

The St. John Standard.

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CHURCH UNION.

A scheme of Church Union of high aims and wide comprehensiveness has been issued from the Lambeth Conference. It is avowedly a vision that is new and even revolutionary. Its basis is expansive and not abstruse; the plan is fundamentally different from the plans of Union hitherto discussed by Anglican authorities. When it is examined in detail there is evidence that it embodies a compromise, but it is a notable event that a Conference of 252 Bishops, representing the Anglican Church in all parts of the world, has formulated without disagreement a scheme which gives a new alignment to the Catholic Church, and seeks to commend itself both to the Orthodox Church of the East and to the great Roman Communion of the West, no less than to the Free Churches which have grown to maturity among the "Anglo-Saxon races." But though no limits within Christendom are set to this Lambeth aspiration, the more intimate interest of the proposal concerns the Nonconforming Churches and the Presbyterian bodies in Great Britain. This is avowed in the records of the Conference. There can be no doubt, it is said, "that large numbers of the Bishops had in mind those of our 'kith and kin in the great Presbyteries, Methodists, Baptists and Congregational Communion, with whom, though they are separated from the Church, the Anglican Communion has 'so much in common both in faith and practice.' Union is to be attained through a common ministry denoting a common brotherhood. When this idea is approached, it is at once overtaken by the shadow of the past. To Anglicans like Mr. Gladstone the sanctity of the Apostolic succession was almost a supreme matter in their ecclesiastical and recognition of a Church's constitution. That ground is abandoned, though not without reservation. 'May we not reasonably claim,' the Bishops say, 'that the Episcopate is the one means of providing such a ministry?' There is no disparagement of the spiritual reality of the ministry of these Communions which do not possess the Episcopate. But it is submitted that considerations of history and of general experience justify the claim which is made; and, further, that the Episcopate is now and will be in the future the best instrument for maintaining the unity and continuity of the Church. How, then, is a door to be opened for Union of any kind apart from that of friendly and indulgent relations? The Bishops say they do not contemplate any loose federation of independent Churches, but rather a real organic unity based on the fundamentals of a common Christian faith, as expressed in the Nicene Creed or the Apostles' Creed, within which there should be ample room for groups with their own beliefs and their own methods, 'such as John Wesley originally contemplated as forming part of the Church of his birth.'

The key to this Union is to be found in the principle of mutual recognition. The ministry of one Church is to be given authority to act within all other Churches. This is a large concession from the Anglican side; it is a great offer of conciliation. In the last and largest conference which took place at Lambeth, the form of action of the Lambeth Conference is stated, expressed themselves as willing to receive from the authorities of other Communions a form of commission "enabling them to become ministers to the congregation of that 'other Church.' They ask that the non-Episcopal Churches shall accept the same condition in this new adventure of Christian work and faith—that the ministers of these Churches shall accept a commission through Episcopal ordination so that they, too, may be able to exercise their ministry throughout the whole Fellowship. In neither case are the ministers of the uniting Communions asked to renounce their past ministry. 'What they are doing is to seek additional recognition of a new call to wider service in a reunited Church.' What ever may be said of this vision it is at any rate, an ideal of catholic and ambient fellowship. The Lambeth Bishops recommended in one of their resolutions that it be so once made the subject of negotiation. There are to be formal approaches by the Anglican Church to the authorities of other Churches. These overtures are to be accompanied by action taken in view of the prospects of Union. It is here that the element of caution, almost of hesitation, is found, denoting the rigid scruples that have had to be adjusted. The stiffness of the High Churchman is evident in the limitations that are imposed on immediate action. A Bishop may occasionally allow a non-Episcopal minister "who is eager for 'Christian Union on some such lines as those of the Lambeth appeal' to preach in Anglican churches, and

Anglican clergy to preach in non-Episcopal churches. Again Bishops are not required to insist on confirmation for the admission to Holy Communion of baptized but unconfirmed communicants of non-Episcopal congregations who are concerned in a debate, scheme of union." These concessions only confirm what has been for some years the practice among large-minded and tolerant clergy of the Church and England; they recognize the work of pioneers, but at the same time they do not contemplate the immediate release of the whole body of the clergy from old traditions.

AN OUTSIDE VIEW.

(Mail and Empire.)
The voters of Colchester, Nova Scotia, and those of St. John and Albert in New Brunswick have no reason for changing their representatives in the House of Commons. In the by-elections that are to take place on the 20th of September they are expected to make the same choice as they made in the general election of 1917. The men they returned then have accepted office as Ministers of the Crown, thereby vacating their seats, and are now seeking re-election. Their record in the House is altogether in their favor, and should add to their strength in their constituencies. Only one of outstanding ability, whose course has been of a character to commend them to their constituents stand much chance of being called to the Cabinet. Both Hon. R. F. McCurdy and Hon. R. W. Wignmore have stronger claims than ever upon the confidence of their electors. On their part, the electors are called upon, not simply to register their approval of the work of their members and the acceptance of office by these, but to make sure that their respective parties have representation in the Cabinet. Unless Colchester stands by Mr. McCurdy on election day Nova Scotia will be without Cabinet representation, as will New Brunswick if Hon. R. W. Wignmore is not returned for St. John and Albert. The Halifax Chronicle, a strong Liberal newspaper, says it can think of no useful purpose that would be served by opposing Mr. McCurdy as Colchester at the present time, and considers that that view is the one probably taken by the Liberal leaders in that constituency. The St. John Globe speaks in the same sense as to opposition of Mr. Wignmore in St. John and Albert. The local Liberals there, it says, doubt the wisdom of a hopeless contest, which instead of re-uniting the party might result in further widening an already wide breach.

SATURDAY.

Is there an ode to Saturday? Probably not, for poets have so little to do that they never get the thrill of Saturday into their blood. Saturday is a day that celebrates the wisdom of relaxation. Even Saturday morning takes on a festive air. Within the sacred precincts of his office the manager looks earnestly at his golf clubs, and takes a surreptitious swing with his favorite niblick. Middle-aged bookkeepers wear outrageous ties of many colors, and gaze approvingly at the performance of the clock. At her machine the blue-eyed typist plays a song without words, but all who hear know that it concerns a river, a canoe, and a man. Saturday is the day of the dullest of dull fellows who has a word to say against Saturday.

What does it matter about crowds or discomfort? Go somewhere; do something different. Don't vegetate or sit about at home wondering what to do with yourself. As for the good-for-nothing who deliberately goes back to his office on Saturday afternoon

"Work," said Prime Minister Meighen the other day, "work is the great desideratum in the settlement of the present unrest." It is; but since the time of Adam men have been trying to avoid it through the medium of the pea that is never in the shell when you want it, or soap-box oratory, which lets the other fellow do all the work, while platitudinous eloquence flourishes upon inevitable credulity. The proverb says that fools work while wise men invent. That is why the walking delegate always rides in a limousine.

According to the Fredericton Gleaner, Chief Superintendent Carter told its representative that he had fourteen points to bring before the meeting of School Inspectors held here on Thursday. Well, if they are at all likely to cause as much trouble as Wilson's fourteen have, for the sake of suffering humanity, we strongly urge him to forget them.

WHAT OTHERS SAY

British Cleverness?
(New York Times.)

From the beginning of the discussion over the League of Nations it has been a favorite resort of the British to point out that Great Britain secured all that she desired from the Treaty of Peace and that we were left with nothing. The solution they suggest is that we keep as far as possible from such clever people in future, on the principle of that statesman who said: "The trouble with these Socialists is they know too much." It might be worth while asking whether the secret of British success in statesmanship is a suspicious "cleverness" or is largely the result of long preparation, study and sheer application.

The fact is that public men in England work harder than we do. Parliament holds much longer sessions than our Congress meets at noon and adjourns until past midnight, while Congress adjourns on the very next evening by 5 o'clock. In England a party leader emerges only after years of intimate association with the Prime Minister who precedes him. The Lord Chamberlain said in the debate on Ametster in the House of Lords that he had met at least half a dozen times with a sub-committee to consider that question alone.

The same result is obvious in a comparison of the press of the two countries. Superior enterprise is undoubtedly one of the chiefest assets of the whole of a nation, our magazine articles are thin beside those of the English reviews and our cursory news articles, satisfied with hitting the fish spots, are childish beside the English English reports. But, indeed, the latter may be, but thorough and complete.

A tradition of hard and sustained mental effort has brought Great Britain to the position it occupies in world affairs today. We have the energy and resources to do likewise, but until at least a word of our people is ready to devote close study and thinking to public affairs we shall be overmatched by the "cleverness" of the foreign statesmen.

Hypnotic Treatment.
(London Daily News.)

"There are many hundreds of ex-soldiers suffering today from paralysis and other maladies which are purely mental and which can be cured by hypnotic treatment." This remarkable statement was made to me by Dr. A. F. Tredgold, F.R.S., physician at the Royal County Hospital at Guildford. It will be called that Dr. Tredgold aroused great interest by describing at the Surrey Quarter Sessions recently how an ex-soldier who attempted suicide to escape the horrors of war, which recurred to him mentally, was cured by hypnotic suggestion.

Dr. Tredgold points out that, though there is nothing new in the treatment of nervous disorders by this means, the man in the street regards it with some suspicion. "This," he told me, "is largely the result of the erroneous idea, derived from the practice of quacks, that one person after hypnotizing another can control his will afterwards."

A BIT OF VERSE
CANADA'S LOVE FOR GREAT BRITAIN.

We love those little rock-bound isles
Which nestle in the Atlantic's blue,
We love her towers and bulwarks grand,
Their glorious history.

We love Old England's mossy dells,
Proud Scotland's mountains hoar,
Ere's sweet fields of "living green,"
Their minstrelsy and lore.

Dear Avon's banks, where "free to roam,"
Sweet songs sang glorious "Will,"
Ye banes and brims of Bonny Doon,
Where "Ibby" ghost wanders still.

Where "Irish Nora's eyes grow dim,"
Where Moore's sweet songs of love
Diffuse their mystic brightness round,
Like incense from above.

The cities by "Old Father Thames,"
Whence wealth and culture flow;
The "Silver Port," "Dundee's" tower,
Their glimmer and their glow.

The purple hills of proud Argyll,
Loch Katrine's rugged shore,
Where Scott wove tales of love and hate,
To charm us evermore.

In thought we fly to Flodden Field,
Where Scotland's noblest fell,
Gaiest serried ranks of the gallant
"Scotts,"
As ancient records tell.

When tartan'd clans fierce battle fought,
With buickier and claymore,
Where Melrose shed his mystic light,
Amidst the clash of war.

We glory in Great Britain's fame,
Brave sons and daughters fair;
Her mighty strength, her vast renown,
And her protecting care.

Let us, "The Maple Leaf Forever,"
With loyal voices sing,
In union with each patriot's song,
"God Save Our Gracious King."

—Robert Stark,
123 Isabella street, Toronto.

THE LAUGH LINE

Worth Trying.
"Do you really believe a wife with good cooking can pull the wool over her husband's eyes?"
"Just try some nice flannel cakes."—
San Francisco Chronicle.

Modesty of the Great.
"It's a good thing we can't see our selves as others see us," someone remarked to Whistler.
"Isn't it, though," replied the artist, "I know in my own case I should grow considerably conceited."—Boston Transcript.

Social Status.
"How could you ask Mr. Bings to take in Mrs. Dings to dinner?"
"Why not?"
"I could see she was perfectly furnished."

Benny's Note Book

BY LEE PA'E

Puds Simkins and Leroy Shooter pretty near had a fist fight this afternoon. Puds saying, Wait till I see Leroy Shooter, I'm going to knock his block off, just wait till I see him, that's all. Wy Puds? Wat did he do, wats the matter? us fellows sed, and Puds Simkins sed, I herd he made a insulting remark about me and I'm going to make him prove it, just wait till I see him, that's all, I herd he sed I was a sawed off piece of cheese and I'm going to make him prove it, I don't take insulting remarks off of anybody, I don't.

I wouldn't neither, neither would I, us fellows sed. Wich pretty soon who came up but Leroy Shooter looking innocent and us fellows sed, Hello Leroy, and we all got in a ring around him and Puds, and Puds sed, Hay you, wats you meen by making a insulting remark about me?

About who? Wat insulting remark? You don't know wat year talking about sed Leroy Shooter.

O I don't, don't I, well I herd you sed I was a sawed off piece of cheese and you got to prove it, sed Puds.

I didn't say anything of the kind, sed Leroy Shooter, if you want to know wat I sed, I red you was a hammered down hunk of mush, that's all I sed, wats you going to do about it?

I accept your apology, sed Puds.

Aw heck, sed all us fellows. And we got up a game of prisoners base.

DODD'S KIDNEY PILLS

ALL KIDNEY DISEASES
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HEADACHE
STOMACH DYSPEPSIA
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PAIN IN THE STOMACH
PAIN IN THE INTESTINES
PAIN IN THE ESOPHAGUS
PAIN IN THE TRACHEA
PAIN IN THE BRONCHI
PAIN IN THE LUNGS
PAIN IN THE HEART
PAIN IN THE PERICARDIUM
PAIN IN THE MYOCARDIUM
PAIN IN THE ENDOCARDIUM
PAIN IN THE VALVES
PAIN IN THE CHORDAE
PAIN IN THE CORDA
PAIN IN THE CORDA
PAIN IN THE CORDADODD'S KIDNEY PILLS
ALL KIDNEY DISEASES
RHEUMATISM
GRANDPAPA'S BACKACHE
DIABETES
MIGRAINE
HEADACHE
STOMACH DYSPEPSIA
BILIOUSNESS
PAIN IN THE BACK
PAIN IN THE KIDNEYS
PAIN IN THE BLADDER
PAIN IN THE UTERUS
PAIN IN THE VAGINA
PAIN IN THE CERVIX
PAIN IN THE VULVA
PAIN IN THE CLITORIS
PAIN IN THE PENIS
PAIN IN THE TESTES
PAIN IN THE EPIDIDYMIS
PAIN IN THE SCROTUM
PAIN IN THE PERINEUM
PAIN IN THE ANUS
PAIN IN THE RECTUM
PAIN IN THE SIGMOID COLON
PAIN IN THE DESCENDING COLON
PAIN IN THE ASCENDING COLON
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PAIN IN THE ILEUM
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