# THE CATHOLIC RECORD.

#### Bud I But Known.

## Hed I but known that nothing is undone From rising until rising of the sun. That full-fledged words fly off beyond our deed brought forth to life dies uld have measured out and weighed

2

my speech. Had I but known !

Had I but thown how swiftly speed away The living hours that make the living 'lis above delay's so dangerous alodgh ung the luring wisp-light of to-morrow; would have seized time's evanescent d be spared this unavailing sorrow Had I but known !

Had I but known to dread the dreadful my in ambush at my heart's desire,

band band left a mark forever to remain ; ieft a mark forever to remain ; would not bear the fire's ignoble brand, would have weighed the pleasure with the

Had I but known !

Hed I but known we never can repeat Life's apring-time freshness or its summer best. Ner gather second harvest from life's

d winter change to youthfu

pring : a life fowers their honey all would

uld pot feel one wasted moment'

Had I but known !

## A CHILD APOSTLE.

New a Little Indian Boy Brought About the Conversion of a Whole Family.

CHAPTER I.

to perform mighty actions-a boy of seven years to convert a whole fam-

There lived among the Nez Perces a young married woman, the first of all her tribe to embrace the true faith. When she and her husband with all his family had received Holy Baptism, she ardently desired the conversion of her own kindred, who dwelt forty miles from her new

When on a visit to them she taught her brothers and sisters the Catholic doctrine. But they showed the mselves not only indifferent to the truth, but determined not to the truth, but determined not to abandon their idolatry. There was only one of her little brothers who was filled with the desire of being should be baptized by the Black Robe, that when I proposed that you should be baptized by the Protes. was filled with the desire of being baptized. He begged his sister to take him home with her that he might be near the missionary. But the father of the boy opposed this, and good Agnes (such was her name), was obliged to depart with her husband without heing shie to her husband, without being able to pectations, has come in the night do anything further for the conver- time with the greatest inconveni sion of her family, and without her brother, who was not allowed to ac company her. Hardly had she taken her leave when the boy fell sick. His her leave when the boy left sick. It is sister on learning it returned once more to her father's house. But not even then could she persuade him to let the child go with her or be bap-tized, though he begged it ear-

Agnes went back to her lodge, and during which the grace of God elated the whole affair to the Black worked wonderful conversions. The Agrees went back to her logg, and turing which the gravity of the sector told all the new Christians to do the same. Then he bade her go again to the sick boy and teach him the necessary prayers and articles of faith; and in case of immediate danger to baptize him. She promised to follow his instructions, but said the found the might not he ship to she feared she might not be able to baptiza him, as the child was always Black Robe, and so will your mother under the eye of his father or mother. On hearing this the mission mother. On hearing this the mission that you will not be alone; no, we ary sent for the chief of the tribe, and shall all meet together in heaven." told him that he wished his company to the camp where the brother promise to follow my example, and of Agnes was lying at the point of death. The chief replied that he would not hesitate to undertake the "It is true, I prom death. The chief replied that he would not hesitate to undertake the trip. Still he could not promise that the Black R be would not be insulted by the Indians of that village, thank you for coming, baptize me especially by the father of the at once for I shall soon die."

Thereupon the poor savage declared that he had not tasted food since the previous evening, having started early that morning.

"Go and eat something, and after you have eaten we shall start. In the meantime I will saddle the

No sooner sai I than done, and in less than an hour they were galloping on their way. Night had already over-taken them before they reached the banks of the Clearwater. This river

banks of the Clearwater. This river they would have to cross in a dug-out (cance). As the ferryman lived on the opposite bank, they both be-gan hailing bim. After long and exhausting efforts they finally suc-ceeded in making bim answer their signal, and over he came in his rude boat. They unsaddled the horses and boarded the frail craft and were rowed across, the horses avimping

rowed across, the horses awimming behind them. When they reached the bank, they re-saddled the horses and continued the journey.

#### CHAPTER II.

About midnight they arrived at the lodge, and found the sick boy lying upon a buffalo skin, spread on the ground, after the Indian fashion.

"I greeted him," says the mission-ary, "and I told him I had come to baptize him, but he did not answer, I asked him if he wished for bap tism; he was still silent ! I though t CHAPTER I. How wonderful are God's ways! He selects the weakest instruments that perhaps some of the Protestants had persuaded him not to become a Catholic, for they had charge of this

Catholic, for they had charge of this district. They preached to the poor savages that the Black Robes will go to hell together with all those who pray with them, and thus they try to frighten them and pre-vent conversions. After a tew moments of silent prayer, I asked the father of the boy the reason of his son's silence. But he could not tell me. Then I began explaining to those present the necessity of baptism, and told them of the true Church founded by Jesus Christ, and the other truths of faith."

When I had thus spoken, the father turned to the dying boy and

Then there was a long silence

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be baptized." A few weeks passed and the whole fam'ly, save the wretched annt, had renounced idolatry. Almighty God wished to try the strength of faith of the new converts by sending them many and severe crosses, one after the other. The virtuous parents lost nearly all their children, who died, like Louis, in their baptismal inno-cence. But their faith and constant of the set the sick man, and two children to be baptized." Would have them or fight. O'Brien was so weak that he had to lean gainst a tree during the parley, but his physical condition did not affect his physical condition did not affect his the Luians wanted a fight he was ready rior must have noted the fact that there were only a woman and two children to prime his companions when it was seen bedariy all their children, who died, like Louis, in their baptismal inno-tence. But their faith and constancy were only a woman and two children to back the sick man, and he had searcely on the indiversation of the source of the searce in the search of the search of the source of the search of the s

JULY 17, 1886

Died of Cholers. FATHER DE SMET'S STRANGE EXPERIENCE ON THE MISSOURI BIVER.

The Provided provided the second of a crowded congregation. It might be well asked, he said, why on so high and blessed a festival, when the whole Church was r joicing in the coming of the Holy Ghott to abide in the coming of the Holy Ghott to abide in the coming of the Holy Ghott to abide in the coming of the Holy Ghott to abide in the come in the contrary to access of blood abed and massecre. But the answer was relate the answer was related to be in account in the period was to the draw here the colors and Truth came down upon earth, to remove those obstacles to the reception of Faith which might seem to reception of Faith which might seem to the data by fars of what might have been the action of that Church to which the provide were drawing them. It was, therefore, promoting the howing them that the way of access to the dray for the Holy Spirit to do something to wards removing these barriers and having them that the way of access to the truth was plain and simple when his tory was read aright. In considering the to ruth was related and the took place in the period was one of fierce men in dire to the tast Sacraments. When the did to take into account the age its of the solidering the period was one of fierce men in dire to the spirit. Those were not the days of the borders and reserves the deck may first was as the Word of Inspiration told us the period was one of fierce men in dire to the spirit. Those were not the days of the borders and inspirit was, as the Word of Inspiration told us the period was one of fierce men in dire to the spirit. Those were not the days the period was one of fierce men in dire would refer to a candid Protestant the truth, the borded at a moment's noties in the toring (butchery. Not, as he would refer to a candid Protest in the truth and the border the and in a mine toring the theritary to the spirit. Those were not the days the pering the theritary is the the and the the oring the bording the would refer to a candid Protest in the and the truth the spirit to the spirit. Those t day. So little regard, he added, was paid to human life and to truthfulness in the THE HULLETT PIC-NIC.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> >.lations between man and man, that to deceive and to kill were acts of such ordin-

## JULY 17, 1885.

#### On The Shore

Crawled the slow tide up the beach, a startled screech, a startled screech, re we walked the sandy slope of the raw shores-she and I : Whe Purple shone ti e sky above, purple flash The waves beneath ; And the ratk marsh grasses shock the atreamers in the teeth of the west win

Slowly died the fading light; One by one the weary sails of the fishe

Concept in sight of the whary sain of the fahr erept in sight Bound the ragged cliffs that gloom grim down the beiting land. O, the white band heid in mine ! O, the go hair all sfloat ! One red star asiant the dask glimmered as knewt sond wrote our two names up the sand.

Trailed her crimson scarf adown Curving neck and queenly arm to the singles, have and brown, "Suns they set !" and "tides they flow; low ins they set !" and "tides they flow; low ins they set !" and "tides they flow; low ins they set !" and "tides they flow; low ins they set !" and the set !" and the set in line their angry lips, washed those to manues to the set."

Then, I turned me and looked back, From the woman on my arm, down a lon and beaton track. With a deed and buried pain stirring blind

As I in the grave-As I thought of other feet that had waike that path with me; Other eyes that once had purple sunsets of the se-star, and sand, and frothi

Other rows, once uttered there; Other hisses, passing sweet, some des schoes of a prayer; Other looks that never wore my fair bride imperial gold; And I think my eyes grew wet, as somewhen Stabbed a faint and s'othful pang, neve wholly laid at rest, for another loo grown cold.

Then I glanced scross the hill-In the twilight gleamed a cross, all star and still.

and still, O'er a grave. Adown the slope came m queenly bride with me; But I swear a shadow waked in the twiligh at my side, And a pale and ghostly face came betwin me and my bride, by the dim an purple sea.

MRS. E. BURKE COLLINS. - In New Orlean

### Cardinal John Henry Newman:

A MEMBER OF THE SACRED COLLEGE WHOS LEARNING AND PIETY ARE THE PRIDE OF CATHOLICS ALL OVER THE CIVILIZED WORLD.

The following "Landmarks of a Life time" are taken from a volume entitle "Catholic Life and Letters of Car ini Newman" by John Oldca-tle. They sho at a glance the leading events in the life ardinal Newman

Born in the City of London, Februar 21, 1801, son of John Newman. (of the banking firm of Ramsbottom, Newman & Co.) and of Jemima Fourdinier, h wife; baptized a few yards from the Bank of England.

Went at an early age to Dr. Nichola school at Ealing, to the heid of which h rapidly rose. Proceeded thence to Trin ity college, Oxford, where he graduate in 1820.

In 1823 was elected to a fellowship a

Oriel. In 1824 took Anglical orders an became cutate of St. Clement's, Ox'ou' and was at this time secretary to loc branches of Church Missionary society. In 1825 became Whately's vice pri-cipal at St. Alban's hall. In 1826 became tutor of Oriel, and, i 1827, one of the examiners of the B.

1827, one of the examiners of the B. J degr.e. In 1828 was appointed vicar of St. Mar the Virgin, Oxford, with the outlyin chaplaincy of Littlemore. In 1832 finished history of Arians an went abroad. Made acquaintance wit Dr. Wiseman in Rome; seized with feve in Sicily, but said, "I shall not die-have a work to do in England"; return ing homewards in an orange boat boun for Marsailles, and within sight of Gar baldi's home at Caprera, wrote "Lea-kindly light!" On July 12, 1833, the Sundsy after h

On July 12, 1833, the Sunday after h On July 12, 1833; the Sunday after h return home, the Oxford movement w. begun by Keble's sermon on Nation Apostacy. The issue of Truth for ti Times immediat ly followed, and in 183 Mr. Newman publish d a volume of pa ochial sermons, to be followed by un versity sermons and sermons on hold deve ochial sermons, to be followed by an versity sermons and sermons on hol days. In 1841 meeting of vice-chencellor an heads of houses at Oxford to censure M Newman's Tract XC. In 1843 resigned St. Mary's and spec most of his time at his "monastery" Littlemore. In a latter dated October 2 of that year, he esid : "It is not from di appointment, irritation, or impatien-that I have, whether rightly or wrongl resigned St. Mary's, but because I this the Church of Rome the Catholic Churce and ours not a part of the Cathol Church, because I feel that I could m honestly be a teacher in it any longer." On October 9, 1845, was received in the Catholic Church at Littlemore to Father Dominic. On November 1, 1845, confirmed Oacott by Cardinal Wiseman. On February 23, 1846, left Oxford f Oscott, whither he was called by D Wiseman, in wh se vicarate Oxford In Rom and, after a short period of study, w ordained prist. On Christmas eve. 1847. returned ordained priest. On Christmas eve, 1847, returned England from Rome to found an oratoric community; proceeded in January, 184 to Maryvale, removing thence in th course of the same year to St. Wilfred Cotton, Cheadle. On January 25, 1849, entered into o On January 25, 1849, entered into of cupation with part of his community of house in Alcester street, Birmingham. In 1849 took up temporary residen at Bilaton, to nurse the poor du iug visitation of cholera. In April, 1849, founded the Lond-oratory in King William street, wi Father Faber as rector. On October 9, 1850, released the Lond-community "with much regret and so rowful hearts" from their obsdience, as deputed them to erect a separate co gregation. acputed them to erect a separate to gregation. On June 21, 1852, the case of Achi against Dr. Newman came on for tr before Lord Campbell, and after seven days' duration, resulted in a verdict "guilty," Dr. Newman being unjust sentenced to a fine, and multited in an

a soul." "Pardon me, Black Robe, but I do "Pardon me, Black Robe, but I do a small piece of white linen on the ground near the dying child, and on not wish to be received with insults," answered the chief.

The missionary then requested another to accompany him, with the I instructed him on the dignity of "ame result. Then a third was tried, the Sucrament he was about to reat ha too refused. Being thus ceive, we prayed together and then obliged to give up all hopes of seeing began the beautiful coremony. The the sick child, the good Father could fervent catechumen listened with only have recourse to prayer. A few months after an Indian

A few, months after an Indian came from that camp to seek the priest. The boy, he said, was dying and the family now consented to allow the Black Robe to baptize him. "I will go at once," said the priest,

"I will go at once," said the priest, "I will saddle my horse and then we will start off together."

"But it is too late now," demurred the messenger (it was about two hours before sunset). "I came as fast as I could, yet I have been pearly the whole day on the way. "Very well," replied the Father, "we shall make the journey by wight".

The Indian objected : "The night will be dark aud you will not be able to see the trail. Besides you will be afraid to travel in the dark.'

"Are you afraid to travel by night ?" inquired the missionary. "I afraid ! I fear no one !"

responded the "Neither do 1," priest, "so let us start at once."

"I do bot mind being insulted," missionary, "to describe the feelings said the priest, "provided I can save of wonder, consolation, and gratitude to God that filled my heart. I spread

mous costs. In 1854, went to Dublin as rector the newly-founded Irish Ca bolic univ.