

SIXTY-NINE DEAD, FIFTY CRIPPLED ARRIVE IN PORT

Heart-breaking Scenes on Arrival
of Death Ship at St. John's—
Fears For Safety of 173 on
on Southern Cross

St. John, Nfld., April 4.—Amid silence and a funeral hush the sealing steamer *Bellaventure* steamed slowly up the harbor at dusk today bearing sixty-nine of the dead and fifty of the crippled survivors of the disaster that overtook the hunters of the steamer *Newfoundland* on the ice floes near Belle Isle Straits, in last Tuesday's blizzard.

Thirteen of the living were removed to the hospital in a critical condition. Several others were seriously ill and all but one of the remainder have the scars of their forty-eight hours exposure in the Arctic gales. This uninjured survivor was stricken blind after being picked up, but it is expected he will recover his sight.

Attendants at the Grenfell Institute, which was turned into a morgue, said that the scenes accompanying the identification of the bodies were almost beyond endurance.

One woman found two bodies clasped so tightly in death that they could not be separated. They were her husband and son. The lad was wrapped in his father's arms as if the man had been trying to shield him from the pitiless cold.

The hand of another dead man was missing. One of the survivors who had lain helpless near the body for nearly forty-eight hours, said that his comrade, unable to stand the agony of frost bite, had sliced off the hand with his sea-man's knife.

A gray-haired mother, supported by her two daughters, passed down the long rows looking for her sons. Attention was suddenly drawn to them when the woman fell to the floor in a faint. They had found not only the four sons and brothers, but two cousins among the dead.

Of the thirty survivors in the hospital none is expected to die, but the majority will never be fit for active service again. Three lost both hands and both feet. Five lost both feet. Each of eight others lost a foot and eleven will lose a hand or fingers. The others will bear scars for life.

Some of the survivors said they sought shelter from the Arctic gale behind the bodies of dead shipmates, but in all the delirium of the two days and nights of exposure the bodies of the dead were left inviolate. Each man of the 170 endured his lot with grim patience, and each one, the dead as well as the living, was found with his full equipment of clothes, boots and sealing gear intact.

By Tuesday, when special memorial services will be held, if the Southern Cross fails to show up, the families of her 173 men must be provided for as well as those of the Newfoundland's dead and crippled.

THE UNSEEN

Sir Oliver Lodge on Spiritual Reality

Sir Oliver Lodge lectured on "The Unseen Universe" to the Provincial Assembly of Presbyterian and Unitarian congregations of Lancashire, and Cheshire, which met recently in St. George's Hall, Liverpool.

Sir Oliver spoke of the many aspects of the universe of which our senses do not inform us directly and which we have to get at by inference, deduction, reasoning, or hypothesis, and he proceeded to affirm that difficulty of perception is no argument against reality of existence. Of the greatest things there is, he said, no material evidence, and therefore those who are only prepared to believe in the things of which the senses supply evidence will never know of the existence of God. But he went on to show that we are not limited to the range of evidence which appeals to the bodily senses. "We have minds," he said; "we have spirits; we have other channels of communication with the universe. We do not belong solely to the material universe. We belong also to a higher super-sensuous, unseen universe with which we are more akin, after all, than the other. It is in that region of existence that ultimately we shall find ourselves more at home, when we have sloughed this matter that we have with us for seventy or eighty years, and enter into our larger possessions."

A Theory of Genius

The strength of materialism, Sir Oliver Lodge said, was in the fact that matter appealed to our senses here and now. All we could do in the material world was to move matter. We did not know how to produce an electric current. All we could do was to put two metals in an acid and connect them by wire, or to get two pieces of matter together and spin them. There were unconscious acts like digestion that we did not manage for ourselves. "and nearly the important things," Sir Oliver added, "are done in that way—automatically. The object of training is to make actions automatic so that we may liberate our consciousness to do new things. The more cultivated a man, I presume, the more things can go on automatically without his conscious attention. I think that is what happens in cases of genius. The person goes into a brown study. His conscious mind is relieved from the conscious things of life, and his brain is able to get in contact with a higher order of things than ordinarily appeals to the senses. His senses are lulled to sleep, and he gets what is called an inspiration."

Even with our receptive faculties all we perceived was configurations of matter. Speech was a method of communicating ideas through the medium of matter—vibrations of the air. A more direct method of mental communication would be more natural, more simple, and might be more effective. "I have reason to believe," he said, "that such a method goes on though to us with difficulty because we are so accustomed to the bodily method which, for practical purposes, is the dominant method, but which need not be the dominant method when our minds are enfranchised from this material organism."

The Dots for Miracles

Taking the ether as an illustration of the existence of what our senses do not perceive, Sir Oliver gave as a reason for our lack of direct apprehension the fact

that the ether is absolutely uniform and perfectly continuous, and he went on to say that what was true of the ether might be true of things of more importance. By reason of their uniformity and their unalterableness they were not discovered by our senses. There might, therefore, be scepticism and people might call out for some modification of plan—some miracle—something to demonstrate the fact that there was guidance, control, and a scheme and plan. "I think," Sir Oliver added, "that the supersensuous universe, though now withdrawn from our bodily ken, is open to our spiritual perceptions all the time, and we need not deal with it as with a future state. It is here and now if ever. The two aspects of the universe, the seen and the unseen must be co-existent all the time. I cannot imagine a time in the past when there was no existence, or a time in the future when there will be no existence. We are in infinity now just as we shall ever be. We are aware of matter, we are aware of mind and some of us are aware of higher things—all real though invisible and intangible; all real and in some sort of way accessible to our mental and spiritual apprehension even now. The realities of existence can be conceived, and they are probably assisting us, stimulating

and guiding us in ways of which we are only half-conscious and some of us not conscious at all."

Civic House-Cleaning

As in former years a civic house-cleaning day will be observed this spring when the departments of public safety and public works will join together in carting away the winter's refuse. The members of the departments state emphatically that no ashes will be taken away by the city teams, as it would impose too much of a tax on the day's work and deprive those in the business of their means of livelihood. It is hoped that the citizens will co-operate with the departments in this work and have their premises cleaned up and the refuse gathered in piles ready for hauling away. The day set apart for the work will be announced later in the daily papers.

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PLANS MOTOR BOAT TRIP ACROSS ATLANTIC OCEAN

Toronto, April 6.—G. B. Joblissen, a young Scot living in Toronto, is contemplating an attempt to travel from Toronto to Scotland in a motor boat. His plans, so far as he has made them, are for a covered-in affair, 30 to 40 feet long, capable of traveling from 18 to 20 knots an hour. Before leaving Montreal he would take sufficient fuel into tanks arranged along both sides of the boat and also oil for lubricating and lighting purposes. At the least he would require about 500 gallons of spirit. Questioned as to how he intended to sleep on the passage, Joblissen thought a man could do without sleep for the first two days, and after that time he would snatch forty winks when he could. He believes he can safely navigate the craft, and even should he lose his bearings he could rely upon passing liners to show him the way.

His father is a sea captain, his male folks all follow the sea, and Joblissen himself has crossed the Atlantic several times. At present he is engaged as a mechanic in the city.



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