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minutes ining th occasionally and turned the Rector w e been lookin Doctor. "T ve given religi ood dea , haven't they never real- t there were s many books with this subject on has been the study of man began to think," replied the here have been a thousand n for each one I have on s."

at purpose?" asked th Doctor. "We seem as confused abou it as were primitive men."

"That is because you have never ta ken the trouble to study the subject. Medicine seems chaos to me, yet I suspect that the science of medicine has made progress and has reached some definite conclusions.

"You may be sure that it has," replied the Doctor, "but we have the experience and practice of the ages to rest upon."

"So have we," parried the Rector. "And we have reached some conclusions that are quite as worth while as yours."

"I thought every church and almost every minister developed his own views," said the Doctor.

"If that were not the statement of a grown man I should call it childish," laughed the Rector. "If religion were merely the sum total of each man's guesses, surmises and views, it would be of no more importance than the guesses of a child about the moon. The Christian religion is a revelation of God through Christ, verified to us by experience, study and practice."

"Why is it not written down in black and white for the plain man?" demanded the Doctor.

"It is," asserted the Rector. "There, your hand is on the book now."

The Doctor took it from the shelf and read, "The Book of Common Prayer."

"Oh," he exclaimed, "I thought that was a book of services for church."

"It is, but it is more. It is a manual of religion. It contains the fundamentals of the Christian Faith. It is a summary of the teachings of the Bible and an exposition of the doctrines of Christianity. It contains all that a Christian need believe to his soul's health."

"But you use it in Church as a service book."

"We do indeed, and it is the most important religious book in the English language, except the Bible."

The Doctor looked at it again and turned the pages.

"I see that it contains a good many things," was his comment. "But just now I am most interested in the question I proposed last week. Why do you use the Prayer Book in worship?"

At this point the Judge and the Major entered. The Judge had heard the question and with a nod to the Rector, he at once began to take part in the discussion.

"So you are at it again, Doctor. I would like to answer your question by asking another. What is public worship?"

"As I said once before, Judge, before you three entered this open conspiracy to enlighten me, I always thought that public worship was singing a few hymns, listening to a prayer and hearing a sermon."

The Judge was serious. "Would you believe me, Doctor, if I should tell you that that is not public worship in the full historic sense of that term?"

"That's public attendance at the private worship of the minister," put in the Major.

The Rector protested. "Don't put it in that way, Major. "It's a fashion of public worship, very modern and quite unlike the worship of the ages. It is not what we feel to be sufficient."

"What is worship then?" demanded the Doctor.

"It is the common worship of the people, with the effort to express five great phases of the religious life," began the Judge. "From the earliest days public worship has developed as a great drama of common experience. It has five elements: repentance, prayer, praise, faith, and instruction. Moreover, it is a participation in the great wealth of spiritual power which our Lord intrusted to His Church."

"But why the Prayer Book?" insisted the Doctor.

"That brings us to our third principle, which is that the Episcopal Church provided for the participation of the people in public worship. When people come together to share in a service there must be some mode of common expression. There must be some pre-arranged method for common action. The Prayer Book provided the method by which the whole congregation can share in the experience. Otherwise they could not worship at all. Every public worship has some kind of Prayer Book."

"We never had one in the church in which I sang," asserted the Doctor.

"Not this book, perhaps, but another. Did you not read a Psalm together?"

"Yes," admitted the Doctor.

"Was it not printed somewhere?" asked the Judge.

"In the back of the hymnal."

"That was a Prayer Book of a sort, the beginning of one," affirmed the Judge. "When the people gave expression to worship they used what you call a 'form,' printed in the hymnal."

"They did," said the Doctor.

"So when you sang together, did you not use a printed 'form'? Could you imagine the people singing without the printed words? The Prayer Book bears the same relation to the worship that the hymnal does to the singing.

"Every time the people share in the worship they use some sort of a form or pre-arranged method. The reason we use a Prayer Book is that the people may join in the worship."

"Well, I see that," said the Doctor. "It gives the congregation a chance."

"Exactly," said the Judge. "And it does more. It educates them in forms of sound words. It enlarges their knowledge and stimulates their minds."

"Where did you get this book?" asked the Doctor.

"It is the product of ages of devotion," answered the Rector. "Four-fifths of it are the words of the Bible. The rest of it is from the devotions that by reason of their beauty and their spiritual power have endured throughout the centuries. It was first compiled in the English language in

Continued on page 3

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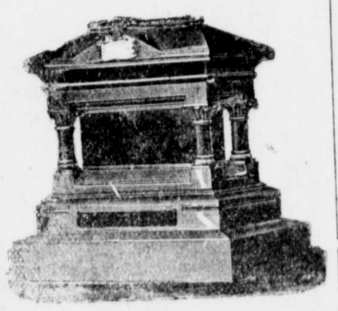
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whether it ever grew on Napoleon's cranium at all, for in 1000 a similar relic, much the same color and texture, realized $100, and a year earlier two locks were sold for $125 and $25 respectively.

But probably the record was broken in America, where most records are doomed to be broken sooner or later, for at an auction sale in New York a lock of hair from the head of the immortal George Washington fetched the sum of $500.

ARTICHOKE IS EASY TO GROW

Favorite Vegetable, Declared to Be Valuable Article of Food for Both Man and Beast.

The Jerusalem artichoke deserves to be much better known in this country, which is its native land, for it is one of the favorite vegetables in all parts of Europe, it is easy to grow, and a most valuable article of food for man and beast. Prof. T. D. A. Cockerell of the University of Colorado extols its merits in the Scientific Monthly and tells some most interesting facts about it.

Its name is a curiosity to etymology. The word "artichoke" is derived from the Moorish "alkharshof," which was applied to the true, or globe artichoke, of which we eat the flower-head with its thickened bracts and the delicate "bottom." This plant, which is of the thistle family, is a native of the old world. The Jerusalem artichoke, Helianthus tuberosus, is a tuber which grows on the roots of a sunflower. It was well-known and much used by the natives of America before the coming of Columbus. It was introduced into France early in the seventeenth century and was grown in the Farnese gardens in Rome, whence it was distributed throughout Europe under the name of Girasole Articiocco, or sunflower artichoke. "The name artichoke," writes Professor Cockerell, "appears to have been given to the Helianthus solely on account of the more or less similar flavor, while 'Jerusalem' is an English corruption of the Italian 'Girasole, or sunflower."

First American Legislature.

The first colonial assembly to enjoy the right of initiating legislation was the Maryland assembly, which convened in 1635 and was composed of representatives of the whole people—a purely democratic legislature. In the beginning every adult male citizen was permitted to sit in the assembly, but with the increase in population it was found necessary to limit the number, although there was still no legal restriction on the number of delegates the people might send.

Under the charter Lord Baltimore had the power of enacting all necessary laws for the colony, "with the advice, consent and approbation of the freemen of the province." The assembly demanded the right of initiating legislation, however, and this was granted by Lord Baltimore in 1638, and the following year the assembly met and enacted the first statutes of Maryland. In their law-making the pioneer Marylanders were entirely independent of the British parliament and enjoyed a greater degree of autonomy than any other English colony.

Trap for Liars.

In front of the old basilica of Santa Maria in Cosmedin, at Rome, there is an enormous block of marble, resembling a huge face with a widely gaping mouth. It is called the "Vocca della Verita" or "Mouth of Truth." In the days of ancient Rome the legend ran that if anyone who had told a lie placed his or her hand within that yawning cavity, the jaw would descend and cut it off. The stone has given its name to a street close by, but it is no longer made use of by the Italians as a proof of their integrity, which, in the event of its retaining its former power, shows prudence on their part.

The Vocca della Verita is a large round stone of white marble, about five yards in circumference. It is pierced with two holes representing eyes, an opening for a mouth, a slightly raised nose, and two locks of hair are carved on each side of the forehead. The stone is of great antiquity, and, according to some, it was laid on the altar of Jove, and those suspected of perjury were led to it and obliged to confess by much the same threats as are used to children now.

Oh, Dear.

"Did Reggie bag any game?"

"Oh, dear me—no—Reggie didn't have his regular hunting togs along and so bagged nothing but his trousers."

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ROCK HALL MARY

GIVE GRENADE BANKS TO SCHOOL CHILDREN

Millions to be Distributed by Treasury Department to Encourage Happy Habit of Thirft.

Hand grenades made by the United States government to bomb the Huns to destruction are now to be used to boom thrift. Millions of the little machines of destruction, with the explosives carefully removed, are to be given to the school children of the United States to encourage the saving habit. The grenades are being converted into miniature savings banks. They will hold pennies and nickels and dimes which can be converted into Thrift Stamps. The Thrift Stamps in turn can be converted into War Savings Stamps.

Distribution of the grenades in the several Federal Reserve Districts will be left in the hands of the district Savings Directors. In this district the War Loan Organization, with headquarters in Richmond, Va., has so ar



HAND GRENADE SAVINGS BANK

ranged that a grenade bank will be awarded to each child, who, during the vacation period, earns enough money to buy a War Savings Stamp.

Some bank in every community will lend each child a grenade and at the close of the vacation period the child will return it, with the money it contains, to the bank. There the money will be counted. If the child has saved enough to buy a War Savings Stamp the grenade-bank will be his, but in all events the cash must be invested in Thrift Stamps if not enough has been saved to pay for a War Savings Stamp. The grenade-banks are of considerable value and will be splendid souvenirs of the great war, and the War Loan Organization of the Fifth Federal Reserve District is anxious to place them in the hands of as many children as possible.

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