

in it, and the awful words "made in peace" ("go in peace," were the signal for immuring the criminal. It is not likely that in later times this punishment was often resorted to; but among the ruins of the Abbey of Coldingham were some years ago discovered the remains of a female skeleton, which from the shape of the niche and position of the figure seemed to be that of an immured nun."

It is evident from this that the whole story of immured nuns is but the make-up of a vivid imagination; and Mr. Haggard's story is no less so than that of Sir Walter Scott, from which the idea was borrowed.

Mr. Haggard is evidently a plagiarist of this immuring tale, and his fiction of the skeleton at Mexico is based on the same frame with that of Sir Walter Scott's female skeleton at Coldingham. In both cases the position of the figure is made to do service in proving that the skeleton was that of a nun. In Sir Walter Scott's case the "shape of the niche" is made to give testimony, but in Mr. Haggard's the circumstances are slightly varied. The niche which in the former case tells such a tale, is replaced in Rider Haggard's story with the marks of the rope which bound the victim previously to her being immured.

The story of Rider Haggard was called into question by Mr. James Britten, Secretary to the Catholic Truth Society, who wrote to the editor of the *Graphic* stating that the assertions concerning the immuring of nuns are extremely offensive to Catholics as well as untrue, and that he was surprised at the managers of a paper with so many Catholic readers that they should publish such a misleading account of Catholic life and practice.

In reply, Mr. Haggard disclaimed any intention of writing what might offend Catholics, but he insisted at the same time on the historical truth of his statement, and referred to some allusions made by other writers to this practice, and especially to what he had himself seen in Mexico.

In republishing this story in book form in December last, Mr. Haggard retains the offensive passages, the footnote to which thus appears:

"Let such cruelty should seem impossible and unprecedented, the writer may mention that in the museum of the city of Mexico he has seen the desecrated body of a young woman which was found immured in the walls of a religious building. With it is the body of an infant. Although the exact cause of her execution remains a matter of conjecture, there can be no doubt as to the manner of her death: for, in addition to other evidences, the marks of the rope with which her limbs were bound in life are still distinctly visible. Such, in those days, were the mercies of religion."

Hereupon the Rev. Father Thurston wrote to the *Pall Mall Gazette* a letter which appeared in that journal of the 22nd of January, completely exploding the story. He had written to a friend in Mexico requesting an investigation of the whole matter, and in reply was told by the gentleman that he had called upon Senor Agreda, the director of the museum, who said that there is no foundation whatsoever for Mr. Haggard's identification of the desecrated body with that of an immured nun. The body which is represented as being that of a nun is nothing more nor less than a body taken out of the common cemetery when, not long ago, the cemetery was done away with. The object of placing it in the museum was to illustrate a phenomenon which is very common in Mexico, the remarkable preservation of bodies under the influence of the Mexican climate.

The whole occurrence goes to show the matter-of-course manner in which many English writers tell tales of Catholic usages, which have not a word of truth in them, but which are nevertheless willingly propagated by the press, while the contradiction is suppressed as far as it is possible to do this by unfair treatment of Catholics who put the truth of the case before the public.

Thus the *Pall Mall Gazette*, in order not to give the contradiction of the story the same circulation as the story itself, though publishing Father Thurston's letter, left it out of its special extra edition published on the same date; whereas Mr. Haggard's repetition of his calumny was published in every edition. The purpose of all this is evidently to perpetuate the fiction, and like Victor Hugo's *Lucrèce Borgia*, Sir Walter Scott's *Marmion*, and Mr. Rider Haggard's *Montezuma's Daughter*, it will be quoted for generations as proof positive of this unmitigated calumny; and it will be believed by those who have been indoctrinated from youth with anti-Catholic prejudices.

He who patiently bears trials for God's sake will soon arrive at great perfection.

ANOTHER SCHOOL GRIEVANCE.

A strong protest has been made by the Catholics of Bessemer, Michigan, against the introduction of Charles Dickens' "Child's History of England" into the schools as a text-book.

It is not to be denied that there is much to be admired in Dickens as a writer of fiction, yet there is in his works of fiction also much which in the interests of morality ought to be eliminated before they could be safely placed in the hands of the young to be indiscriminately read. This we say even independently of the anti-Catholic spirit which he frequently displays in them.

It is true that in some of his novels, as in *Barnaby Rudge*, Dickens shows a spirit of fair-play in vindicating the rights of the minority to be treated as human beings, yet in others there are indubitable evidences that he had many of the anti-Catholic prejudices with which he was indoctrinated from infancy, and these prejudices crop out constantly in his "Child's History of England," making it an unfit work to be used as a text-book in any school, even where there are no Catholics. But to introduce it where there are Catholic children, and into a school which is sustained by the taxes of Catholics equally with Protestants, is an outrage which cannot be endured, because it is from beginning to end a sneer against Catholic doctrines and practices. It is no wonder, therefore, that the Catholics of Bessemer have objected to its use. Yet the school commission, in spite of the Catholic representations that a great injustice is being done to them, seem to be resolved to retain the book, and refuse to substitute any other in its stead.

It is not our purpose here to review this "Child's History of England." Yet we shall point out a couple of the falsehoods retailed in it, and rendering it unfit to be used as a school book.

On one page the writer admits that it was from Rome that Christianity was brought into England, both to the ancient Britons and to the Saxons. Thus: "It was in the Roman time and in Roman ships that Christianity was first brought to Britain;" and, "The Christian religion was preached to the Saxons by Augustine, a monk from Rome." Further, we are told that in accordance with the usual custom "twice had he (Alfred the Great) been taken to Rome, where the Saxon nobles were in the habit of going on journeys which they supposed to be religious."

Apart from the sneer here conveyed against the Saxon nobles for their pious journeys to the centre of Catholic unity, it is admitted in these truthful remarks that England obtained its Christianity from Rome, and was faithful in acknowledging the primacy of the Roman See in religion. This can be understood in no other way than as an acknowledgment of the authority of the Pope over all Christendom, yet when the conversion of Ireland is spoken of the novelist (for he was not a historian) states that "The Irish, converted by one Patrick (otherwise St. Patrick) long ago, before any Pope existed, considered that the Pope had nothing to do with them or they with the Pope."

It is needless to say that a book which thus perverts history is not fit to be a school text-book. Yet there are many passages which are not only false like this, but also insulting. We may instance the following, which pretends to give the history of the Catholic St. Dunstan:

"The villain Dunstan, and that other villain, Odo, caused her (Queen Elgiva) to be waylaid at Gloucester, and to be hacked and hewn with swords and to be barbarously maimed and lamed and left to die."

So far the school commissioners of Bessemer have refused redress to the Catholics who have protested against the retention of this history; yet there are many Protestants both in the United States and Canada who express their wonder that Catholics are not fully satisfied to let their children be educated under a system which permits such a state of things to exist.

Altogether independently of such a condition of affairs, Catholics maintain that they are entitled to the liberty of educating their children religiously; and even among the Protestant clergy there are many who admit this right. Thus, Dr. Jayne, the Bishop of Chester, England, in his New Year's pastoral, recently issued to his dioceses, said of the predominant secular system of education: "At present the undogmatic conscience is pampered, the dogmatic conscience starved. That the parent or ratepayer who is a Wesleyan, or Roman Catholic, or Churchman, should be refused,

for schools in which he is interested, any share of the educational rates he is compelled to pay, while those who believe little or nothing can obtain and monopolize the advantages, is a palpable injustice."

It is chiefly because Catholics are convinced that a Christian education is necessary for children that they desire Catholic schools; but the fact that they are liable to be treated as the Catholics of Bessemer have been, is an additional reason for this desire, and it frequently happens that just on account of similar exhibitions of bigotry, Separate schools have been established where the Catholics would otherwise have been contented to remain longer under the Public school system.

ST. VINCENT DE PAUL.

We have been favored with a copy of the annual report of the Conferences of the Society of St. Vincent de Paul, of Halifax, N. S. A perusal of this little book brings feelings of gladness that there is such active Catholic charity carried on in that city. The following extract gives evidence of the excellent methods adopted by the society in the carrying out of the blessed work they have on hand:

We might give other instances of similar work performed by our brothers in the varied operations of the society; but our rules enjoin upon us never to give publicity to our labors, or the names of, or circumstances relating to, families seeking relief; nay more, our rules even prohibit any member from mentioning outside of the conference rooms what occurs at meetings, especially the names of applicants for relief, and this is to avoid the risk of causing pain to our poorer neighbor. Furthermore, no member of a conference is expected to be guilty of the indiscretion of talking before non-members, or before members of his own household, about a family who may perhaps be a near neighbor, and who, through some accident or misfortune, may have been obliged to appeal to the charity of a conference for temporary assistance. The true spirit of the society is "love thy neighbor as thyself," the observance of which precept requires not only practical sympathy with a poorer neighbor in his or her trials and necessities, but the careful avoidance of any act or acts which would tend to wound their feelings.

AN A. P. A. GRIEVANCE.

The A. P. A. of the United States are much alarmed at a fact which they have just discovered, and which they fear will go far towards upsetting all their plans for the establishment of the great Republic on a no-Popery basis. It has been found that out of three hundred and fifty cadets in the four classes of the United States Military Academy at West Point, there are thirty-three Catholics, or very nearly one tenth of the whole number. It thus appears that as far as numbers are concerned, the military power of the United States depends quite as much upon the Catholics as upon the Protestants of the country; and in making this comparison it must be borne in mind that the remaining 90 per cent. must not at all be regarded as being made up entirely of Protestants, as a very large proportion of the population, at least one half, belong to no Christian denomination whatsoever, as it includes Jews, Agnostics and others who cannot be ranked either as Protestants or Catholics.

As the A. P. A. cannot rely upon recruits from among this non-Protestant part of the population, they are beginning to feel that their association is doomed to fail in the purpose of the crusade it has initiated, the more especially as Catholics will exercise as much control in the future military of the United States, in proportion to their numbers, as will Protestants of any or of all denominations.

But the cause of alarm does not end here. It appears on close examination of the status of the cadets that the Catholics among them rank much higher in the scale of proficiency in their respective classes than their Protestant comrades, so that it is to be expected that the Catholic influence will be even greater than the mere numbers would indicate. With this fact staring them in the face, the A. P. A. are beginning to feel that notwithstanding the great spread of their society in some States, their movement must result disastrously to those who are taking part in it. Hence to meet the present crisis, they are more busy than ever in trying to induce their dupes to believe that unless some decisive step be taken to drive Catholics out of the army, and especially out of the military academies, which will furnish the officers of the future, the Pope will soon become the Commander-in-Chief of the American army,

and then the real ruler of the United States.

We commiserate the sad plight in which the A. P. A. find themselves on the discovery of these facts of which they are now complaining; but we fear they will be obliged to submit to the existing conditions as best they can. There is no likelihood that the present civil authorities will yield to A. P. A. representations to exclude the co-religionists of Generals Sheridan, Rosecranz, Meagher, O'Rourke and others from participating in the defence of the country; and there is still less fear that any such step will be taken by any future administration. As an evidence of this it may be mentioned that the Catholic cadets at West Point march to Mass in a body every Sunday, with all the insignia of their rank, and with all the military honors which it has been customary to give on such occasions. The A. P. A. must yield to the inevitable in this matter, though they froth with indignation at the actual state of affairs.

HUMPTY-DUMPTY IN MICHIGAN.

The Grand State Council of the A. P. A. of Michigan held its sessions last week at Grand Rapids, and though its proceedings did not quite equal the Humpty-Dumpty character of the Grand Council of Canada, they were so much alike as to show that the society in the United States and that in Canada are cast from the same mould.

It appears that the Michiganders were almost as much ashamed of their connection with the society as were the Canadian delegates who assembled recently at Hamilton. Registration at hotels under false names was almost as much the rule at Grand Rapids as at Hamilton, though we are not informed that the Michigan delegates made use of such names as Grover Cleveland, Mayor Pingree, General Alger, Governor Rich, as masks, to the extent to which the names of persons in corresponding positions were used by the Canadian P. P. A. delegates. But such names as Patrick O'Flaherty, Michael O'Donohue, etc., were freely used, and the delegates from important towns were almost equally expert with their Ontario brethren in giving as their place of residence almost unknown hamlets.

So far was this shamefacedness carried that the local A. P. A. lodge of Grand Rapids was actually ashamed to recognize the delegates of the Grand Council, and the Detroit papers tell us that the Grand Council members consider "that the local brethren were decidedly too cool, even for this chilly weather, and that the State Council will never be held in Grand Rapids again."

It does not appear that the Hamilton brethren are so particular for their character as those of Grand Rapids, for the delegates who assembled in the Ambitious City profess to have been well contented with the enthusiasm manifested in their regard there, with the single exception of the cool treatment accorded to them by Mayor P. P. A. Stewart, who was thought to be a man after the heart of the P. P. A.ists of this Province.

There was a proposal at Grand Rapids somewhat similar to that at Hamilton, to revise the constitution, though there was some difference in the two movements. At Hamilton it was proposed to eliminate that part of the constitution whereby members are obliged to swear not to employ Catholics, when they can possibly get along without them. The proposal failed, and the iron rule is still the law of the Canadian association.

The proposal in Michigan was merely to have two constitutions, one for the public eye, and the other for private obligation. In the constitution intended for the public there was to be nothing contrary to the American idea of the equality of American citizens. Religion was not to be any bar to prevent anyone from obtaining any position to which he is entitled under the law, that is to say, ostensibly. There was, however, to be the same rule with regard to the actual and secret working of the society as at present.

This arrangement was very warmly discussed, as the timid ones of the society who wish to wear a mask of liberality while acting on the old fanatical lines form a considerable percentage of the association. But the brazen bigots form the majority, and as it was represented that the more moderate course is cowardly, the proposal of the timid ones was defeated by a considerable majority.

It is better it should be so. Cowardly as either of the courses proposed is, it is a little more manly, or rather a

little less unmanly, to stick to one constitution, as does the Canadian society also, even though cowardly it is to work under rules which they dare not openly avow. Under the proposed plan there would have been two acts of cowardice instead of one.

It is now well known that both in the United States and Canada the strength of this dark-lantern association has been greatly exaggerated. It is able to turn the scale in a few constituencies where parties are very evenly balanced, and that is all. They cannot control the honest voice of the country, and the members will before long repent at leisure their hasty act of joining such an association at all.

THE BALLOT.

The Toronto *Mail*, in its great anxiety to increase the efficiency of the Catholic schools, is agitating for the ballot at Catholic Separate school elections, and it asks, in apparently great surprise, why the Catholic papers of Ontario do not express themselves clearly on this very important question which is being now so much agitated.

We have before now expressed ourselves on this subject very clearly, and if of late we have not considered it necessary to reiterate our views it is because we do not consider it necessary to agitate the question at all.

The *Mail* has its object in exciting an agitation on Catholic school matters. It desires to make it appear that Catholics are discontented with the operation of the school laws, and it therefore endeavors to draw the Catholic press into a turmoil of discussion on a matter which Catholics themselves feel to be of very minor importance.

The question whether the ballot in Separate school elections is desirable or not is one which may be safely left to Catholics themselves. If it be considered necessary to make the change Catholics will ask for it, but so far they have not done so, and not even from a single school section have either the people or the trustees asked for any change in the law on this subject. The natural inference to be drawn from this is that the law as it stands is perfectly satisfactory, and that there is no change desired; though the *Mail* endeavors to make it appear that there is a wonderful agitation going on among Catholics on this point. Thus we find the following in a recent editorial note in the columns of that journal:

"If the Roman Catholics do not want the ballot, as Sir Oliver says, it is very inconsistent on their part to ask for it."

It would surely be very inconsistent for Catholics to ask for it if they do not want it, but the insinuation that such a demand has been made is simply one of the misrepresentations which are so frequently to be found in the *Mail's* columns.

It is true that the *Mail's* constant harping on the subject of the ballot have excited a few Catholics to imagine that the schools would be greatly benefited by the introduction of secret voting. For our part we do not believe that there would be anything gained by its introduction, nor do we suppose that much if any evil would be done thereby. We know, however, that the *Mail's* hopes are that the ballot if once in use would lessen the influence which the clergy exercise, or are supposed to exercise over the management of the schools. Catholics do not wish to lessen that influence, and they naturally look with suspicion upon the efforts of enemies to lessen it, as they know that the real purpose of those enemies is to hamper Catholic schools in their operations rather than to render them more efficient.

EDITORIAL NOTES.

For some time past we have been annoyed by P. P. A. publishers who send their productions to this office with a request to exchange; and, no doubt, the editors imagine we will deal seriously with the statements concerning the Catholic Church which appear in their columns. The latest arrival is the *Columbus Record*, from Columbus, Ohio, and it is perhaps one of the worst specimens of its kind.

Its literary tone — or, rather, its absence of literary tone — leads us to believe that it is published by a vulgar fakir who is trading upon the credulity of Protestants. Once upon a time a gentleman was strolling along a road in the vicinity of a lunatic asylum. He noticed a man peering at him with wild-looking eyes, and a feeling of fear and nervousness took possession of him. Quick as a flash, the lunatic jumped over the fence and swiftly ran toward the person mentioned, who, it is needless to

say, at once came to the conclusion that he had to run for his life, and strained every nerve to make the fastest time possible. The lunatic took in the situation, and he too exerted all his powers to overtake his victim. Faster and faster they ran, the distance between them becoming smaller as the minutes flew by. Occasionally the gentleman would take a glance backward, and with faint heart realized that his hour was about to come. Finally his strength gave way, and, utterly exhausted, he stood still and faced the dreaded foe. The latter, however, on coming close to him, touched his arm slightly and shouted "Tag—you're it!" turned about and made all haste back to the asylum. Now, were we to deal seriously with the editors of *Know-nothing* papers our feelings would be somewhat similar to those of the gentleman who ran away from the lunatic.

The correspondents of the Toronto *Mail* in Montreal and Ottawa are noted for their tremendous eaves dropping qualities. Evidently they have to supply a certain amount of news each day, and if nothing particular happens they employ a system adopted by certain reporters of New York and Chicago and manufacture some yarn after the style of the most sensational novelist, that the appetite of the *Mail* constituency for something startlingly no-Popish may be satiated. We should advise the Ottawa correspondent of the *Mail*, if he wishes to avoid worry, not to measure swords with the respected parish priest of St. Patrick's. We take the appended item from an Ottawa paper:

Editor Free Press.—In the Toronto *Mail* of yesterday the Ottawa correspondent of that journal writes that "a prominent member" of St. Patrick's congregation, in commenting on my remarks respecting the ballot, said "that Father Whelan must have spoken as he had by the express order of Archbishop Duhamel, and not of his own accord." Proud as I might feel to be assigned a place in the glorious martyrology of the victims of clerical intimidation, candor compels me to say that the statement quoted above is absolutely false. Anonymous "prominent" Catholics appear to have no more regard for truth or decency than the secret conspirators of the P. P. A.

M. J. WHELAN.
Ottawa, Feb. 29, '94.

A PAIR of freaks, one signing himself "D. S.," and the other "C. S.," and whose present place of abode is given as "Holly Point, Heaton Mersey, near Manchester, England," have conceived the idea that they can bring about the "conversion" of Catholics by mailing tracts, giving evidence of unsoundness of mind in the authors, to the heads of Catholic families in this country. They recall to mind very forcibly the exploits of the crank who for years pestered the English Government with his scheme for wiping out the national debt. We will give one extract from the tract now before us:

"And now, dear reader, with eternity before you, may I ask, are you saved? If not, when and how do you expect to be saved? If not saved, you belong to that world which has rejected and put to death the Lord Jesus Christ, the Son of God. The Romish priest has no salvation for you. He cannot even know that he is saved himself. If you know a priest, ask him if he knows himself to be saved, and you will find on this most important question all is uncertainty with him."

We may say to "D. S.," that it is well for him he lives across the ocean, otherwise he would probably long since have been committed to jail as a nuisance, unless his mental state would call for his detention in one of our insane asylums.

WE ARE glad to notice that nearly all of our contemporaries are dressing up the P. P. A. lecturers in a becoming suit of clothes. The Stratford *Beacon* of the 21st speaks of "A Mr. Leavitt," who delivered a P. P. A. lecture in that city a short time ago in no very complimentary terms. The community at large is fast becoming impressed with the fact that these "lecturers" are a nuisance. Since the advent of Margaret L. Shepherd, they have become almost as numerous as the sparrows, and, wherever they can get up a little crowd, retail their committed-to-memory rubbish about "Popery," after which a collection is taken up. The size of the collection measures the extent of their regard for Protestantism.

We have been favored with a copy of the *British Canadian*, of Toronto, of which Margaret L. Shepherd is the editor. We like to speak in a friendly way of our contemporaries, but in the present case we are only able to say that the *British Canadian* is printed on good paper, that the type is new, and the press work excellent—but, oh! the contents. After taking a hasty glance over its columns we are convinced that there must be bad plumbing in the editorial room. There is a

wonderful tact displayed in its make-up and an evidence that it is terribly in earnest in the business it has on hand; so earnest, indeed, as to cause a poor nervous Catholic to shudder; for while we have on some of the pages articles headed "More Convent Cruelties," "Ritualism and Romanism," "My Life in the Convent," "Jesuit Gospel," etc., a considerable space is also taken up with "The Ethics of Boxing,"—and in this article is printed a picture of the Marquis of Queensberry. It would appear, therefore, that if the Catholic Church cannot be destroyed by lying, Mrs. Margaret L. Shepherd must have a light to a finish according to Marquis of Queensberry rules.

THE managers of the no-Popery papers are, in all seriousness, the most cowardly creatures bearing the human form. Many a time it has been deemed advisable to ask legal advice as to the prosecution of the editors for libel, but in every case the answer is given that it cannot be done, as the writers take very good care not to mention names or particular places. We have, for example, in the paper before us, an article dealing with cruelties in a convent in Hungary; and it is more than probable that stories of convent cruelties in Canada or the United States are retailed in the first named country by freaks of the Margaret L. Shepherd build. It were unreasonable to expect that Catholics would enter into controversy with papers such as that edited by Margaret L. Shepherd, of whom the Rev. Mr. McDonald, Presbyterian minister of St. Thomas, has written:

I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning, against one of the worst frauds, one of the most dangerous agents of political and social strife and moral corruption, that—whether a journalist or preacher—I have ever come in contact with. It is with extreme reluctance that I write a name so redolent of all moral rotteness as Margaret L. Shepherd.

The appearance of Mr. Joly, the distinguished French-Canadian Protestant statesman, on a Toronto platform telling the people of the Queen City that the Protestants of Quebec are treated not only justly, but generously, by the Catholic majority, has been a very severe blow to the Confederation-smashers of the *Mail* school. The way in which that paper tries to combat Mr. Joly's statements is essentially amusing. It quotes from a speech delivered by him at the time of Confederation, the statement that he believed there are too many points on which the two races disagree to allow of their living long in peace together. The editor's boyish treatment of the subject really amounts to this: "You tell us, Mr. Joly, that everything is lovely in Quebec, but about thirty years ago you said things would be different. We prefer to believe what you predicted rather than the actual facts."

The address delivered by Mr. Joly is hailed as a message of peace from the sister Province, but the editor of the *Mail* will have no peace. He prefers to retain firm hold of the skirts of Margaret L. Shepherd and the Loyal Patriotic Women of Canada, and still keeps up a tacit encouragement of the brigade of political guerrillas commanded by the reverend stage driver of Bellwood. As a scandal monger he stands high in the profession. In order to keep the cauldron of bigotry brim full and bubbling over he will quote what a certain Bishop of the Catholic Church said, for instance, on the 1st of August, 1794, or what a priest declared to be the duty of Catholics in the city of Montreal on the 30th of January, 1801. He revels in the fables of ancient history, all for the purpose of keeping the blood warm in the veins of the glorious pious and immortal memories.

THE N. W. SCHOOLS.

St. Boniface, 19th Feb., 1894.
To the Editor.—Dear Sir—I have read the several articles published by *La Minerve* on the schools of the N. W. T., and wish to say its statements are contrary to the truth in several instances. I would ask the friends of justice not to allow themselves to be prejudiced by these articles, or others of the same nature, and request them to wait till the other side of the question is made known to the public.

As my name has been mentioned in connection with the above mentioned statements, having a particular knowledge of the facts, as a member of six years standing in the old Board of Education, you will not be surprised if I respectfully ask the liberty to address you those few lines, with a request to publish them in your paper.

REV. H. LEDUC, O. M. I.

Orange Flowers.

Dear Editor.—Since coming here to Florida I have received numerous letters from home friends asking me to send them orange flowers. Now the orange trees are white with bloom, while the atmosphere is heavy with their delightful fragrance, and if you wish, you can say to the *Catholic Record* that I will mail a spray of orange flowers to any one who sends a stamp to pay the postage, and send at once, for they only last a short time. If you place the orange flowers in your handkerchief box you may carry the delicate perfume of a Southern orange grove for several weeks.

MILLIE CLEVELAND,
Floral Bluff, Florida.