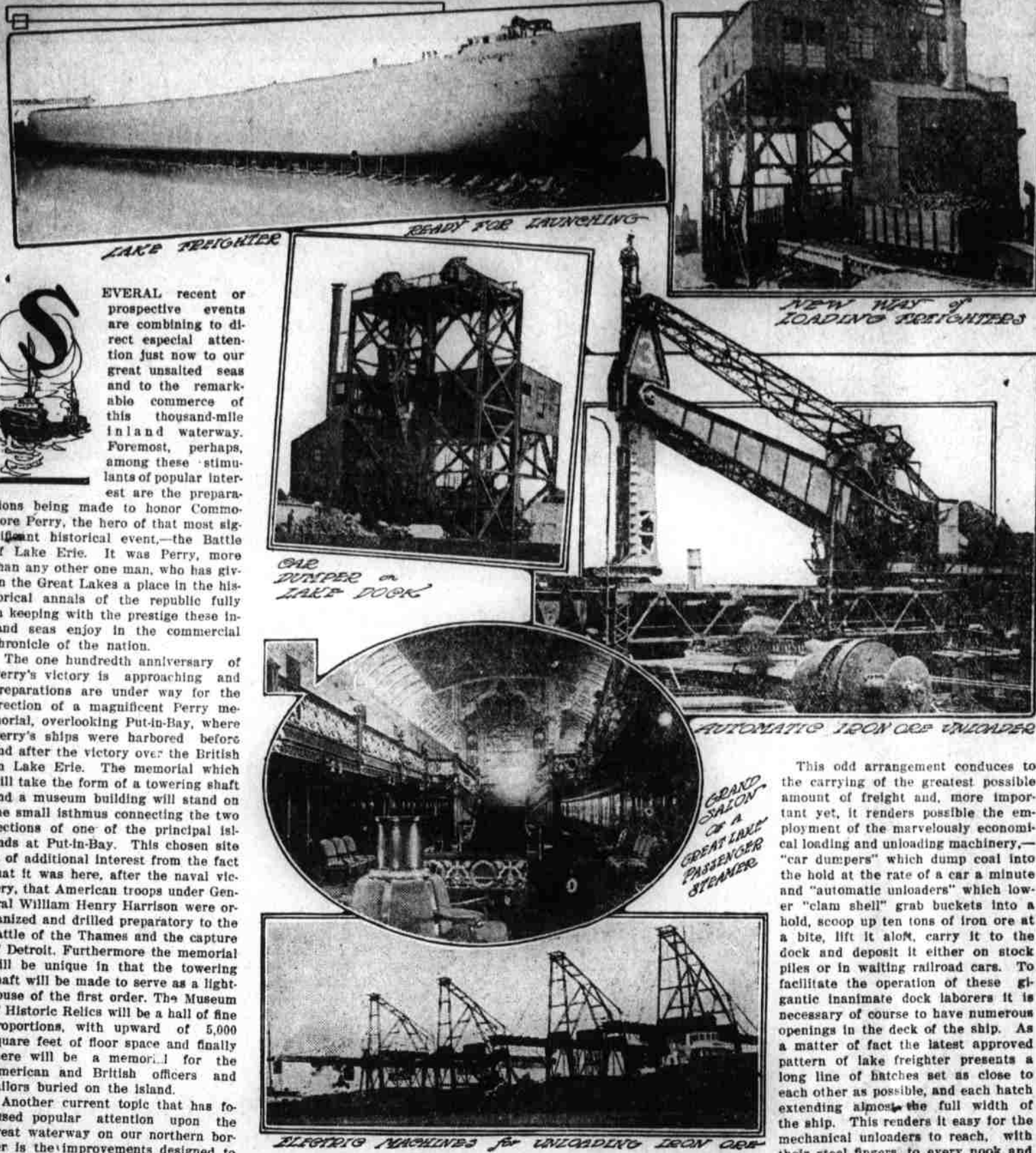


The Commerce of the Great Lakes



SEVERAL recent or prospective events are combining to direct special attention just now to our great unsalted seas and to the remarkable commerce of this thousand-mile inland waterway. Foremost, perhaps, among these stimulants of popular interest are the preparations being made to honor Commodore Perry, the hero of that most significant historical event—the Battle of Lake Erie. It was Perry, more than any other one man, who has given the Great Lakes a place in the historical annals of the republic fully in keeping with the prestige these inland seas enjoy in the commercial chronicle of the nation.

The one hundredth anniversary of Perry's victory is approaching and preparations are under way for the erection of a magnificent Perry memorial, overlooking Put-In-Bay, where Perry's ships were harbored before and after the victory over the British on Lake Erie. The memorial which will take the form of a towering shaft and a museum building will stand on the small isthmus connecting the two sections of one of the principal islands at Put-In-Bay. This chosen site is of additional interest from the fact that it was here, after the naval victory, that American troops under General William Henry Harrison were organized and drilled preparatory to the battle of the Thames and the capture of Detroit. Furthermore the memorial will be unique in that the towering shaft will be made to serve as a lighthouse of the first order. The Museum of Historic Relics will be a hall of fine proportions, with upward of 5,000 square feet of floor space and finally there will be a memorial for the American and British officers and sailors buried on the island.

Another current topic that has focused popular attention upon the great waterway on our northern border is the improvements designed to increase the capacity of the locks at Sault Ste. Marie. The government ship canal in St. Mary's river at the Sault or the "Soo," as it is popularly termed, is to the Great Lakes what the Panama canal will be to oceanic traffic, and the Sault canal already enjoys the distinction of passing more tonnage during the eight months season of navigation than the famous Suez canal does during the full twelve months. What records this link between Lake Huron and Lake Superior will boast with the current expansion of facilities it is difficult to forecast.

And, finally, much comment has been precipitated by the rumors in the newspapers that the recent activity of the United States government against certain trusts and particularly the steel trust served to nip in the bud a very ambitious plan for amalgamating under one ownership practically all of the great modern freight-carrying vessels on the Great Lakes. Even as it is the cargo carriers of the inland seas are owned or controlled by a relatively small group of interests compared to the diverse interests that have a hand in our oceanic commerce. But perhaps that is due to the circumstance that the commerce of the Great Lakes is so largely restricted to such commodities as iron ore, coal, grain and lumber and the men who make use of the raw material produced in the lake district find it profitable to own ships to an extent not paralleled in any other field of water-borne commerce.

The commercial interest of the Great Lakes have for years enjoyed one point of superiority over all the other water-bearers on the globe. Freight is carried more cheaply on the Great Lakes than anywhere else in the world. It is only fair to explain at the outset, however, that this is due not solely to the monster ships employed—the largest ever floated on fresh water—and to the economical manner in which these craft are operated. A secondary factor of great importance is found in the marvelous dock machinery and equipment which has been perfected in the lake region for mechanically loading and unloading cargo—transferring the coal or ore from railroad

cars to the hold of a ship or vice versa. To such lengths has this been carried that in the case of some commodities the transfer of cargo is wholly automatic and it is claimed that the iron ore is not touched by human hands from the time it is mined in Wisconsin or Minnesota until it is fed to the blast furnaces at Pittsburgh or South Chicago, or Gary, Ind., or some other center of the steel manufacturing industry.

The ships of the Great Lakes, alike to their counterparts on the other waters of the globe and they are a source of continual wonderment to foreigners traveling in this country,—and, indeed, to most of our own citizens who reside in sections of the country away from the inland seas. The most common type of lake carrier,—the approved pattern for the ore and coal trade which is the mainstay of lake commerce,—is a long vessel with rounded ends. No deck is laid on the main-deck beams in the cargo-holds and the bridge, mast and deck-houses are bunched at the extreme forward end of the vessel whereas the engines and propelling machinery are at the extreme opposite end, leaving practically the entire length of the hold free for cargo storage.

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This odd arrangement conduces to the carrying of the greatest possible amount of freight and, more important yet, it renders possible the employment of the marvelously economical loading and unloading machinery,—"car dumpers" which dump coal into the hold at the rate of a car a minute and "automatic unloaders" which lower "clam shell" grab buckets into a hold, scoop up ten tons of iron ore at a bite, lift it aloft, carry it to the dock and deposit it either on stock piles or in waiting railroad cars. To facilitate the operation of these gigantic inanimate dock laborers it is necessary of course to have numerous openings in the deck of the ship. As a matter of fact the latest approved pattern of lake freighter presents a long line of hatches set as close to each other as possible, and each hatch extending almost the full width of the ship. This renders it easy for the mechanical unloaders to reach, with their steel fingers, to every nook and corner of the cargo space and all that is necessary to complete the job of unloading, after the automatic unloaders have concluded operations, is to turn loose a small squad of men with shovels who will clean up the scant amount of ore or coal missed by the automatics.

Ice limits the season of navigation on the lakes to eight or nine months and this makes lively work necessary when there is much freight to be moved back and forth between Buffalo and Chicago or Duluth, or between intermediate ports. In an average season an average cargo steamer will make at least twenty round trips on the marine highway that encompasses nearly one-third of all the fresh water on the globe. The season's journeyings of the ordinary freighter would in the aggregate more than equal a voyage around the world. The lake ships are intensely modern in every respect. They are constructed entirely of steel; lighted by electricity; steered and heated by steam; and have almost all the "fixings" to be found on any of the oceanic cargo ships in any quarter of the globe. The first lake cargo carriers had a capacity of only a few hundred tons, but so rapid was the development of this class of shipping that within a score and a half of years the pioneers of lake navigation who had continued in service were rubbing their eyes to realize the magnitude of vessels around six hundred feet in length and with a carrying capacity of nine thousand to ten thousand tons. And, most surprising of all to many people, is the circumstance that these ships when fully loaded do not in most instances draw more than eighteen to twenty feet of water.

WHAT MIGHT HAVE BEEN.

"Where," asked the female suffrage orator, "would man be today were it not for woman?" She paused a moment and looked round the hall.

"I repeat," she said, "where would man be today if not for woman?"

"He'd be in the Garden of Eden eating strawberries," answered a voice from the gallery.

"Comparisons Are Odious."

When little Amy was three years old she was taken to visit her maternal grandmother. During her stay the entire household made much of her, and on her departure she was hugged and kissed and wept over by each member of the affectionate family in turn. The scene made a deep impression on her young mind.

A visit to her father's home followed. At the conclusion of it her paternal grandmother and her Aunt Mabel stood smilingly waving their adieux to the little one until the carriage was out of sight.

Amy's mother was beginning to wonder what made her so unusually quiet, when a solemn little voice rang out from her corner of the carriage:

"Not a tear shed!"—Youth's Companion.

Making a Home of Your Abode

Order is All Right, of Course, but Other Things Should Have First Consideration.

Are you a good housekeeper as well as a good housewife? If you think more of keeping your house in apple pie order than of allowing the members of your family to enjoy real home comfort you are not.

Your family can secure a housekeeper at any time for a stipulated sum, but the woman capable of creating a "home" atmosphere is priceless.

Order is an excellent thing and no household should be without it, but the woman who makes a fetish of it drives happiness and comfort from the earth.

Ever witness the sigh of relief with which a hen-pecked family sees the wife and mother take a vacation? They're fond of her, of course, but there isn't any doubt about a certain sense of freedom and relief which their absence affords. When John puts her on the train he doesn't return home to mourn and pine for her return; instead, he takes an almost fenshish delight in smoking in every room in the house without the fear of being ordered to the porch or the room allotted him for the purpose. Tommy exultantly punches her ornamental pillows to a comfortable angle for his head. Nellie isn't obliged to endure the mortification of informing her new beau that mother insists upon the young men going home at an unreasonable hour. Even the younger children break loose and have a candy pull in the immaculate kitchen, while everyone delights in mowing the state row of porch chairs to a look of disorderly comfort. In fact, they all unconsciously do their best to create the longed-for "homey" atmosphere, with a secret dread that the wife and mother will return all too soon.

Do not make the mistake of sacrificing the happiness and comfort of your family to your insane worship of order. The members of your family do not appreciate it. They'd a great deal rather you were a little careless and less exacting. Besides, you would then have time to get better acquainted with them and their individual interests, and to keep in touch with current events instead of being a curb-number.—Exchange.

Farewell at the Station

Adieu! I stand on the platform and wave, and the train is off. "Oh, there you are! Well—how are you? Come over here where we can talk."—Why, I'm just the same, but my new job is a little more interesting than the old one.

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"A NATION ONCE AGAIN!"



Ireland's Hope of Home Rule Nearing Realization at Last

NATURE, GRACE AND TRAINING FITTED ST. PATRICK TO HIS TASK

So Well Accomplished, Ireland Was Known for Centuries as the "Land of Saints"

ST. PATRICK says of himself in his confession that he was born at "Binnaven Taberniae," which is extremely hard to identify. Some, however, claim that Kirk-Patrick, near Glasgow, in Scotland, took its name from St. Patrick. The saint was born about 372; was a captive and a slave of the king of Dalradia, in Ireland, from 388 to 395; went to Gaul and was there ordained priest; was consecrated bishop and sent to Ireland as missionary in 432, and died at Saul, near Strangford Lough, County Down, Ulster, where many years before he had founded his church, March 17, 465, the day now sacred to his memory.

Ireland was then occupied by a great number of petty tribes, most of whom were evangelized by Patrick. So well was the work accomplished that Ireland was known in subsequent centuries as the "land of saints and scholars."

The method employed was that of dealing cautiously and gently with the old paganism of the people. The chiefs were first won over and then through their clans.

Of St. Patrick himself much that has been related is fabulous, but his autobiographical confession and his epistle to Coroticus, both of which are unquestionably genuine, reveal a devout, simple minded man, and a most discreet and energetic missionary.

In his epistle he states that he was of noble birth and that his father, Calphurnius, was a Roman decurion. His Mother, Conchessa, or Conelia, was the sister of St. Martin of Tours.

The family of the saint is affirmed by the earliest authorities to have belonged to Britain, but whether the term refers to Great Britain or Brittany or other parts of France is not ascertained.

Some of the quaint stories told in Ireland about St. Patrick would make the traveler imagine that the saint visited the island for the benefit of witty guides, or to promote mirth in wet weather. It is not remarkable that the subject of these stories for 16 centuries, at countless hearths, has been regarded and is today honored as the greatest man and the greatest benefactor that ever trod the Irish soil, and considering the versatility of the Irish character, it is not strange that there remains respecting the saint a vast cycle of legends—serious, pathetic and profound.

It could not be otherwise. Such a people could not have forgotten the heroic figure who led them forth in the exodus from the bondage of pagan darkness. In many instances doubtless has the tale become a tradition, the foliage of an ever active popular imagination, gathered around the central stem of fact; but the fact remained.

A large tract of Irish history is dark; but the time of St. Patrick and the three centuries which succeeded it is clearly, as depicted by history, a time of joy. The chronicle is a song of gratitude and of hope, as befits the story of a nation's conversion to Christianity.

The higher legends, which, however, do not profess to keep close to the original sources, except as regards their spirit and the manners of the time, are found in some ancient lives of St. Patrick, the most valuable of which is the "Tripartite Life," ascribed by Colgan to the century after the saint's death. The work was lost for many centuries, but two copies of it were rediscovered, one of which has been recently translated by an eminent Irish scholar, Mr. Hennessy.

The miracles, however, recorded in the "Tripartite Life" are neither the most marvelous nor the most interesting portion of that life.

Whether regarded from the religious or philosophic point of view, few things can be more instructive than the picture which it delineates of human nature in the period of critical transition and the dawning of the religion of peace upon a race barbaric, but far, indeed, from savage.

That warlike race regarded it doubtful as a notable cruelty when the saint, as a peaceful man, was so bold as to appear as a peacemaker to a people who were so greatly with the sword. That race was one of which the softness as well as the passion retained an inherent order, and when called upon to do the deed of mercy, they were not slow to do it.

family ties, like the Germans recorded by Tacitus, and it could but have been drawn to Christianity.

Its morals were pure, and it had not lost that simplicity to which so much of spiritual insight belongs. Admiration and wonder were among its chief habits. It desired a religion smaller than the human heart itself—a religion capable of being not only appreciated and believed, but comprehended in its fullness and measured in all its parts.

Warlike as it was, it was unbounded also in loyalty, generosity, and self-sacrifice; it was not, therefore, untouched by the records of martyrs, the principles of self-sacrifice, or the doctrine of a great sacrifice. It loved the children and the poor, and St. Patrick made the former the exemplars of the faith and the latter the eminent inheritors of the kingdom.

In the main, institutions and traditions of Ireland were favorable to Christianity, and the people received the gospel gladly. It appealed to them and prompted ardent natures to find their rest in spiritual things. It had created among them an excellent appreciation of the beautiful, the aesthetic and the pure.

The early Irish chroniclers show how strong that sentiment has ever been. The Brehman Tributes, for many years the source of relentless wars, had been imposed in vengeance for an insult offered to a woman, and a discourtesy shown to a poet had overthrown an ancient dynasty; an unprovoked affront was regarded as a great moral offense. And severe punishments were ordained not only for detraction, but for a word, though uttered in jest, which brought a blush on the cheek of the listener.

It was not that laws were wanting; a code minute in its justice had proportioned a penalty to every offense. It was not that hearts were hard—there was at least as much pity for others as for self. It was that anger was implacable, and that where fear was unknown the war field was the happy hunting ground.

The rapid growth of learning, as well as piety, in the three centuries succeeding the conversion of Ireland proved that the country had not been until then without a preparation for the gift.

Perhaps nothing human had so large an influence in the conversion of the Irish as the personal character



St. Patrick.

of our apostle. By nature, by grace, and by providential training he had been especially fitted for his task.

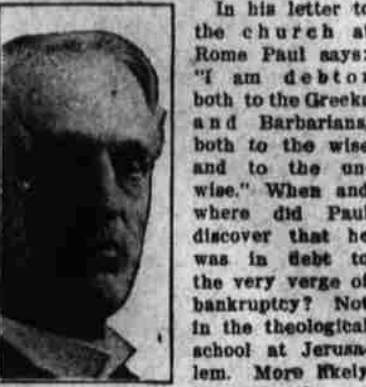
Everywhere we can trace the might and sweetness that belonged to his character; the versatile mind, yet the simple heart; the varying tact, yet the fixed resolve; the large desire taking counsel from all, yet the minute solicitude for each; the fiery zeal, yet the gentle temper; the skill in using means, yet the reliance in God alone; the readiness in action, with a willingness to wait; the habitual self-possession, yet the outburst of an inspiration, which raised him above himself—the abiding consciousness of an authority—an authority in him, but not of him, and yet the ever present humility. Above all, there burned in him that boundless love which seems the main constituent of apostolic character. It was love for God; but it was love for man; also, an impassioned love, a parental compassion. Wrong and injustice to the poor he resented as an injury to God.

A just man, indeed, was St. Patrick; with purity of nature like the patriarchs; a true pilgrim like Abraham; gentle and forgiving like Jesus; a persecutor of sinners like David; a man of wisdom like Solomon; a chosen vessel for preaching the Gospel like the Apostle Paul; a man of grace and of knowledge of the Holy Ghost like the beloved John; a man of strength and power, a dove in appearance and humility; a servant of labor in the service of Christ; a man in dignity and might, for whom the angels and the saints would have fought and died.

What A Christian is Saved For—To Serve

By Rev. H. W. Pope, Superintendent of Men, Moody Bible Institute, Chicago

TEXT—I am debtor.—Romans 1:14.



In his letter to the church at Rome Paul says: "I am debtor both to the Greeks and Barbarians, both to the wise and to the unwise." When and where did Paul discover that he was in debt to the very verge of bankruptcy? Not in the theological school at Jerusalem. More likely it was on the way to Damascus. When God drew aside the veil which hides the earthly from the heavenly, and gave him a glimpse of the risen and glorified Jesus, he learned more theology in one moment than in all the years he had spent at the feet of Gamaliel. That little revelation of Jesus wrought a revolution in Saul. That is what revelations are for. As soon as he became acquainted with Jesus he felt that every one else ought to know him. That priceless knowledge was a sacred trust, and he was a debtor to every one who knew him not.

Something of the same kind occurs at every true conversion. We realize that our relation to this world has changed almost as much as our relation to God. This is a lost world, and while we are still in it, we are no longer of it. We belong to the life-saving service, and it is our business to help seek and save the lost. And so as we go through life we no longer ask, "How much can we get out of this world?" but rather, "How much can we put into it?" And with Jesus Christ to draw upon, every one of us has more to give to the world than the world wide world has to give to us. "I'm a child of the king. I'm a child of the king." The obligation to serve our day and generation is a threefold one. It arises from the commands of the Lord Jesus. No one can read the New Testament without noticing that he expects every one of his followers to become a soul-winner. He taught the world thirty years by example and three years by precept. Then, at the close of his earthly career he uttered one command, "Go ye into all the world, and preach the Gospel to every creature." That command remains in force to this day.

From the nature of the Gospel itself, it is "good news," and hence it must be carried to the individual by an individual. We hear much about reaching the masses, and regenerating society, but we must not forget that society is composed of units. Sin is an individual matter, and so is salvation. The world will not be judged by nations or by townships, but "Every one of us shall give account of himself to God." Jesus taught the crowds, but when he forgave men's sins, he did it one by one.

One sinner thinks that he is not very bad, another is afraid that he cannot hold out, while others have doctrinal difficulties of various kinds. And what is worse still, most of them are not quite ready to do their duty when they see it without more or less persuasion.

The changed religious conditions require it. Formerly it was customary for people to attend church. Indeed, one was hardly counted respectable unless he did. That day has gone by. The world no longer comes to the church for the Gospel. The majority of the people today do not attend church. One reason for this is the strenuous life which many lead. They work so hard through the week that they consume seven days' strength in six days' time. When Sunday comes they are so exhausted that they think they cannot attend church. In many churches also the Gospel is no longer preached, but only a cheap substitute for it. "The ministers preach over our head," is a common complaint among poor people. Occasionally, though not usually, I think, a church is so cold and formal that a stranger is not likely to enter a second time. Could Jesus enter the Average Church?

It is said that a poor man once applied for admission to a wealthy church. The committee soon saw that he would add nothing to their financial strength or social standing, and recommended that he wait a while. To their surprise he soon appeared again. At a loss what to say, one of them suggested that he talk with the Lord about the matter. The man meekly consented and went away. In a few weeks he appeared before the committee again. They were now at their wit's end, but determined to contest every step of the way, they inquired, "Brother, did you talk with the Lord about this matter?" "I did." "And what did he say?" "He told me not to get discouraged, but to be as patient as I could. He said he had been trying to get into this church himself ever since it was organized, but that he had not succeeded yet." This story may seem a little exaggerated, but it is to be feared that there are not a few churches where such an interview might occur.

For these and other reasons a large part of every community practically ignores the church. This being the case, there is only one alternative; the church must carry the Gospel to the world for the Gospel they must have. But who is to do it? The laymen and women. They know the people, they meet them in the shops and stores, and on the street. They know their needs and dispositions as a whole. This is the New Testament idea. "Every man who