

the quarry and chiseled them into life; engraving, embroidery, the arts of the gold and silversmith and of the lapidary—all the gifts of human genius inspired by faith were employed by our Catholic ancestors to adorn the house of God, to embellish the sanctuary and the altar, to dignify Catholic worship and express their profound adoration and their ardent love of their crucified Lord, offered up in a mystic manner in the august sacrifice of the new law.

But not only did our Catholic forefathers—the men of the ages of faith—offer their gifts and lavish their means in the construction and adornment of the house of God, but they gave their time and, as it were, expended their lives in the great and holy work. Old and young, gentle and simple, the monk and the layman, the prince and the labourer, the baron and his retainer, the high-born dame and the peasant woman, all worked gratuitously for years in the construction of their churches. It was to them a labour of faith and love undertaken for Christ's dear sake, for the love of His Blessed Mother, and for the salvation of their souls. Hear a bishop of the Middle Ages on this subject. Hugues, the Bishop of Rouen, writing to Thierry, Bishop of Amiens, goes on to say:—

“The inhabitants of Chartres have generously agreed to concur in the construction of their Cathedral, by transporting the building materials. Our Lord recompensed their humble zeal by miracles which prompted the Normans to imitate the piety of their compatriots.

“Our Diocesans, having received the episcopal sanction and benediction, repaired without delay, to Chartres for the accomplishment of their vow.

“Since that date the faithful of our Diocese, and neighbouring parishes, have organized associations for the same purpose. Admission is only accorded to those persons who have had recourse to the holy tribunal of Penance, renounced all animosity and revenge, and become reconciled with their enemies.