Detroit Free Press.

There is a large brick building on the corner of Scott and Dequindre streets which is shut off from the world by a high board fence which has a sold and inhespitable-looking gate bearing but one word of welcome—"Push." From this a flight of stairs leads to a door, which opens before the bell is touched, so assiduous is the at tendant whose duty it is to open the door. This is an eged man, who ushers the visitor into a bare parlor with a polished floor while he goes in search of a lay sister or the mother superior. For this is an institution known to the world by the eign on its walls :

THE LITTLE SISTERS OF THE POOR.

It is a home for the aged poor of both sexes, but it differs from all other homes for the aged, inasmuch as it takes in the destitute poor of all creeds and nations, giving them a home for the remainder of their days without the consideration of a dollar in excharge. A pretty story is told in this connection. One night just before the gate was closed a poor, sged man rang the bell and asked to see the mother superior. To her he stated that he was without home or friends and wished to enter the house to spend the closing years of his life but that he differed in his creed from that of the house and he did not suppose that he could enter.
"If you are a Protestant that does not

matter," said the little house mother.
"We have every creed here."
"But I am an Israelite," said the man

appealingly, as if he expected to at once be turned into the street. "My good man, it is enough if you are destitute," said Mother Adele. "You can

have a bed here to night and we will give you a number and register you on our books. All we ask is that you obey our "I will not stay to night," said the man,
"as I have a few little affairs to settle;

but I will come to morrow."

The good mother noticed that he was

feeble and offered him some money on learning that he had none. The money he refused to take, but when some car tickets were given to him that he need not walk the long distance to the nearest car, he accepted them with a grateful reverence and went his way.

He did not return the next day, nor the

next, nor the next. In fact, the good sister never saw him again, but after a little she received a donation from ever Jewish charity in the city, and she knew then that the aged and destitute Hebrew had gone there merely to test the truth of what he had always heard—that the Little Sisters of the Poor do

GOOD TO MANY OTHERS
besides those of the household of their

To Detroit people the peculiar looking covered carryall of the sisters, a good deal like an ambulance, is a familiar sight. Two of the "Little Sisters" go out in this ambulance together. "Never we go alone," said the little French house mother in her quiant vernacular. In this vehicle they make their rounds begging food for their "little children," as they sweetly call the aged poor in their house, asking it "pour le bon Deu" from all they meet. In this way the house is sustained literally by begging from the charitable, taking the refuse or what is given, and selecting from it all that can be used. There is over 200 people in the house at times, never less than 100 The rule is that the applicant shell be 55 years old, but some are there who went in younger. One woman was a book keeper in a Chicago business house. She was 47 years old when, without warning, she rose one morning totally blind, from paralysis of the optic nerve. She has been in the in-

ts a lovely day and that the sun is shining still."

The oldest woman in the house is ticketed and folded neatly on its shelf.

"Not too o'd to be fashionable," sald the "Little Sister" who shows visitors about. "She is the only one of the old

There was nothing lovely in this aggregation of sge and infirmity. The eyes were sightless, the ears dull, the faces had were signices, the ears dull, the faces had gone bick to vacuity. A black slik hood or cap covered whatever crowning glory of gray hair might be left, but one could see the foreshadowing witdom of Solomon in not asking for length of days. These were like querulous, exacting children—pac fied for a mement by food or netting. The collection, they have to petting. The only thing they have to look forward to is the infinite rest of

But the "Little Sisters" themselves hold no such view of the subject as this. They love the dear old dolls, sans teeth, sans bair, sans everything, and when a bed-ridden sufferer from rheumatism said she love the dear old dolls, sans teeth, sans bair, sans everything, and when a bedridden sufferer from rheumatism said she hoped to be gone soon, the sister chided her gently and told her she had said that for the last fourteen years. This woman is a living rebuke to medical science. Her fingers are so polished and distorted by patrons of the institution call there and the said falls. so pollshed and distorted by that they resemble the i knotted fibers of some or the branches of a tree, etched living curlosities and an tell why or wherefore, or what to use as a relief. The body is distorted in the same knees drawn up to the chin. gnarled and knotted twisted vine or the branches of a tree. They are wretched living curlosities and no doctor can tell why or wherefore, or even decide what to use as a relief. The rest of the body is distorted in the same manner, the knees drawn up to the chin. Where are the wonderful inventions of modern science when so simple a disease land? And if there is help in the fatth cure here is an excellent subject for a test case. The poor old lady can only cry when she talks about herself. She occuples one of the little white beds in the mary.

Madame Cuckoo is another old lady olles in hed and has no outlook but the grave. But she

IS A CHEERFUL OLD SOUL And makes the familiar cuckoo cry to amuse other old ladies, hence her name. No one is known by her worldly name or

themselves called by any distinguishing "We are just the Little Sisters of the Poor," they say. "We know no other name." appellation.

It was the noon hour and the old ladies were eating in their dining hall and the old men in theirs. The long, narrow tables were clean and bare. The dinner consisted of soup and meat, with bread and bear or tea just as the diner elected. Before they began to eat and when all had taken their seats, a sister said a grace of the consistency of the consistenc before they began to eat and when all had taken their seats, a sister said a grace of "Hail Mary," after which she wished the old ladies a good appetite. An old lady who has been in the place for some years sung a song at the close of her dinner. It was but a feeble piping, but it amused the others. The words were these : Twas an apple our Mother Eve ate we

For apples were scarce, we believe, long

This was followed by a French chanson : "O gloire Joseph, prie pour nous." "I was seventy-five on St. Patrick's Day," said one of the cld men with a

"Have you given up the world?" asked "Faith, it's given me up," said the old nan. "I takes everything cool and easy

complacent look.

Another one said, in a deep grave voice:
"We are all slike here. All the men
are my brothers and all the women are
my sisters. I am married to this house
while I live."

Some of the old men were in their infirmary—lying in their cool white beds, the rosary of their faith about their necks. "Once a man, twice a child" might necks. "Once a man, twice well be applied to them."

The chapel divides the house and seperates entirely the old men from the old women. It is a cool, pleasant place and it requires no effort of helief to sit or while under its peaceful roof. Here and there were the forms of kneeling women; one man bowed his gray head near the altar, a sister with closed eyes and spiritual face counted her beads, and a glimmering red lamp before the status of Name red lamp before the statue of Mary lighted the gloom with a rose colored help. The altar of the month of May was erected in front of the altar of the mass. A confes sional near the door was unoccupied

What could these people now have to do with sin? "Ab," said the good sister, "they sin if they do not bear their effliction willingly,

and she dipped her fingers in the holy water and made the sign of the cross.

The chapel is open to the roof of the house, and on the upper stories there are galleries where the infirm can be whe in their reclining chairs to attend the Sunday afternoon service, at which visi

tors are always present.

When any little offering is given to them, candy to the old ladies and tobacco

them, canny to the old ladies and tobacco to the old men, they say prettily: "We are praying for you! We pray for you every day of our lives." This alludes to their frequent prayer

for their UNKNOWN PATRONS AND BENEFACTORS," For sometimes there is a piteous emptiness in the larder of the institution. Two hundred mouths to feed and not a crumb hundred mouths to feed and not a crumb in the house. This happens some morn-ing after breakfast. The old horse is harnessed up, William drives to the door, two of the best financiers of the house get in, and away they go to beg their next meal. They return at 10 o'clock a. m. with beef, chickens, potatoes, bread, all the manna that is required for that day at least and at noon it is cooked nicely and served to their "children." They are good cooks, these little sisters. who make themselves servants to the Lord and to His poor. They all do the work, even the most menial, themselves. And some of them are related to the nobility of

stitution nearly ten years. She was stitution nearly ten years. She was standing at an open widow, her sightless eyes turned to Heaven, when the representative of the Free Press touched her.

"I cannot see," she said, "but I know it the linen room there is the most perfect.

While the floors are hare they are of polished wood, and each bed in the dormitories is well clothed, and has three white pillows for those who wish them, and everything is as clean and sweet and pure as soap and water with constant at-tention can make it. The old ledies who sew, mend the garments of the old men and darn their stockings, and the old men clear off their own tables and help wash

clear cif their own tables and help wash
the dishes. It passes away the slow, lagging time and give them something to
think about.

A room which all must occupy in turn
lles beneath the sanctuary of the chapel.
It is the dead room, and it is as cold and
white and dead as that which it holds.
No sound of life comes to it, and there on
the low iron treate law, we need and the low iron treatle lay a warped and withered form covered with a white sheet, which the slater would have reverently

Canada, and they all exist as this one does—by the patronage solicited by the slsters. The dress is of the plainest and admits of no decoration. The close white fact of the presence within us of God's holy cap or bonnet, the black serge gown, with

a uniform of penitental cloth for service

—a striped blue and white giogham or a
pure white apron and sieeves. When
asked what reward they expect the Little
Sisters cross themselves and raise their
accept a Heaven

CARDINAL GIBBONS.

HIS EMINENCE ADDRESSES AN IM-MENSE CONGREGATION OF CATHOLICS ON THE INVITATION OF THE SOCIETY OF THE HOLY SPIRIT-THE LAITY AND THE CLERGY SHOULD GO HAND IN HAND. New Orleans Picayune, May 11th.

Last evening witnessed one of the Last evening witnessed one of the largest demonstrations known to the Catholic church in New Orleans The occasion was not one of fete, but the people made it so. Cardinal Gibbons, Archbishop of Baltimore, was invited to address the members of the Society of the Holy Spirit, at the Jesuit's church, and the Catholics turned out en masse to hear him. Long before the hour of half-past seven o'clock, the time fixed for the seven o'clock, the time fixed for address, the church was thronged with in terested listeners, every pew. aisle and gallery being uncomfortably filled. Many came who could not gain admittance to the church on account of the dense

The assemblage consisted mostly of men. a fact which was most gratifying to look upon. The handsome alters of the church of the Immaculate Conception were bil liantly lighted up and the sanctuary was accupied by members of the clergy; also Archbishop Janssens of New Orleans and Bishop Kain of Wheeling, W. Va. Cardinal Gibbons, attired in his scarlet robes, sat upon the throne. After kneeling for a moment and ergaging in silent prayer he ascended the pulpit and addressed the

immense congregation.

The Carcinal announced as his text "St. Paul to the Romane," 8th chapter, 16th

and 17th verses, as follow:
"The spirit itself beareth witness with our spirit, that we are the children of

"And if children, their heirs, heirs of God and joint heirs with Christ; if so be that we suffer with Him, we may be also glorified together."

The distinguished prelate at the outset stated that he did not come intending to give a formal address, particularly as he was feeling physically unwell, but he would contine himself to a few remarks appropriate to the occasion. He spoke of the pleasure it always gave him to see the laity coming to the assistance of the clergy in the great work of advancing religion and assisting in the salvation of souls. He cited Gibbons in his "Decline and Fall of the Roman Empire," to the effect that one of the most potent causes of the rapid spread of Christianity in the early days was the exemplary piety and the strong zeal pervading the entire body of Christian people, which made of each one an apostle of religion. Thus it was that the Christian merchant as he introduced his wares into the house of his pretrains wares into the house of his patrons brought also to them a knowledge of Christ; so the soldier preached Christ in his camps and the artisan in his workshop.

This is executively start for Christ had been the companied to the co This is essentially right, for Christ did not establish His Church for the clergy alone. God forbid that He should have done so. Heaven is not along done so. Heaven is not along gained by the clergy. It is the heritage of the laity as well. And the laity of our much interested in the salva. tion of their own souls and in the spread of holy religion as were those brave pre decessors of theirs in the earlier ages of the Church

The Cardinal then spoke of the Society of the Holy Spirit, whom he was then addressing, as one organized by Catholic gentlemen of this city intended to imitate the zeal of the early Christian in helping in the works of religion and alding the clergy in their labors. He referred to the constant of distributing Catholic tracts The perfect order of the house is typical one object of distributing Catholic tracts of that organization so powerful that in-vades every corner of the earth, and under the shadow of the cross builds its monaster mission. He then referred to another ob the shadow of the cross builds its monaster ies and strongholds. As ew simple women do the work of a trained corps. Everything is numbered, even to the little black worsted napkin rings of the old chilliren, which resemble muffetees, have the numbered are the monaster in the country, of which there were so many. He spoke of the high dignity of the priest of God, declaring that if it was an honor to be desired and the country of one to represent a nation at the court of one of its neighbors, how much more exalted
was it to be the representative of God
Himself among the people of God. If the
man who makes two blades of grass where but one had been growing before is en titled to be considered a benefactor of mankind, how much more was he to be esteemed who planted and nourished to full growth the tree of faith in soils which theretofore had been barren. And the society, which lent effective help to the chosen ministers of God in thus planting the tree of faith and bringing forth the fruit of salvation in such spiritual deserte, has engaged itself in a work that is mos

But while thus engaged in helping to minister to the spiritual wants of others the Society of the Holy Spirit did not neglect the important individual work of laboring for their own sauctification. All laboring for their own sanctification. All that we have of grace comes from the spirit of God. It is not priest or bishop or Pope who gives it; but the Holy Spirit alone. There are three temples of the Holy Ghost. One is the great universe beneath whose mighty dome we stand. The other is the church; this beautiful edifice of God, in which we are this night assembled. The third is the human soul; that is the soul of every one among us This last temple is the one which is mos precious in the sight of God. It is the one which alone of them all has eternity for its duration. When this beautiful church in which we are shall crumble into dust, yes, when the sun shall have grown aged, when the great universe itself shall the while. Any little gift or attention breaks the monotony of those colorless lives.

The order of the Little Sisters of the Poor is of French origin and it is comparatively new but its success and growth have been phenomenal. It is under the ecclesiastic jurisdiction of the Catholic bishop of the diocete and has a visiting charalism. The mother superior has heaven the success and growth that the Holy Ghost is really enshrined within us and abides within our souls as the control of the care. chaplain. The mother superior has been within us and abides within our souls as the nearly two years. She may be sent Origen had so keen an appreciation of at any time to a new house and snother this truth that he is said, when his dismay be put in her place. There are tinguished son was baptized, to have knelt about fifty houses in the states and in beside the sanctified and innocent babe to

of continuing the chosen domicile of the Holy Ghost. Let us remember that He is within us for the purpose of sanctifying our sou's, and let us co operate with Him our souls, and let us co operate with Him in the work. Let us appeal to Him often f.r the continuance of His grace and favor. By doing this we will merit eternal salvation and escape eternal perdition. And even in this world we will keep in our hearts the supplies of handless; for hearts the sunshine of happiness; for

earthly joy and gladness comes also as a gift from the Spirit of God if harbored worthly within us. worthly within us.

Open your hearts wide to the spliit of God. When the sun is shining about us if we cast open the windows of this church the sunlight will flood it from end

to end. So if we open the wirdows of our hearts the glory of God's g ace will likewise shine within and illumine them likewise shine within and illumine them with a spiritual splender. Let the spirit of God control us always, the thought of our brain, the sentiments of our hearts, the wanderings of our imaginations. Doing this, we will be and remain always sanctified, remain always worthy abiding places of God's holy spirit. We will contribute to the benefit of the cause of Christ and come to erjoy the reward of those who have loved Christ and labored in His service, which is a blessing wished to all. wished to all.

After the sermon there was benediction of the Blessed Szcrament, at which Bishop Kain officiated.

Rain officiated.

It is appropriate on this occasion to say a few words about the Society of the Holy Spirit, which has a membership of 420. Its objects are to establish and maintain missionary priests in deprived country place, the establishment of Catholic free schools in similar tables. ls in similar localities and the spread of Catholic knowledge.

Good For All.

DEAR SIRS—I can recommend Hagyard's Yellow Oil as a sure cure for rheumatism, from which disease I suffered for some time, but was cured with two bottles. It is the best thing I can get for man or horse. J. Mustard, Strathavon, Ont.

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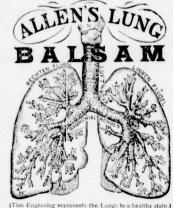


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