

not only heard Mass every day but whenever he set out on any expedition even in case of war, he always carried a portable altar on which Mass was offered every day and through its efficacy Constantine and his army often gained renowned victories. The Emperor Lothaire also observed the same practice. In times of peace as well as in times of war, he invariably heard three Masses every day. Henry III, king of England was the edification of his court by the fervor and devotion with which he heard three Masses every day. His piety was rewarded even in this world by a prosperous reign of fifty-six years.

A PICTURE OF JESUS

The Hidden Life of Jesus in the holy house of Nazareth seems to our natural views the most wonderful of all. It is so unlike our own impatience. It rebukes all our standards, sets at naught our worldly prudence, and puts aside with lofty disdain all our means of compassing success. It is a very mine of supernatural principles. If He is in the world, and for the world's sake, and if His sojourn is to be for so short a period, why spend so large a portion of that small period in the inactivity of Nazareth? Yet as the Creator of the world was then, so is He now. What more secret and hidden than the Blessed Sacrament? What less attractive to the world than His present Nazareth? They who live as it were next door to Him know Him not. Strangers do not suspect Him any more than they did in the narrow street of little Nazareth. His own Josephs, His priests, comprehend not all His glory. And if it be true, as some theologians have said, that He instituted the Blessed Sacrament more for the sake of Mary than for all the rest of the world put together, the parallel will be still greater, with that life of eighteen years for Mary and three for His ministry and Passion.

How beautiful also is the Blessed Sacrament as a picture of His Life of Ministry! What silent words, what works of mercy, what miracles of grace, are issuing from Him all day long in the darkness of the tabernacle. And if He does not tell us parables, is it not partly that it is given to us, as to the apostles, to know all things openly and without parable, and partly is not He Himself the