

The Catholic Record

Published every Friday morning at 428 Richmond Street.
Annual subscription..... \$2 00
Six months..... 1 00

ADVERTISING RATES.
Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.
Contract advertisements for three or six or twelve months, special rates. All advertisements should be handed in not later than Tuesday morning.

TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY.
Publisher and Proprietor.
Subscribers who change their residence will please send us, by Postal-card, their Old as well as New Address, and thus insure the prompt delivery of the paper.

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LETTER FROM HIS LORDSHIP BISHOP

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship has taken place in its one and only principle: that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Yours very sincerely,
Bishop of London.

Mr. Thomas Coffey,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, SEPT. 23, 1881.

THE METHODIST CONFERENCE.

A large number of delegates—some say four hundred—from the various branches of Methodism, are assembled in London to discuss a great variety of subjects, and likely pass some very strong resolutions against certain other systems not identical with their own. The meeting is attracting very little attention outside the Methodist body itself, for the very simple reason that it contains no element of intellectual strength, or ecclesiastical cohesion and authority, necessary to give weight and prominence to the deliberations of such an assemblage. If the gathering now in session in London could even within its own sphere formulate any decision likely to be received and acted upon by those religious bodies which it claims to represent, then the outside world might devote some attention to its proceedings. But the Conference is specially inhibited from formulating any such decisions. It has simply met for discussion. Discussion without decision is one of the easiest ways of provoking doubt and dissension. The great weakness of Protestantism is in fact the absence of authority from its representative bodies. We have had of late years many large representative Protestant assemblies, and we defy the most ardent adherent of any Protestant sect to point to one enduring result consequent upon their deliberations. We have had Pan-Anglican and Pan-Presbyterian meetings. The most noted divines of these bodies attended and spoke or read papers at great length. These men simply expressed their own individual views. They knew perfectly well that many listening to them, while professing to hold with them the very same standard of doctrine, differed very materially from many of the opinions they expressed. Neither of these assemblies could dare formulate any decrees concerning doctrine or discipline. Anglicanism is not any stronger on account of its so-called oecumenical gathering. Nor could a dozen Pan-Presbyterian meetings, even if assembled within sight of the Vatican itself, add in the least to the activity and influence of Calvinism. The present Methodist conference is said to contain representatives of twenty-five different Methodist bodies. If these twenty-five sects hold the same belief, ought it not to be an easy matter for the conference to unite them under one system of ecclesiastical government. But they hold not the same belief, and any attempt made at the conference to bring about unity in government should lead to

a secession of large numbers of the delegates. The conference will, as a matter of course, effect nothing of a lasting character. Its members have the benefits of social enjoyment, but will return to their homes no wiser than when they went to London as to what Methodism really does teach and ordain. The oecumenical conference will be forgotten by the outside world before it adjourns, for instead of being a display of strength it is undoubtedly another evidence of the weakness of a system based on delusion and excitement.

THE DUBLIN CONVENTION.

The Convention which assembled in Dublin, on the 15th inst., must be considered one of the most important gatherings of Irishmen that has ever taken place. One thousand delegates, representing every portion of the island, there met to discuss one of the gravest social and political problems of the age. The fact of a people numbering five millions and a half being kept by iniquitous legislation, not only from the possession of the soil they till, but compelled to pay a tax called rent for this very soil, to men who do nothing to enrich, but everything to degrade and impoverish their country, is an anomaly which can no longer be tolerated. The Irish nation has long been kept in poverty and debasement by means of its infamous land system, and the land owners, to cover their own crimes, sought to lay the blame on the people themselves. The stranger, who looked not beneath the surface of things in Ireland, would naturally ask himself: how is it that a people so physically well favored, with a soil of surpassing fertility, and a climate so salubrious, are content to live in such abject wretchedness. Were he to hearken to the declarations of the landlord or his agent, he would certainly denounce, as many have denounced, the people as lazy and thriftless. But, if he knew the history of Ireland, and became acquainted with the mode of land tenure prevailing in that country, his judgment were one of condemnation of the confiscation and robbery which gave Ireland's soil to one of the most worthless classes of men that have ever dishonored the world—a class that subsists on the impoverishment of an industrious and noble people. If the Irish people have to be content with habitations which Mr. Redpath declares inferior to those occupied by the negro slaves in the south before the war—it is due to the system of land tenure which has so long held them in bondage worse than slavery. The convention which met on Thursday last, was called together to discuss the momentous question as to the attitude the people should in a body assume towards the land bill recently passed by the British Parliament. Many of the very best of friends of Ireland are divided in opinion as to the probable results of that measure. Some expect the very best effects from its operation, others consider it cumbersome and unworkable, and really devised in the interest of the landlord class. A few months will tell whether the act can accomplish all that its promoters promised. But granting that it can accomplish very much of what its friends predict, it cannot be looked upon as a final settlement of the land question. We ourselves see one really good feature in the bill, and an important one it is, the removal of the practically absolute dominion of the landlord from the soil. But it does not go far enough in this direction, and the people must not cease struggling till their own rights in the soil are fully admitted and irrevocably established.

We notice that the London Times, commenting on the assembling of the convention, sees fit to indulge in menaces as puerile as they are innocuous. The Times may bluster and threaten. The world at large is now in full possession of Ireland's case, and the judgment of the world is that Irish landlordism is an evil that the enlightenment of the age cannot permit to disgrace humanity. The Times may boast of what England can, and might do. Afghanistan, Zululand and the Transvaal, have long since let us know just what she

can do when struggling with a people fighting for home and fatherland.

We have not as yet before us the proceedings of the convention, but expect much good and renewed unanimity amongst the people from its meeting.

THE SITUATION IN FRANCE.

The late French elections have placed the republicans in a very disagreeable position. They have now no monarchical minority of any account to contend with, and are already at work quarrelling amongst themselves. Gambetta, who came out of the contest with little success and no *clout*, looks with distrust both on the President and the Premier, M. Ferry. He has not now, however, the following or the prestige to enable him to dictate terms to either. He played the part of cabinet maker just long enough to disgust the people with his pretensions, and divide the republican party most hopelessly. M. Ferry does not of himself command a majority of the deputies, so that his government can be maintained only through the jealousy of certain of the contending factions into which the chamber is divided. Any time, these factions unite they can bring on a ministerial crisis, of which there are two or three every year in France. We may, therefore, look for stirring times when the chambers reopen. The leader of the radical party, M. Clemenceau, is a man of undoubted ability and not friendly to Gambetta. Many republicans of moderate views look upon him with favor, so that he may be considered one of the "coming men" in France. It is difficult to say how far the chambers will go in the work of harassing the church already begun. We greatly fear, however, that what has already been done is but a prelude of acts of greater injustice to follow. That it may not be so is the hearty wish of every friend of France the world over.

OBJECTIONABLE REPORTS.

Perhaps one of the most objectionable practices of the present day is that of reporting certain police court cases in the daily papers. A recent occurrence in this city furnishes an instance. It matters not how disgusting the details of some criminal cases, the reporter with his pencil and note book is ever ready to serve them up for breakfast table reading. It is surely time to consider whether this manner of conducting newspapers has not gone too far. We will be told, perhaps, that the proprietors know their business, and that, so long as they do not make themselves amenable to the law, they are at liberty to publish whatever they please. This is undoubtedly the case; but respectable people, and more particularly fathers of families, will readily see the necessity of excluding from their homes these sheets wherein is detailed all the base acts of depraved human nature. A rigid system of boycotting objectionable prints would have the effect of forcing editors into the habit of observing a certain degree of respectability, by keeping out of their columns certain matters which it would be much better not to publish. It may be claimed that the public demand this. We are willing to admit that a small section of the population delight in reading the description of literature referred to, but to satisfy the morbid appetite of this class it is manifestly improper to place such matter under the eyes of respectable people who do not desire it, and thousands of boys and girls who imbibe from it a moral poison which has a very injurious effect on them in after years.

We think it would be a matter of relief to decent people were the morning papers to keep their reporters away from the police court. We will again, perhaps, be told, the "public" demand reports of all these affairs. But, let us see who is this daily paper "public" which seems to be worthy of so much consideration. This "public" will be, we think, found composed of a couple of dozen shameless old men, a number of fast young men, who live a reckless life for a few years and drop unhonored into a premature grave, and perhaps a few hundred rough characters who prow about low grogeries, and stand to be admired on the street

corners on Saturday nights and Sunday afternoons. Fathers of families will doubtless now begin to ask themselves if their homes are to be polluted by the presence of these nasty prints, simply because the editors of daily papers deem it a duty to cater to the "public." If this so-called public wish to be kept informed on matters coming before the police authorities, let them occupy seats at the court every morning. Let them, if you will, have a special place set apart for their accommodation. Let one of our photographers take their pictures in a group, and it will be a most amusing matter to witness what the newspapers have been dubbing the "public." Much better, indeed, would it be, were we to go back some hundreds of years than be inflicted with a press whose business it seems to be to disseminate sensational accounts of all that is vile and horrible.

CLERICAL INFLUENCE.

We frequently hear it said that the clergy of the Catholic Church only attempt to exercise influence over the people at elections for representatives to legislative bodies. With Catholics, it is, indeed, a duty to vote conscientiously—and with their priests it is an obligation to point out to their people the rules which should guide them in making selections to the legislature. The writer, after a long political experience, knows it for a fact, that the Catholic clergy takes less part in elections than the ministers of sectarian bodies. We are happy to have at hand a substantiation of our view taken from an eminent secular authority, who, speaking of Methodist political influence, thus expresses himself:

"Americans entertain a decided jealousy of the intrusion of ecclesiastical influence into political affairs. What they have seen of the operation of that influence in European politics makes them regard it as something not less mischievous to national welfare than are the military frontiers of Europe and the standing armies that line them.

The Methodist church is probably the largest Protestant body in the New World. Its various American branches report a communicant membership of 3,521,600, souls; 1,743,000 of these are united in one single body—the Methodist Episcopal Church of the North—while the Southern branch of the same order and faith contains 828,300 members. To ascertain the exact social strength of this or any Protestant denomination, it is necessary to multiply these figures by three. One-fifth of the whole population is Methodist, either by membership or by affiliation. This membership is very unequally distributed. In some parts of the country—in Southern New Jersey, for instance—the Methodists have the great bulk of the population. In others, especially where the New Englanders or the Scotch-Irish elements are stronger, as in Northern New Jersey, the Calvinistic sects have the majority. Not less noteworthy than the numerical strength of Methodism is its close organization. The institutes devised by John Wesley for his societies have been modified of late years in the direction of greater popular liberty. Membership in the class-meetings is no longer compulsory. Lay delegates have seats in the conferences. But, after all, the Methodist Church compares only with the Roman Catholic in the rigidity and the thoroughness with which ecclesiastical authority is exercised by its clergy. And this organization, though devised only a few centuries ago, is upheld by many as a sort of divine appointment—as a "Providential discipline" for the Methodist body. Its affects are visible in the "close marching order" which characterizes the bodies submitted to it. Methodists stick more closely to each other than do any other people. They hold themselves separate from society at large. They mark their separation by peculiarities of speech and phrase. Methodists recognize Methodists as "brother," in contradistinction from other Christians. And each is expected to feel more interested in a brother's concerns than in those of other men. As the world puts it, "Methodists are clannish."

It is not out of any unreadiness to recognize the good that Methodism has done—it is even for the sake of that good,—that we protest against the role which some Methodists seem to wish to force on the Church. They want to make it a political body, and to use its omnipotent discipline in the interest of political measures and candidates. So far as we have been able to learn, this tendency began with the nomination of Mr. Polk to the Presidency in 1844. He was one of the many possible candidates who were posing for the office and waiting to see where the lightning would strike. At that time, the Methodist Episcopal Church was attracting much attention through the discussions over slavery which a year later divided it into the Northern and Southern branches. A friend of his aspirations advised him to make his relations with the Methodist Church prominent at the Tennessee Conference. He did so, and was made much of. The evil reached its height under Mr. Grant's administration of the national Government. Mr. Grant himself is not a very zealous churchman, but his wife more than makes up for his deficiencies.

From that time to the present, the presence of the sectarian element in our political life has been a matter of notoriety. The evil reached its height under Mr. Grant's administration of the national Government. Mr. Grant himself is not a very zealous churchman, but his wife more than makes up for his deficiencies.

Under her administration of the appointment power, the Methodist Church got a Benjamin's portion. One Methodist clergyman got a roving commission to go around the world, with one eye on American consulates and the other on the Methodist missions to the heathen. Another had a foreign mission to Europe. These were the most striking instances; but there were others without number. One unhappy occurrence threw a good deal of light on the inside manipulations. The term of Senator Harlan of Iowa being about to expire, a circular was forwarded from Washington to every Methodist minister of the State, urging them to do their utmost to secure "Brother Harlan's" re-election. One was sent by mistake to a Congregationalist minister, who sent it to the newspapers. As a consequence, Brother Harlan was left at home.

During the Administration of Mr. Hayes, the Methodist notes of this electionism in politics, probably because he being a Methodist church-member, did not leave the ecclesiastical branch of the Administration to his wife. But, just at present, in Ohio the part taken by Methodists, as such, in politics, is attracting a good deal of notice. A political convention held in a Methodist camp-meeting ground, and managed by Methodist preachers, has put in nomination a Prohibition ticket whose avowed purpose is to divide and defeat the Republican party. These gentlemen, led by Rev. Dr. Leos, broke Methodist votes by the plea that the Church has sanctioned their proceedings. "The conference of Ohio," says Dr. Marley of Urbana, who is opposed to the new movement, "a year or two ago gave notice to both the great parties that after 1881 they would not be bound by party nominations, unless something in the meantime was done for temperance." It seems, then, that the Ohio conferences are bodies co-ordinate with the State conventions of the Republican and Democratic parties. They assume that they possess a political power which the political leaders will do well to bear in mind, and that the ecclesiastical authority, for whose exercise they are organized professedly, carries with it a political authority which must be counted on as an element of the political situation. Can any assumption be more offensive? Any more anti-American?

For the sake of the influence and the spiritual welfare of the American churches, we protest against this beginning of mischief. This evil is not one which can be confined to the Methodist church. It will spread like a plague to the rest, if it be not healed. It will drag down the whole religious life of the country to the level of the political convention, debate politics still further, while dishonoring religion. Each sect in turn will say, "Why should the Methodists control the politics of the country? We, too, can exert an influence, if we please." And in this way we shall reach a point at which the churches will have as good as lost all hold on the popular respect, because they will have embarked on a career of self-seeking worldliness. The American churches have sufficient difficulty, as it is, in keeping their heads above the level of mean motives. There is too much room for the offensive criticisms which we hear of their deference to money and to social position. But, when they take up their ecclesiastical politics bidding for office and influence, they will have abandoned the struggle in shame."

We do not by any means subscribe to all the statements of our contemporaries. We simply adduce his views, with the object of showing that the sectaries, while most active in accusing the Catholic priesthood of "undue influence," are themselves the most unscrupulous and blameable in seeking by appeals to fanaticism to influence public opinion at the polls.

HOME RULE.

A great deal of virtuous indignation was during the last session of the British Parliament raised concerning the "obstructive" tactics of that body was represented as highly obstructive and untenable. The experience of the session, however, proved that the position taken by Mr. Parnell and his colleagues was quite justifiable. It is now very evident that the British Parliament cannot do anything like justice to Ireland. We are not alone in holding this opinion, as is apparent from the opinion of an American authority:

Mr. Forster, in a recent speech to his constituents, suggests that it is necessary to devote a session of Parliament to the work of revising the methods of Parliamentary procedure, so as to stop the waste of public time which has characterized recent sessions. The evil to be remedied is not a new one, nor is even its prevalence to the disturbance of public business novel. As far back as 1848, Mr. Disraeli declared it "a great national calamity" that "the system which prevails in this country is incompetent to pass those laws and carry those measures which are necessary for the public welfare." He declared this "the *finis factorem* of the great Dardanian House." The truth is, that the growth of the English constitution has developed a number of evils which Parliament, that the body is quite incompetent for their discussion, especially under a system which allows every man, wise or foolish, to have his full say. Not only has Parliament become more and more the Government, assuming executive functions, but the growing complexity of English civilization has created many Governmental duties which were unknown two centuries back. The time occupied by railroad bills and bills for waterworks, and other public works, is of itself great. Mr. Gladstone aims at moving a great number of these matters to county assemblies, and thus to relieve the time of Parliament. Besides this, he

proposes some further restrictions on the liberty of debate.

The change most needed is the complete transfer of Irish business to a Parliament at Dublin. In the management of Irish affairs, the English Government has broken down worst of all. The great democratic constituencies of the English cities, it is said, are beginning to be impressed with the fact that the Imperial Parliament has neither the time nor the special intelligence required for Irish legislation, and to see that, if Ireland's representatives misbehave, it is because they are spoiled by their want of responsibility and the necessity of acting as obstructives. The cry of Home Rule for Ireland will probably find many echoes and much sympathy outside Ireland.

EDITORIAL NOTES.

A contemporary says that "Redpath, the agitator, tells the Irish Land League that unless part of the money sent from America is used in buying bullets, the supplies will be stopped. Redpath and ruffian allies." We think it unnecessary for our confrere to be so severe on Mr. Redpath, for the simple reason that we do not believe he ever said anything of the sort. Writing paragraphs on the strength of the cable dispatches is rather a dangerous practice. That cable man, when transmitting Irish news, is the most notorious—well, we feel very much like calling him by his proper name, but must content ourselves by styling him a "most unreliable gentleman."

The following touching incident in connection with the death of M. Littré, is found in the Liverpool Catholic Times. The unfortunate author of the "Vie de Jesus" has been much impressed by the death of the convert of Littré, who was baptized by the Abbe Havelin of St. Augustin, and who constantly repeated during the last days of his life the words, "J'ai fait fausse route." "I have lost my way"—in accents of sorrow and regret. At the funeral mass M. Renan gazed the assembled atheists to fury by attending the ceremony, and by sprinkling the body of his friend with holy water according to the pious custom of French Catholics. Latterly M. Renan made a remarkable speech at the French academy at the annual distribution of prizes of money to meritorious people. One of the recipients was the saintly Abbe Carton, who gives a home to fifty aged people of both sexes in his parish of le Petit Montreux. Another prize was bequeathed by a poor girl named Emmeline Nadaud who in dying left the trifling sum which constituted her earthly possession to the academy to be given to some other poor girl of their choice who, in the midst of sorrow and tribulation, was known to be fulfilling her religious duties. It was hard to conquer one's emotion as he noted an indelible writer spoke in terms of feeling praise about the true Catholic spirit. It is to be hoped that the work of grace may be accomplished, and that the indelible writer may be brought back to the faith of his youth.

DEATH OF PRESIDENT GARFIELD.

ELBERON, Sept. 19th.—The President died at 10:35. From what can be ascertained, his death was from sheer exhaustion.

ELBERON, Sept. 19th.—11:20 p. m.—MacVagh has just come to the Elberon Hotel from Franklin Cottage, and made the following statement:

"I sent my dispatch to Lowell at 10 p. m. Shortly before that Bliss had seen the President, and found his pulse at 106 beats to the minute, and all conditions were then promising a quiet night. The doctor asked the President if he was feeling uncomfortable in any way. The President answered, 'Not at all,' and shortly afterward fell asleep, and Bliss returned to his room. Swain and Rockwell remained with the President. About 15 minutes after 10 p. m. the President awakened and remarked to Swain that he was suffering great pain, and placed his hand over his heart. Bliss was summoned, and when he entered the room he found the President substantially without pulse, and the action of the heart almost indistinguishable. He said at once the President was dying, and directed Mrs. Garfield to be called and also the doctors. The President remained in a dying condition until 10:35, when he was pronounced dead. He died of some trouble of the heart, supposed to be neurgia, but that of course is uncertain."

THE SHAME OF THE AGE.

Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. Every other institution flounders in hopeless difficulties; the public house holds its triumphant course. The administrators of public and private charities are told that alms and oblations go, with rates, doles and pensions, to the all-absorbing bar of the public house. Not a year passes by in either town or city without some expected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin. Some poor creature, long and deservedly high in the respect, perhaps reverence, of the neighborhood, making a sudden wreck of character. Under the accumulating influence of alcohol, aggravated, perhaps, by still more powerful, still more treacherous, agencies, the honest man turns knave, the respectable man suddenly loses principle and self-respect; the wise man is utterly foolish, the rigidly normal man forgets his mask and his

code, and takes a plunge. It then turns out, that we have suspected, that the bottom of it, and that a friend has long been could be done to check events, to hide, till the out. Do something, this huge mischief which other confounds us all cannot be sure—crush

HAMILTON

Ecclesiastical.—St. Michael's Bazaar.—Its four ornamental, extensive fish pond—Extensive chess—Good Prose—Newspaper Notes.

At High Mass in St. Michael's, Rev. Fr. recently ordained, delivered a sermon. His subject was viewed from the truth, beauty, and fidelity of the argument was thoroughly arguments logical. His ungratified in modulated by a degree of spiritual give indications of future

The Grand, long table, covered with a red cloth, under rather auspicious positions, and arranged with a view to display. The whole presentation afforded comfort to all spectators. The respective tables worked at their stations explaining the value of the different among the visitors with canvassing for the sale of calls made upon private unnumbered and many temporarily given for the fair ticket to extraordinary participation. In a like position would be utterly useless. Having entered the rick's table is the first meets. It makes a very play, especially in the among the best in the portrait of His Lordship almost exact in its realistic in execution; an ancient castle on the furnishing lengthy noiseur; a picture of the Scotch residence many other interesting gold watch, on exhibit is the gift of the Rev. In connection with this of place to remark that parishes have acted through the bazaar of donations specify every article take up too much space be sufficient to refer to way. There is a profusion of silver ware, sofas, cushions, shawls, quilts, and other articles of taste, ornament possibly desired.

St. Joseph's table place. The useful and an equal position here, fusely set forth. One features is a handsome table, consisting of a ioned and carved in other articles of furniture, cushions, ottoman marble top tables, clock stands, chairs, mirrors, very prominent, and unique articles are about, a swinging wire valuable screen. Pictures, numerous, including St. Patrick, His Lordship, Vicar General Hennessy and others. It will be a bazaar, a very large quantity and quality of arrangement.

Third in position The prevailing feature A large new style counted self-feeding then promising a quiet night. The doctor asked the President if he was feeling uncomfortable in any way. The President answered, 'Not at all,' and shortly afterward fell asleep, and Bliss returned to his room. Swain and Rockwell remained with the President. About 15 minutes after 10 p. m. the President awakened and remarked to Swain that he was suffering great pain, and placed his hand over his heart. Bliss was summoned, and when he entered the room he found the President substantially without pulse, and the action of the heart almost indistinguishable. He said at once the President was dying, and directed Mrs. Garfield to be called and also the doctors. The President remained in a dying condition until 10:35, when he was pronounced dead. He died of some trouble of the heart, supposed to be neurgia, but that of course is uncertain."

Farthest from the in the opinion of many is St. Ann's table, with an immense variety of ornamental, fancy and arts department making in the bazaar. The Pope Leo XIII and the of the Bishop, poor General Frs. Mag Keough, and two oiling marine scenery. articles are also numerous gold watch, silver stands, vases, knives precious metals. An unique feature are several tables, two embroidered a peculiarly wrought The useful makes show. There sets, two desert ottomans, books, Kentucky of embroidered St. Ann's table is a very Besides the pleasant a walk around the sources of amusement of the tables is a fish together different dreamed of by Isaac