to be distributed among various Irish charities.

Miss Mabelle Sargent, formerly of Terre Haute, Ind., has entered a convent at Montreal. Miss Sargent is a convert to the Church of recent date. Her father was a prominent Mason and was for a time the Grand Master of the Brotherhood of Locomotive Firemen. He was Commissioner of Labor under President Roosevelt.

In the village church of Trineham, Sussex, England, has been found the original painting by Camillo Procaccini entitled "The Holy Family." It is said to have been bought some years ago in poor condition for the sum of \$150 and given to the Church by a patron, but remained unrecognized until the present rector made inquiries.

The Catholic Women's Society of Waterloo, Iowa, has taken a simple and effective way of refuting The Menace, and at the same time doing some missionary work, in its decision to begin the mailing of pamphlets or papers to non-Catholics. The members will secure the literature and follow up The Menace and like publications with its distribution. The plan of the Iowa ladies is a good one, and if widely imitated would do much toward lessening prejudice against the Church.

Lord Dunsay, Dublin, claims to have discovered a new Irish poet in the person of one Francis Ledwidge, a native of Slane, County Meath, whose poetry, drawn mainly from rural life, has not, in Lord Dunsay's estimation, been equaled by any Irish poet since the days of Oliver Goldsmith. Ledwidge is a peasant, twenty-two years of age, and Lord Dunsay, at a meeting of the National Literary Society in Dublin, enthusiastically extolled his merits and read a number of his poems to an appreciative audience.

Brother Botolph, president of St. Michael's College, Santa Fe, New Mexico, in speaking of the chapel of San Miguel at Santa Fe, of which he has charge, said that it is the oldest Catholic Church in America. It is supposed to have been built by Spanish missionaries in 1550, but in 1650 with all the rest of the main buildings of the city, it was burned by the Indians. The chapel was rebuilt in 1710, and the greater part of it still remains as it was originally built, except the tower, which has undergone some changes. The date of erection is carved on a beam of the roof and can still be seen.