



This is the time of the year when weather conditions are so changeable that you should be on the lookout for your health. You should keep your system in a good healthy condition so as you avoid picking up the various diseases that are prevalent. If you are not feeling up to the mark and need a good tonic you can take no better than

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Why, of Course

If you want GOOD Clothes go to a GOOD Tailor. There is where you get good material, good fit and clothes that look as if they were made for YOU, and not for the other fellow.

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Spurrell the Tailor ST. JOHN'S. **Spurrell the Tailor** GRAND FALLS.

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Fads and Fashions

We note a revival of polka dots.

Very blue has returned to favor.

The wide use of bows as trimming.

Sleeves may be tight to the elbow and then flare.

Very often the scarf repeats the colors of the hat.

Wide, suede girdles are used on crepe sports frocks.

A filmy scarf is wound around the neck while dancing.

The "Call to Action" Manifesto and a Church Crisis

VARYING OPINIONS ON A DISPUTE WHICH "COMES AT A CRITICAL TIME."

"On Tuesday, February 17, 1925, the House of Clergy of the Church Assembly passed a resolution in favour of observing, under another name, the festival of Corpus Christi. This festival was initiated in France, in consequence of a nun's supposed vision, in order to emphasize the dogma of transubstantiation adopted in 1215, and to furnish a special occasion for adoring the Body of Christ in the consecrated Host. It was formally instituted by Pope Urban IVth, in 1264, when Juliana's vision was confirmed by a priest who reported that when he was celebrating Mass at Bolsena blood flowed miraculously from the water after consecration. Again, on Wednesday, February 18, the same House, seriously discussing though it did not pass, a resolution to give the Feast of the Assumption (described as 'The Falling Asleep of the Blessed Virgin') a place among the Saints' days, with Collect, Epistle, and Gospel.

"These two resolutions in favour of adopting two most distinctive festivals of the Roman Church were moved by Dr. Darwell Stone, who is one of the leaders of the party which claims a monopoly of the title 'Anglo-Catholic.' The fact that both were strongly supported, and one of them actually passed, in the House of Clergy compels us to recognize a crisis which threatens to change the character of the English Church. For it means that the 'Anglo-Catholics,' having for years successfully defied authority, are now claiming to wield it, and to impose their will upon the Church as a whole."

—From the "Call to Action."

One of the greatest events of the history of the Church of England of recent times is the publication of a manifesto entitled "A Call to Action," the two most important clauses of which appear above.

The letter is signed by Church dignitaries, leading parish clergy, members of the Church Assembly, by headmasters, professors, Heads of Colleges and Fellows of Universities, and leading laymen such as the Provost of Eton, John Murray, George Macmillan, A. C. Benson, and the editor of the Spectator. The signatures of Archbishop Lowther Clarke, Bishops Chase, Chevasse, Graham, Ingram and Knox, Deans Burroughs, Moore, Edie, Inge, Paine, Weldon, Canons Charles, de Candolle, Gamble, Raven, Simpson, Storr, Professors Bethune-Baker, Kennett, Margoliouth, several peers, and a long array of scholars.

"The Church of England has a great history; it is closely entwined with the national life," says the Times, "because it embodied in a truly English form the universal Gospel, it has made a contribution to the development of the English character more far-reaching than is always realized. In a day when authority is impugned and all standards of morality and right conduct are by many cheerfully relegated to the limbo of a forgotten past, in a day when forces are at work that threaten the foundations of society, those who see below the surface, do well to rally to the defence of an institution that has to a remarkable degree learnt how to combine the complementary virtues of order and liberty. A Call to Action is needed, and we hope that a wide response will be made to it."

What Is to be the Outcome?

"What is to be the outcome of it all? The manifesto demands that there must be action, and concerted action. For an inert mass is always at the mercy of an active and highly organized minority. Precisely. It is important to remember that these demands are made by a minority," states the Church of England Newspaper.

"But the vitally important question is—What action? do those who sign this document contemplate? Is this call to action going to end as so many others have done before, or are those responsible for it determined to do their utmost to organize, in the spirit of Jesus Christ, loyal Churchmen in defence of these basic principles which have been, and are, the glory of the Church of England?"

"We have long been convinced that this is the only effective method of restoring discipline and saving the Church from disruption, and thus enabling the Church to carry out her primary business—the evangelization of the world. . . . Is this manifesto really going to lead to constructive and resolute action, or shall we be compelled to write it down as 'another lost opportunity'?"

"The English Church as a distinctive entity (though not, of course, as regards its historical unity) owes its existence to the Reformation, which was a revolt against certain alleged corruptions of the true Catholic faith. If in its observance it were to go back to the days before the Reformation, it would, in the opinion of many, cease to have any reasonable validity as a separate body of Christendom," writes "A Layman" in the Sunday Times.

"Undoubtedly, in determining upon

a revival of ante-Reformation usages, the Anglo-Catholics are raising a controversy the end of which cannot easily be foreseen, for it calls the whole purpose of the Reformation into question.

"Clearly, then, the affair is one of first-class importance, fraught with immense seriousness for the future of the Church of England. It comes at a critical time. Work upon the revision of the Prayer Book is now almost complete, and the Bishops will shortly have to determine what alterations shall be permitted and what shall be disallowed.

"The signatories to the 'Call to Action' claim that the conflict is in essence one between a determined minority—disciplined among themselves, but undisciplined in their relation to authority—and a hitherto over-tolerant majority. If Englishmen, they conclude, wish to enjoy the privileges of their historic Church, they must show the spirit of their forefathers who made it what it is.

"They must awake from their torpor; they must care more for truth than for peace; they must waive lesser differences and unite in defence of basic principles. The next move is with the Anglo-Catholic party."

As to this point, the Church Times takes up the challenge. It writes:—"The Evangelicals are blinded by prejudice. They cannot see that, whatever differences may exist, and we do not underrate them, between Anglo-Catholics and themselves, yet they are united with us by deeper bonds of conviction and principles with regard to the Incarnation and Atonement and the Deity of the Son of God than they are with the Modernists who reject these doctrines. Are not Anglo-Catholics loyal in these essentials? There is not one article of the creed that Anglo-Catholics deny. Can Evangelicals say as much of their Modernist associates?"

Incongruous Opposition, Says the "Church Times."

"The fact is that the incongruous nature of an opposition which could not put forward any constructive policy on which all members could agree, tells strongly in favour of the school to which it is opposed. A union of this kind is bound to disintegrate; for it is held together by a common dislike, common prejudice, common fear, but not by a common faith."

"The signatories call upon Churchmen who are loyal to Protestantism (though we notice that the use of the word 'Protestant' is skillfully avoided) to insist that their relation to the Church of England," asserts the Christian World.

"This document appeals for unity and concerted action in defence of basic principles. At last Episcopal, Evangelical and Modernists seem to have seen the necessity for sinking their own differences so as to present a united front against the Anglo-Catholic menace to the integrity of their Church."

"The call is to English Churchmen to rouse themselves from their supine tolerance. But it is by no means clear what effective action can be taken by and in a Church whose pride in its comprehensiveness is not a terminological inexactitude," says the Glasgow Herald.

"There are Broad Churchmen today who would stand at the bar if it were the fashion to press charges of heresy. But no one would dream of putting a distinguished Churchman in the pillory who has satisfied himself that science and religion are not incompatible revelations of the One Creator, nor do we think it credible that there can be any renewal of attempts to suppress the Anglo-Catholic movement by further appeals to the law, however suggestive may be the phrase 'supine tolerance' used in the manifesto."

"A comprehensive Church must fulfil the law of its being and supply a common roof for those whose fundamental beliefs strike deeper roots than are to be found in Tridentine decrees, or Reformation principles, or Modernist dogmas."

"All the elements comprised under the terminology applied to ecclesiastical divisions within the Church of Grammar and Land have contributed powerfully to its strength and influence. Christianity in England was revitalized by Wesley, the author of The Christian Year, and the men who refused to follow Newman stirred the currents of life, and by the force of reaction stimulated an Evangelical revival, while a Dean Inge to-day is a preacher of righteousness of whom any Church would be proud."

"And so it will be, we imagine, in the future. There is no need to despair of 'crises.' They are a symptom of life, a pledge of intellectual and spiritual vigour."

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The Shoe Men

Fads and Fashions

Box-pleats may give movement to the skirt in front.

White satin is particularly good for formal evening wear.

A smart golf coat of gray suede is belted with red leather.

The kick pleat is dear to the heart of the sportswoman.

This lace at the top of the chemise

may serve as a brassiere.

Floresces have been graciously adopted by the evening mode.

The jabot frock continues to be of great fashionable interest.

One sees a number of very light coats worn with dark dresses.

A fur scarf is worn with the tailored suit of gray or tan wool.

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