The Catholic Record.

"Christianus mihi nomen est, Catholicus vero cognomen."—"Christian is my name, but Catholic my surname."—*St. Pacian, 4th Century.*

VOL. 2. LONDON, ONT., FRIDAY, SEPT. 24, 1880. NO. 102

REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1880.

Sunday, 26—Nineteenth after Pentecost. St. Eusebius, Pope and Confessor. *Double.*
Monday, 27—SS Cosma and Damain, Martyrs *Semi-Double.*
Tuesday, 28—St. Wenceslaus, Confessor. *Semi-Double.*
Wednesday, 29—Dedication of St. Michael, Archangel. *Double 2 Cl.*
Thursday, 30—St. Jerome, Confessor and Doctor. *Double.*

OCTOBER.

Friday, 1—St. Gregory, Bishop and Martyr. *Double.*
Saturday 2—Feast of the Holy Guardian Angels. *Double.*

CATHOLIC PRESS.

What possible good is accomplished by publishing accounts of disguising crimes? Whilst appearing to detest them, newspapers will report them,—and all to satisfy a morbid curiosity for something sensational, and the more sinful, the more sensational.—*Catholic Columbian.*

The New York paper talk of the "reopening of the churches," as if they were so many places of amusement that had their fashion seasons. Ah! fashionable Protestantism, no wonder you don't like the dogma of hell!—*Catholic Union.*

It is very seldom that we find a *young* man so nobly and fearlessly attached to his faith as to subscribe for a Catholic paper. The *Catholic Sentinel*, of Portland, Oregon, mentions the fact of a young man in Pennsylvania writing to his mother in Oregon to send him that paper, or some other that defends Catholic truth. That young man will succeed in the world.—*Catholic Columbian.*

A liberal Hebrew wrote thus to the principal of a broken up French Jesuit etstablishment: "I, a son of Isreal, a free thinker, and a Republican, offer you the hospitalities of my house from the day of the execution of the Decress of the 29th March, in token of my protest against those Decrees, which are repugnant to the sacred principles of Republicanism."

It is honourable to the members of the Dublin Corporation (forty Catholics to twenty Protestants) that when Mr. Gray declines to act for 1881 they elected a Protestant to the mayoralty. Cork (Catholic) lately did the same, but bigoted, narrow-minded Belfast (Protestant) will not allow a Catholic to be mayor. And yet Protestants boast about liberality, although there is not even one Catholic member of Parliament for Great Britain.—*London Universe.*

We would say to our girls one earnest warning word about what they may *not* do any of those things which make them imitators of men; they may *not* try to break down the God-appointed fence which divides their department in the world's great workshop from the department of men; by so doing they only lose their queenliness without gaining a single ray of male royalty in its place. Let our girls aim at being nothing but women—noble, brave, broad-hearted women—active alike with mind and hands: strong, earnest workers for God and man; and theirs shall be a fair and radiant story, that shall grow ever brighter and yet more bright.—*Catholic American.*

Professor Fisher, of Yale, assuming that the voice of Europe is still for war, makes the columns of the *Independent* echo with a dramatic appeal to Pope Leo to stop the coming strife. Not pausing for a reply from Rome, he turns to the Presbyterians, who are soon to hold a council in Philadelphia and exhorts them to interfere. Why does not Professor Fisher appeal to Talmage? He will be happy to wrestle with Bismarck, Gembetta, and to entangle himself in the Eastern question? While Europe is breathlessly waiting to see what the Presbyterian Council will do, Prof. Fisher had better stir up the histrionic genius of the Brooklyn Tabernacle. Europe can not refuse to hear *him.*—*Brooklyn Review.*

Mr. Justin McCarthy, in a recent heated debate on Irish affairs in Parliament, silenced Mr. Forster, the Chief Secretary for Ireland, by a direct personal argument. Suppose, he said, that the right hon. gentleman (Mr. Forster) were a member of the oppresssd race; with his sturdy energy and love of liberty, what would his feelings be? "Perhaps," said Mr. McCarthy, "his efforts to emancipate his fellow-countrymen might be denounced as cowardly and wicked by some self-complacent occupant of the Treasury bench." There was a compliment in the taunt, and the Chief Secretary looked grave, but remained silent.—*Pilot.*

The "Free Thinkers," (non-thinkers) big heads and little souls, to be in fashion, had a convention in a benighted village in New York the other day. They challenged the ministers of the Christian sects to answer their arguments. Mr. Egbert F. Cleave, well known as a convert in this city, appeared upon the stage at one of its sessions, and asked the privilege of addressing them. He came unknown and unannounced, but having been granted a hearing, was greeted with applause after his able refutation of the so-called doctrines of infidelity. Having been asked a number of questions by the brainy men, they finally demanded his name, and this was his answer: "My name is Egbert Frederick Cleave; I am a Catholic, and I stand ready to defend the Church against all charges—against any man in the United States."—*Catholic Columbian.*

In this shifting and evanescent state of being it is sweet to have something settled. Rev. Jo. Cook assists us to a moment of this mental serenity by telling us as follows about the matter of which spirit is composed: "It is now proved that the soul is a force external to the nervous mechanism, and that the molecular motions of the particles of the latter are a closed circuit, not transmutable into the activities of the former." Wonderful! The complicated truth was formulated by the peripitetics, and is inferentially derived from the altruistic inversions of agnosticism. Paste this precious addition to human knowledge in the top of your hat, and call your wife's attention to it when you are ten minutes late for the theatre and find a button off the neck of your shirt.—*The Catholic American.*

Mr. Newdegate made the House merry the other night by reading (we all know how the honourable gentleman reads) the Nineteenth Article of the Church of England, commencing—

The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacrament administered, and ending with the condemnation of the errors of the Churches of Antioch and Rome. He warned the House that they were entering on a revolution in departing from the pure religion of the Reformation.

Now, when we remember that no slight number of the members of the House of Commons believe in no religion whatsoever, it was comic almost to tears for this sepulchral gentleman to warn them against departing "from the pure religion of the 'Reformation.'" But it was Newdegate all over, and quite worthy of his luckless *confrere*, poor old Whalley.—*London Universe.*

Were the teacher willing, even, he could not relieve the parents of their Heaven-imposed responsibility. The child is placed in a Catholic school, This is well; but the parent's duty ends not here. They still owe their child judicious sympathy, encouragement, correction; but above all, they owe it good example. School influences, no matter how excellent, can be counteracted by home influences. What must follow, if the parental example contradict the teacher's instruction? Seasons of painful doubt and misgiving for the child, who observes, reflects, and suffers too, far more than its elders imagine; while love is getting the better of its imperfect reason, and swaying it to its parent's side. Love palliates every fault. Whatever father or mother says and does must be right, after all, and worthy of imitation. Why will parents be blind to a fact so palpable? Why will they pull down with one hand what they build up with another? What consistency of principle or action can they in after years expect from the child who, through their fault, grew up in an atmosphere of contradiction?—*Buffalo Union.*

Parents! Educate your children to be Christians, under Christian teachers and Christian influence, and then the dollars you may bestow upon them will not turn to dross in their hands. Your children will have the virtue to withstand the world's temptations, and the legacy you leave them will not be squandered in liquor and lust; they will have the piety and purity of home about them, and the strength of character that their teachers magnetize them with will enable them to resist the three temptations which destroy all the lost souls—the world, the flesh and the devil! When parents give their children a good religious education they add to their own happiness. How proud the father or mother who sees the uncouth child they sent to the Catholic college or the Sisters' academy return home and cast a refining influence over every object therein? Obedience personified in every action: politness in every expression. Neatness and purity added to piety raise the hearts of the happy parents of that child nearer to heaven than they ever realized before!—*Catholic Sentinel.*

Sisters in persecution as well as in devotion to the Holy See, Ireland and Poland are bound together by bonds of suffering, stronger than those of race and language. Poland is to-day "the Niobe of the nations," weeping tears of blood and hoping for the dawn of freedom. Catholics will learn with sorrow that Russian persecution in Poland continues unabated. Priests are regularly transported to Siberia. The three Catholics dioceses of Kamieniec, Podlachia and Minsk have been suppressed and their ordinaries are now living in exile. Thus far the persecution has been chiefly wreaked on the so-called Unites—that is to say, the members of the Eastern Church who have for a long time been united with the Roman Church; but now the same means are about to be adopted against the Latin Church proper, and before long we shall not be surprised to hear that Catholic worship had been proscribed at Warsaw. Turkish atrocities in Bulgaria were bad, but the cruelties of the Russians in Poland, capped by those they now perpetrate in Bulgaria, are much worse. The Russian Czar is the embodiment of modern Neroism. Alas! poor Poland! may the God of justice hear your cry of agony and confound your enemies.—*N. Y. Catholic Herald.*

It is reported that the Passion Play is to be presented by a set of professional actors at a theatre in this city. We trust this grave indecorum, to phrase it with greatest mildness, will not happen. The play, as presented in Oberammergau, in Germany, is in manner and essence practically a solemn religious ceremony. What a shocking thing it would be to drag it down to the level of a sensational theatrical "stage!" Clergymen of every Christian denomination should protest against it; Christian people of every sect should see that the enormity be not tolerated in our midst. As was justly remarked by Dr. McGlynn in an interview on the matter, this drama in Oberammergau "is entered upon and participated in by performers and spectators in precisely the same spirit as a solemn religious procession, or even a more sacred rite in one of our churches or cathedrals. The entire community would be horrified at the announcement that a solemn High Mass, for instance, was to be performed by some scratch company of players for gain before a promiscuous audience upon the boards of Booth's Theatre. The same sentiment should find expression when it becomes known that managers, whose objects and motives are not concealed, intend to reap a fortune from this representation. The general Christian community will frown down its production."—*N. Y. Union.*

It ought not to be supposed for a moment that if the public schools were brought to a pitch of perfection that might please even Richard Grant White that Catholics could approve of them. Catholics can approve of no system which deliberately and boastingly ignores God; for is it not the proudest claim of the public schools that they are "colorless?" That man must be indeed materialistic who can, in order to make a temporal gain, commit his child to a system of education which is admittedly Godless. It seems like inconsistency to be willing to place a child under the influence of an education which knows no God and at the same time to express firm adherence to a faith that demands the allegiance of one's whole soul, heart, and mind. Theism is not Catholicity; and, on matters of belief, if the public school system teach anything, it is Theism. It is impossible that a child who reads an occasional allusion to a remote Supreme Being in his school books, can suddenly become fervent and devotional to our Lord in the Blessed Eucharist on Sundays. In school he is taught to believe only in what his mind or his senses can grasp. It is very hard to teach history without making some reference to the Church, which for so many hundred years made history splendid. And yet how can these references be made in a "colorless" way? The foundation of the Church was laid amid miraculous signs and wonders. It is not right that Catholic children should be taught to read about the "alleged" vision of Constantine any more than that they should be taught to consider the vision of Saul of Tarsus "alleged." Later, our children learn to take an "impartial" view of the massacre of Saint Bartholomew and of the affair of Galileo. No unkind remarks are made by the "colorless" historian, but he cannot conceal his opinion that the Church was to blame; and so on, until the Catholic child insensibly begins to assume an apologetic attitude. History, science, common sense,—as exemplified in the public schools,—seemes to be against the Church; and after a time he begins to wonder why he should be with her.—*Catholic Review.*

We have another word to say to our young men. It is commonly known that many of them spend their evenings in saloons and on the streets until late hours. Their daily appearance, whether in the shop, store or office convicts them of the struggle nature has to keep up under the abuse, and in a few years, no longer able to sustain such an existence, these young men sink down into a drunkard's or consumptive's grave. Of course carousing nearly all night before Sunday, easly inclines them to lie abed on that day and neglect Mass. The voice that whispers to their hearts and warns them of their duty, they stifle. It is the promptings of God's grace that they heed not. Finally God appears to withdraw from them, and in despair, their lives become burdens. We know numbers of such men by name, who never have a thought of receiving the sacraments, except when sickness threatens their life. They have become thoroughly Americanized the idea that religion was made for old women and sick people, and that to be a practical Catholic is not fashionable, but rather an obstacle to one's advancement in the world. They will tell you that they intend to die Catholics; and that they never lose an opportunity of assisting the Church, by material aid, but the royal prophet has exclaimed that he who builds his house on sand builds in vain. There is no way of stealing into Heaven like boys that slip under the side of the tent to get into the show. Christ did not labor in vain, when He established a religion by which men were to be saved. His promises of reward and threats of punishment are as binding to-de as when He walked visible among men and those, who now disregard His word, will one day be disregarded by Him before His Father in Heaven. There is no noble man or woman than he or she who heroically resists the world. There is something especially noble in the young man who attends to the requirements of his faith and earnestly tries to do his duty. The influence he exerts in the community will one day appear to his advantage in the great reckoning, whilst the midnight carousals and licentious, careless life of the young man who disdains all the practises of his religion, will face him in all their terribleness at the Judgment seat. Is it not worth even a passing thought, young men? Do you not feel that the attendance at the daily Mass, at the High Mass, sermon and Vespers on Sundays and holidays, the monthly reception of the Sacraments, will make you happier? If not, why be a Catholic even in name? If so, why not be reasonable and consequently practical! There are not many of this class that read Catholic papers, or support them, but we shall depend upon our patrons and readers to call their attention to what has been said. We should never be afraid to warn the erring and to impress them with the necessity of amending their ways.—*Catholic Columbian.*

REV. MR. STAFFORD ON SECTARIANISM.

From the Bobcaygeon (Ont.) Independent.

From a quarter which, to say the least is unexpected, there has come a demand for religious freedom seldom excelled in boldness and vigour of language, and with it an almost equally vigorous denunciation of sectarianism. The Rev. M. Stafford of Lindsay, is the writer, and the circumstances which led to the publication of the letter are briefly described. He says:—

I think it is time to call the attention of the teachers and people of Ontario to a practice becoming too common at the annual meetings of the teachers' association in the city of Toronto—that of seeking to create prejudice in the minds of the teachers against the Catholic religion. A few years ago one reverend doctor, also a principal of a college, began his address by expressing a wish that the Ontairo teachers, then in convention, might be protected in their deliberations from sinking into such a depth of folly as that reached by the Vatican council.

The rev. gentleman cites other illustrations of the same practice, and dwells especially on the attack made by the Rev. Mr. Macvicar, the president of the Presbyterian College, Montreal. With these matters it is not necessary now to deal. Mr. Stafford disposes of Mr. Macvicar in a manner which must be unpleasant to that gentleman, and stamps upon him the brand of bigot in the most legible letters. But with this we have little to do. The matter which is important to the public is that our public schools should be preserved perfectly unsectarian. Whenever any attempt is made, such as that of Mr. Macvicar, to prejudice the teachers against any particular religious denomination it should at once be exposed and defeated., Mr. Stafford is justly indignant at the course pursued at these Teachers' Conventions. Two thirds of the Catholic children of this Province are educated in the public schools, and for a convention to seek to prejudice teachers as a body against the Catholic religion is obviously unjust and improper, and can only be excused on the ground that the teachers as a body, including such men as Mr. Macvicar, though sufficiently well acquainted with their business, are profoundly ignorant of everything outside of it. This journal is not expressing the opinions of only a few when it declares that it views the whole of the school system of this country with grave apprehension, and entertains serious misgivings whether the system is not cultivating exactly the wrong faculties. Modern education is absolutely Godless, and instead of developing the moral faculties and producing good men and virtuous women, it is devoting all its energy to the development of cleverness, and cuteness, and smartness,—qualities which, alas, develop too quickly without any school cultivation. The present system is really only an experiment. We are testing the plan of educating our children and excluding from that education morality and religion. Whilst this experiment is being made it would be a shameful injustice to permit any action to be taken calculated to prejudice the teachers against any particular sect or denomination. This Mr. Macvicar, and some others attempted, and Mr. Stafford comes down upon them with an ecclesiastical horsewhip which in his hand cuts pretty deeply.

At an early hour on the 15th a man named Charles Thompson, of Prescott, left Ogdensburg for that place in a row boat, accompanied with his little boy, about six years old. When out about a quarter of a mile his oar slipped off the row lock, and he fell half out of the boat, his head in the water, and being helplessly intoxicated, he was unable to get back into the boat. His child caught hold of him and held him, but was unable to keep his head out of the water. The north wind drifted the boat ashore at Ogdensburg, and when assistance arrived the man was dead.

GODERICH LETTER.

REQUIEM MASS FOR THE LATE FATHER SCHNNIDER.

On Wednesday, the 15th inst., a solemn Requiem High Mass was sung by the choir of St. Peters, Rev'd B. J. Watters officiating, and the Rev'd Father O'Connor of Wawanosh present in the Sanctuary, for the repose of the soul of the late Father Schneider, who died on 30th July, in his beloved land, France, at a very advanced age. The church was well filled, and all testified a most profound devotion to the obsequies in remembrance of their beloved old pastor. Rev'd Father Schneider was the first parish priest stationed in the county of Huron, Goderich being his place of residence, and nobly did he fulfill his duties as a zealous priest, beloved by Protestants as well as Catholics, whole-souled and generous; and not only did he minister to the soul, but being skilled in medicine, and a scientific botanist, he rendered invaluable aid to the afflicted. The hardships and vicissitudes he had to encounter in the Huron tract are now without parallel. His knowledge of the German and French languages was an inestimable boon to many. His whole soul was filled with the grandeur of God's creation, and music was with him a grand passion. He possessed a magnificent voice which age never impaired, and those who heard him celebrate the Holy Sacrifice of the Mass will never forget it.

His bearing was martial, with a frank open countenance, and when time in its onward flight silvered his brow, he looked like a patriarch of old. His memory will never be forgotten.

A WELL DESERVED TRIBUTE.

On Monday evening last, at the Western Hotel, a dinner was given J.J. Blake, Esq., of this city by a number of his personal friends, whose object was to congratulate him on having been raised to the position of barrister. An elegant repast was prepared by Mr. Smyth, and some of our most prominent citizens were to be observed around the table. The following address was presented to the guest of the evening:

"We, the undersigned personal friends, sincerely congratulate you upon your entering the list of barristers in the courts of Canada, a position we feel satisfied you fully realize as to the honor and dignity which belong to an estate from which men have sprung whose mental power and patriotism have given to our civilization those safeguards which environ all that is valuable and precious to society.

"Accept this gown and bag as an earnest of the interest we feel in your future career, having every assurance that it will be an honorable one, and, we hope, successful, because we know that it is in you to become entitled to another gown before long, which may be the occasion of a repetition of this act, and by your sincere and devoted friends."

Mr. Blake replied to the address in his usual happy manner, and thanked those present for the token of esteem and friendship extended to him.

Mr. Blake, since his advent in this city a few years since, has already succeeded in making his mark in London as a young gentleman of many good qualities, and one who is likely to reach the top round in the ladder of legal fame at no distant day.

BAZAAR IN WINGHAM.

Sir,—Knowing the interest you take in the progress of the Church in Canada, more particularly in this Diocese, I send you a few lines regarding the state of the Church in these parts. You will remember that in last January, Blyth and Wingham were taken from Irishtown, and in connection with Wawonash formerly attached to Ashfield, formed into a separate parish with Rev. John O'Connor as first Parish Priest. Since that time Father O'Connor has collected a large amount of money, about $1,600, to build a Presbytery in Wawanash. It first became necessary to purchase eight acres of land adjoining the church property at a cost of $600. The Presbytery is to be of brick and will be commodious and comfortable; it will be ready for occupation before winter. It is expected that the newly-acquired real estate, Presbytery, &c., will cost $2,000. As Father O'Connor has no Curate, you may know he has a busy time attending to the three places. Mass is said in Wawanash every two weeks and in Blyth and Wingham once a month. When there are five Sundays in the month, each place gets the extra Sunday in its turn; for some time, however, Very Rev. Dean Murphy has kindly divided the month for Blyth and Wingham, so that each of these places gets mass occasionally every two weeks; besides Father O'Connor frequently says mass on week days. The church in Wingham is a very substantial, well-finished brick structure, beautifully situated on the highest part of the town, its cross-surmaounted steeple being one of the most attractive objects on entering the town. There is a heavy debt on the church and, our beloved Pastor is getting up a bazaar to assist in paying it off. Books of tickets are now out, and the list of prizes to be drawn for is a good one. The price of each ticket is 50cts., and I hope your readers will assist us all they can by purchasing them, and they will have the prayers and thanks of the Pastor and congregation. The Wingham congregation is small, but gradually increasing. One of the most pleasing features of the bazaar is that a number of our Protestant fellow townsmen have kindly consented to act on the committee, and have also contributed very liberally in prizes. The bazaar will be held in the Town Hall, Wingham, on Tuesday, Wednesday and Thursday, Dec. 28, 29 and 30, 1880.

L. K.

Wingham, Sept. 20th, 1880.

LOCAL NEWS.

A car load of Swedish immigrants passed through here at noon yesterday, on the Great Western Railway, on their way to the Western States.

We are glad to see that our esteemed friend, H. W. Hall, Esq., of this city, has received from the Lieutenant-Governor his appointment of Notary Public for Ontario.

Mr. John Howe, formerly of the Waterloo Hotel, is now excavating the cellar for a large three story brick hotel, which he is about to erect on the northwest corner of York and Clarence streets.

Forty-five witnesses for the prosecution in the Biddulph case have already been subpœnaed, and it is expected that about fifty more will be summoned in addition to these.

The opinion of leading barristers in regard to the trial of the persons charged with the Donnelly murders, in the Township of Biddulph, in Feburary last, is, that shortly after the assembling of the Court of Assize an application will be made to His Lordship Justice Armour for an extra penel of jurors; that the Court will issue an order empowering the drawing of one hundred and twenty jurors; that immediately steps will be taken to obey the order; and that the trial will commence on the following Monday or Tuesday, the 4th or 5th of October.

Some time since a vote of the citizens of London was taken which decided that the exhibition grounds should be sold. The aldermen of the southern wards have been putting obstructions in the way of the sale since the vote was taken, and recently called a meeting which decided on asking the Council to postpone the disposition of the property. The retention of the grounds is felt to be a serious injury to the northern portion of the city, and for this reason the people of that section desire to see it cut up into lots and sold. The Council have refused to postpone the sale.

For some little time past Turnkey Kelly, of the county jail, has kept a watch on four prisoners occupying one of the cells, having a suspicion that they were working to effect an escape. Thursday, without saying anything to the prisoners, Mr. Kelly and Jailer Fysh quietly examined the cell in their absence, and found that some battens around the water-closet had been torn off and were lying on the floor. The prisoners were quietly told it was no use working so hard for nothing, as the whole transaction was known to the jail authorities. They felt considerably crestfallen. Their names are Adam McLeod, under sentence for two months; Walter Smith, waiting trial for housebreaking; Douglas McDonald, awaiting trial for forgery, and Wm. Shipman, under sentence of two months for assault.

CANADIAN NEWS.

While a young son of William Fletcher, confectioner, of Parkhill, was playing with a loaded gun, in English's shop, he was fatally shot in the head, dying in a few moments afterwards.

Wm. Crawford, switchman at the G. T. R. station, Brantford, was killed on the 17th, while coupling cars. His foot caught in the frog, and before he could get out a car passed over his body, crushing him badly. He was taken home immediately and medical aid summoned, but before the doctors arrived he expired, after living about half an hour. He leaves a wife and four children.

A wedding in high life took place at Hamilton on the 14th. The persons most directly concerned, and by whom the vows of matrimony were accepted were Allan C. Ramsay, son of A. G. Ramsay, Manager of the Canada Life Insurance Co., and Agnes Broughton; Frederick William Gates, son of F. W. Gates, President of the Canada Life Insurance Co., and Harriet May Broughton, sister of the last mentioned bride, and eldest daughter of F. Broughton, General Manager of the G.W.R.

Tuesday evening near Rivedale, in the township of Greenock, twelve miles from Walkerton, two women and their children, who had gone to the woods to pick acorns, were attacked by a bear. The women took up the younger children in their arms and got away, but a boy about five years of age, son of a farmer named Charles Symons, was seized by the ferocious brute. Assistance arrived in about half an hour, the cries of the child calling for his father guiding the neighbors to the spot. The brute made off on their approach, and the child was found still alive but dreadfully mangled. His entrails were torn out, the ribs were broken from the back and the flesh eaten off in large quantities. The poor little fellow died shortly after.

A woman named Joly, from Montreal, with her daughters, aged about eight and five, and a young baby, her sister in-law and two men, named Moreau and Lafoirest, started to cross the river at Bertheir, Quebec, on the 15th. When a short distance from land they perceived the boat leaked, but before they had time to reach land it filled, and they were all in the water. Moreau managed to upset the boat and to get them all on the top of it. He then tried to swim to the shore, but finding himself unable to do it, being too heavily dressed, he returned to the boat. Putting out his hand he over balanced it, and they all slipped into the water again. Their screams attracted the people from the village, who went to their rescue, but were only able to save the two men and the girl. They picked up the woman and baby, but both were dead.