

day. This custom is of heavenly origin. St. Albert, being attacked with grave illness, had recourse to the Blessed Virgin, who appeared to him holding a crystal cup filled with water which she offered him to drink. The saint implored her to bless the water and upon tasting it he was immediately cured. He asked of her to attach a healing power to water he would bless in her name and that of her Divine Son; his prayer was granted. He used this power during life and has continued to exercise it since his death with marvellous efficacy by means of his holy relics. The Carmelites of Boston, like those at Niagara Falls, have a precious relic of the saint sent them from Rome with which they have water blessed with many wonderful results.

Martha and Mary.

Our esteemed Sisters of the Boston and New Orleans monasteries have of late received an increase of subjects. The renunciation of the world by a young woman in the midst of all the brightness and beauty of life is always a most solemn and momentous occasion, but it becomes doubly so when such a strict and faithful life of sacrifice is required as that demanded by the rules of the Carmelite Order. Never to look out upon the world again, never to see the faces of friends and loved ones, to lead a life of self-sacrifice and renunciation and prayer and fasting—such is the life of the daughter of Carmel. A masterly discourse was delivered at the reception in Boston by the Rev. Augustine Langcake, S.J. He took for his text those words of Christ: "Martha, Martha, thou art troubled about many things. One thing is necessary. Mary has chosen the best part, which shall not be taken from her."

Father Langcake considered the sisters of Bethany as symbolizing the active and contemplative orders in the Church. He said that the special excellence of the contemplative life was hardly grasped in the hurry and bustle of the nineteenth century. It is to be "go ahead;" but we must not try to go ahead of Almighty God. He showed the resemblance between the contemplative life and the life of study. The former is devoted to the greatest of studies, the study of God; but it is a study which engages the heart more than the mind. It is a life more nearly resembling that of the angels of God than any other thing we can imagine. We quote the concluding passages of Father Langcake's beautiful discourse:

"It was good, very good, for Martha to wait upon our Lord, to attend to His wants and those of His disciples. It is good to wait upon the poor, to tend the sick in the hospitals, to speak kind words to them. It is good to teach little children, to point out to them the way they should travel along. All these things are good, but when we come to think of it, there is something higher: to sit at the feet of Jesus, listening to his words, drinking in the Divine Wisdom that falls from His lips; to study God and the things of God, in order that, knowing them better, we may love them better, and imitate them better, and make ourselves more and more like them. This is the best part. God has His saints everywhere, whether in religion or in the world. There are saints in Boston, in the world—God's saints, who are always intent about His business. 'Do you not know that I must be about my Father's business?' Priests and nuns, workmen and working-women, this one teaching, that one working for a widowed mother, a helpless mother and sisters, all these are sanctifying themselves and pleasing God; but their part will be taken away from them with this life. No preaching, no teaching, no visiting the sick (there will be