

JULY 17, 1900.

at for an hour, when he led by their captain... (The text continues with a detailed account of a battle scene, mentioning soldiers, bullets, and the actions of various characters like Jim and Nellie.)

when she did so, the words were slow and dragging... (This section continues the narrative, focusing on the emotional and physical states of the characters during the conflict.)

When I saw Jacques, standing wide-eyed at the door of the room which had been turned into a hospital... (The narrative progresses to the aftermath of the battle, describing the care of the wounded and the actions of the medical staff.)

He looked at him steadily and quietly, but she did not deny the accusation... (This part of the text delves into the relationships between characters, particularly focusing on the interactions between Nellie and other individuals.)

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

Twilight was deepening; it was a clear green glow in the sky... (The story continues with a focus on Nellie Bryant's secret, as indicated by the section header.)

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

Twilight was deepening; it was a clear green glow in the sky... (This section continues the story of Nellie Bryant's secret, providing further details and character developments.)

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

Twilight was deepening; it was a clear green glow in the sky... (The final part of this section concludes the narrative for this segment of the story.)

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

Twilight was deepening; it was a clear green glow in the sky... (This section concludes the entire story of Nellie Bryant's secret.)

mann, Macton, I. J. Corcoran, Teeswater, J. H. City, St. Patrick, Hamilton... (This section begins with a list of names and transitions into a report about a jubilee celebration.)

A SILVER JUBILEE CELEBRATION.

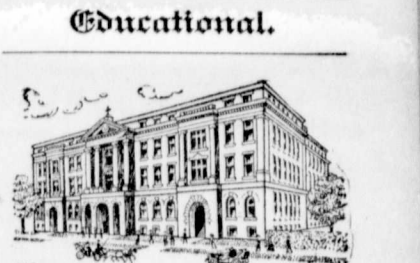
A great celebration took place here on Wednesday, June 14... (The text describes the details of a silver jubilee celebration, including the presence of clergy and the atmosphere of the event.)

TO BE CONTINUED.

NELLIE BRYANT'S SECRET.

BY MARY CROSS.

Twilight was deepening; it was a clear green glow in the sky... (This section concludes the story of Nellie Bryant's secret.)



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A SAD END.

When a Catholic falls away from the Church, he will cherish the hope that some day he will return to it—some day he will return, some day he will give up the sin that caused his downfall, some day he will turn over a new leaf, some day he will attend a mission, some day he will return to his heavenly Father as the Prodigal Son went back to the home of his childhood and found peace.
This hope never quite leaves him so long as a spark of faith remain. It may grow dim. It may cease to trouble his conscience except at long intervals. He may even put off the idea of conversion until the hour of death. But that hope still cheers him amidst the gloom of soul brought on by sin.
If a person could be sure of his time, it would not be so desperate a risk to defer his reconciliation with God. But there is no certainty of life from day to day, even from minute to minute. Death comes in ten thousand ways. It may be in an accident, he is taken away suddenly, with no opportunity to call for the priest or even to make an act of contrition.
Then the Church, that he disowned in life, disowns him in death. His corpse may not be taken before its altar. Its absolution and its last blessing are not for him. He must be buried elsewhere than in consecrated ground.
It is a sad end for the life that began, spiritually, in the white innocence of baptism.—Catholic Columbian.

UNWORLDLINESS.

To be in the world yet not of the world is the program of Catholic life hard to understand and harder to practice. For the world is a pleasant enemy and its spirit manifold: and we are prone to think that worldliness is hardly blameworthy in laymen. Yet nothing can be more false.
Worldliness is the appreciating things as they appeal to our passions and it rests on the assumption that this present life is the end for which we strive. Unworldliness is seeing things as God sees them; and it is based on the belief that the only reason why we are in this world is to get ready for the next. It remembers that Jesus was an artisan, and Mary the spouse of a carpenter and St. Paul a tent-maker and that not merely to monks and nuns but also to laymen Christ said: "Seek ye first the Kingdom of God and His justice."
Unworldliness does not mean that we give up all amusement, but it does mean that we keep our pleasures within bounds; and that we do not make them ends, but means to serve God better. Again, we are worldly or unworldly not merely by what we avoid. Two men may live side by side the same external life, with the same occupation, the same pleasures, the same family circle; yet one be wholly worldly and the other wholly unworldly. Where is the difference? In their motives. The worldly man lives for this world alone, the unworldly for God and the next.
To avoid worldliness, therefore, we need courage; we need faith to show us the shadows that surround us; we need hope to tell us of our everlasting inheritance; we need charity to unite us to God; we need the sacrament of faith and hope and charity, the Holy Eucharist.

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