

SALE DISCOUNTS

May Sound Very Well,

BUT IN THE END

'TIS PRICES TELL!

Our Sale Prices will tell you that the universal demand for Lower Prices is met to the fullest extent at

BLAIR'S

We have reduced prices of all Dry Goods down to a point where they are on a par with replacement values, or with what we figure will be next year's prices. In so doing we are not considering whether these prices show us a profit or a loss. We do this because we consider it sound merchandising and will encourage and help prospective buyers who may have been holding off buying, waiting for lower prices.

THE SMALLEST REDUCTION WE HAVE MADE ON MEN'S WOMEN'S, BOYS' AND GIRLS' READY-TO-WEAR IS

20 Per Cent.

We did not buy these goods at the top of the market, and in pricing we priced leaving a very small margin of profit. We thought we would go "easy", as we knew it was going to be a hard year with the prices of all kinds of "grub" so high, and the price of fish dropping. We are now selling.

WOMEN'S WINTER COATS from \$8.50 each
CHILDREN'S WINTER COATS from \$3.60 each

But despite all low prices some people may not be able to "reach" to a New Coat this season. You may be fixing up an Old Coat; if so, New Lining and Smart New Buttons will brighten it. We offer

American Fancy Floral Sateen Linings, reg. \$1.20, for 95c yd
All Buttons in stock Reduced 25 Per cent

Shopkeepers can get lots of bargains in this department, as well as in our others.

Men's and Boys' Readymades at Lowest Prices.

MEN'S AMERICAN WINTED OVERCOATS that will fit like tailor-made goods, from \$16.00 and \$17.50 each.

BOYS' OVERCOATS Reduced at least 20 per cent. in price.

MEN'S WOOLLEN TWEED PANTS from only \$2.00 pair

MEN'S BLUE OVERALL COATS and PANTS. Reg. \$2.25 at \$1.79 each

MEN'S BLUE STRIPED COATS and PANTS, extra heavy, at \$2.00 each

MEN'S OIL COATS and PANTS, Patched; best quality, at \$2.75 each

MEN'S and BOYS' LONG BLACK OIL COATS, RUBBER COATS, SHOWER and TRENCH COATS at very lowest prices.

Some Other Golden Buying Opportunities Are:

CHINTZ, 36 inches wide; superior quality. Reg. \$1.20 for .89c. yard

LONG ENDS STRIPED and CHECKED FLANNELETTE. Reg. 40c. for 29c. yard

GREY LONDON SMOKE (or Mottled Flannel), heavy. Reg. 60c. for .43c. yard

ENGLISH WHITE FLANNELETTE. Regular 65c. for .49c. yard

ENGLISH WHITE HAND TOWELING. Reg. 35c. for .25c. yard

LOTS OF REMNANTS OF DRESS GOODS at Low Prices.

LADIES' and MISSES HATS of all kinds, reduced 25 per cent.

LADIES' WHITE and FLESH COLOURED SILK BLOUSES. Regular \$4.80 for \$3.50 each.

LADIES' SILK GEORGETTE BLOUSES. Reg. \$17.50 for \$10.00

LADIES' ENGLISH SERGE SKIRTS in Navy & Black. Reg. \$11.50 for \$7.90 each

LADIES' SILK and LACE BOUDOIR CAPS, very special at .45c. each

GEORGETTE SILK CREPES in all leading and fashionable shades. Reg. \$3.75 yard. Sale Price \$2.95 yard.

LADIES' TAN LINED KID GLOVES. Reg. \$4.00 pair. Sale Price \$3.50 pair

MEN'S TAN LINED KID GLOVES. Reg. \$3.50 pair. Sale Price \$2.95 pair

MEN'S VERY HEAVY KID GLOVES. Reg. \$6.50 pair. Sale Price \$5.50 pair

LADIES' WHITE FLEECE VESTS and PANTS as sold elsewhere at \$1.10 to \$1.35. Our Sale Price 89c. each.

"NEW KNIT" and "STANFIELD" UNDERWEAR for Ladies at prices that will defy any competition.

THIS IS THE PLACE FOR

Men's Stanfield Wool Underwear

Our usual bottom-of-the-market prices have been further reduced for this Sale. Don't be persuaded into taking a substitute this season because of a matter of cheapness or you are told it is just as good. We know there is a lot of Cotton Underwear on the street this season, masquerading so to speak in sheep's clothing. "Caveat Emptor"! Let the buyer beware of it! Stand by the good old reliable Stanfields and be glad.

See our STANFIELD WOOL UNDERWEAR for men at \$2.65 and \$3.15 garment.

We carry MEN'S STANFIELD COMBINATIONS in four weights.

We have the largest variety in "Stanfields" obtainable anywhere.

You will find many other Golden Opportunities here for buying all useful and necessary things. You will get good service in this store, and you will find all Discounts and Prices as stated in our advertisements. That is what, despite all the numerous sales, is bringing the crowd to

Henry Blair.

Irish Meeting in St. John's.

QUESTION NOT RACIAL NOR RELIGIOUS SAYS LINDSAY CRAWFORD.

The Majestic Theatre in St. John's was filled to overflowing last night, when the principal speaker was Mr. Lindsay Crawford, National President of the Self-Determination for Ireland League of Canada and Newfoundland, who was accompanied in his visit by Mr. Thomas P. Donovan, the National Secretary of the Organization. The Chair was taken by Mr. R. T. McGrath, J. P. Speeches were delivered by the Chairman, Capt. L. C. Murphy, Mr. Meaney and Mr. Donovan, the latter explaining the objects of the S.D. L.I.

Mr. Lindsay Crawford dealt at considerable length with some of the main objections raised in Newfoundland and elsewhere by the opponents of Irish Freedom. He paid particular attention to the argument that the Anglo-Irish question is racial and religious in origin and appealed to history against this allegation. He said: To those who would assert that the Irish fight for independence is racial and religious in origin the reply of history is emphatic and conclusive. From the English point of view Ireland's case is unanswerable. The fight is neither racial nor religious in its origin. What are the facts? The background of the Anglo-Irish quarrel begins with the settlement of parts of Ireland as England's first colony.

When the first Irish Colonial Parliament was assembled, in the reign of Edward I, the foundations were laid, not only of a separate Irish Parliament, but of age-long conflict between Ireland and England. By that Act England herself established in Ireland a Parliament separate from and independent of the Parliament of England. True, England never ceased to usurp the authority of the Irish Parliament and to restrict its jurisdiction, but these attempted usurpations were at all times stoutly resisted by the Irish Parliament, 17th before and after the Reformation period. The Catholics who sat in the Irish Parliament before the Reformation, were resolute in their determination to resist the Imperial encroachments of the English Crown and Parliament. When it is recalled that the Catholics who sat in the Irish Parliament before the Reformation were English settlers, men of the same race and religious faith as the English who claim to control the Irish Parliament they so vigorously opposed; and further, when we remember that in Reformation days the same resistance to English supremacy in Irish affairs was continued by an Irish Parliament comprised of men of the same race and Protestant faith as the English usurper; then we are constrained to admit that opposition to England's claim to suzerain powers in Ireland was not due either to religious difference or racial antagonism.

The whole case of the Carsonites rests upon the ridiculous assumption that the Catholic is incapable of appreciating the blessings of democratic government, and that, through some inherent defect in his religious outlook, he is incompetent to discharge the duties and responsibilities of government with justice and impartiality. We need not dwell upon the fact that the history of the Presbyterian Church in Ireland would be incomplete without due reference to the "Persecutions"—persecutions inflicted, not by the Catholics of Ireland, but by Protestants. We may recall the facts so late as the year 1840 no Presbyterian minister in Ireland could legally perform the ceremony of marriage; that under the Protestant Ascendancy regime in Ireland—the effects of which still survive in every field of Irish activity—the Protestant Dissenters, equally with the Irish Catholics, were deprived of all political power and influence in Ireland down to a late period in the nineteenth century. We need not dwell upon the persecution of the Scottish Covenanters and the educational and other disabilities suffered until recent years by the Nonconformists of England. The history of these penal laws, of the political supremacy of the Protestant Ascendancy party in England and Ireland, shows that religious and political intolerance was practiced by every Church that happened for the moment to be in power, and that, for centuries the Catholics of Ireland were the chief sufferers.

But what does history prove with regard to the assertion that the Catholic, through some double dose of original sin, is incapable of estimating the value of democratic forms of government, and cannot be depended upon to maintain the principles of liberty and justice upon which the freedom and progress of men and nations so largely depend? The greatest document in the world's history, probably, a document that is the legal foundation of all our laws and liberties, a document that asserted no new principle, but which was a reassertion of ancient and inviolable rights, was the Magna Charta that was wrung from the reluctant John. That document was written by Catholics; it was conceived in the hearts of men who so greatly valued the rights of the people, as opposed to the usurpations of the Sovereign, that it remains to this day as the sheet-anchor of the rights of the citizen, as opposed to the despotism of

Another Royal Suggestion

DOUGHNUTS and CRULLERS

From the NEW ROYAL COOK BOOK

DOUGHNUTS made the doughboy happy during the war and no wonder. There is nothing more wholesome and delightful than doughnuts or crullers rightly made. Their rich, golden color and appetizing aroma will create an appetite quicker than anything else in the world.

Here are the famous doughnut and cruller recipes from the New Royal Cook Book.

Doughnuts
3 tablespoons shortening
1/2 cup sugar
1/2 cup milk
1 teaspoon nutmeg
1 teaspoon salt
1/2 cup flour
4 teaspoons Royal Baking Powder

Crullers
Cream shortening; add sugar gradually and beaten eggs; sift together flour, cinnamon, salt and baking powder; add one-half and mix well; add milk and remainder of dry ingredients to make soft dough. Roll out on floured board to about 1/4 inch thick and cut into strips about 4 inches long and 1/4 inch wide; roll in hands and twist; each strip and bring ends together. Fry in deep hot fat. Drain and roll in powdered sugar.

ROYAL BAKING POWDER

Absolutely Pure

MADE IN CANADA

"Bake with Royal and be Sure"

2 tablespoons shortening
2 tablespoons milk
1 cup flour
3 teaspoons Royal Baking Powder

Beat eggs until very light; add sugar, salt, nutmeg and melted shortening; add milk and flour together; mix well; have been sifted together; mix well. Drop by teaspoons into deep hot fat and fry until brown. Drain well on unglazed paper and sprinkle lightly with powdered sugar.

Crullers
4 tablespoons shortening
1 cup sugar
2 eggs
2 cups flour
1 teaspoon cinnamon
1/2 teaspoon salt
3 teaspoons Royal Baking Powder
1/2 cup milk

Cream shortening; add sugar gradually and beaten eggs; sift together flour, cinnamon, salt and baking powder; add one-half and mix well; add milk and remainder of dry ingredients to make soft dough. Roll out on floured board to about 1/4 inch thick and cut into strips about 4 inches long and 1/4 inch wide; roll in hands and twist; each strip and bring ends together. Fry in deep hot fat. Drain and roll in powdered sugar.

FREE
New Royal Cook Book—containing recipes and scores of other delightful recipes. Write for it TODAY!
ROYAL BAKING POWDER CO.
514 Lawrence St., Montreal

those who would impair the liberties of the individual.

No one who has studied the writings of the early centuries can assert with any degree of truth that there ever was a period in the history of European nations in which there were not to be found Catholics who had anticipated by centuries the principles of good government that to-day are accepted in this and other lands as the inviolable instruments whereby the rights and liberties of mankind are asserted and maintained. The Catholics who in Ireland manned the settlers of Reformation and post-Reformation times in their struggle for Parliamentary freedom and for the right of the Irish nation to function as a sovereign state. In the reign of King Henry the Sixth the Irish Parliament, comprised of English Catholic settlers, anticipated the American declaration of Independence in a famous, but forgotten, declaration of its own Independence, in its salient features similar to that other great charter of Irish national independence that was penned by Henry Grattan. In reply to the efforts that were then made by Henry VI. to usurp jurisdiction over the Irish Parliament and people, the Irish Parliament made a full and unequivocal declaration of its own independence in these historic words:

"That Ireland is, and always has been, incorporated within itself by ancient laws and customs, and is only to be governed by such laws as by the Lords and Commons of the land in Parliament assembled have been advised, accepted, affirmed and proclaimed; that by custom, privilege and franchise there has ever been a royal seal peculiar to Ireland, to which alone the subjects are to pay obedience, that this realm hath also its constable and marshal, before whom all appeals are finally determinable; yet, as orders have of late been issued under another seal, and the subjects summoned into England to prosecute their suits before a foreign jurisdiction, to the great grievance of the people, and in violation of the rights and franchises of the land; they enact that for the future no persons shall be obliged by any commandment under any other seal than that of Ireland, to answer any appeal, or any other matter, out of said land, and that no officer to whom such a commandment may come shall put the same into execution under penalty of forfeiture of chattels, and one thousand marks, half to be paid to the King

and the other half to the Prosecutor; and further, that all appeals of treason in Ireland shall be determined before the constable and marshal of Ireland, and in no other place."

This declaration is as explicit on the question of Ireland's independence as the declaration of Grattan in 1782, and if it is set aside to-day by England, who drags Irishmen to English jails without trials, it is because the principles of nationality and democracy that these Catholic settlers in the Irish Parliament set out in the days of Henry VI. are trampled under foot by Protestants after a terrible war that was to end the reign of force and to enthrone Law and Justice as the final arbiters between men and men and between nations and nations.

NOT A RELIGIOUS ISSUE.

The Irish question is religious only to the sense that the struggle of the past century, since the Act of Union has related to economic and political disabilities that were rooted in the exclusive privileges accorded the Protestant Ascendancy. This Protestant Ascendancy was the ascendancy of the favored few of the State Episcopal Church and gave rise to the religious, agricultural and educational grievances, voiced not only by Roman Catholics of Ireland but by all Protestants who refused to conform to the religious tenets and observances of the State Church. The grievances of the Irish people, therefore, had their origin in privileged class rule that regarded the Protestant Dissenter and Catholic alike as aliens in their own country, and which drove them to combine, in 1798, to secure by force of arms equality of opportunity. The Rebellion of 1798 was, in its inception, a Protestant revolt against Government to oppose the privileges of a Protestant Ascendancy that arrogated to itself exclusive privileges in the ownership of the soil, in the control and advantages of education, and in the public offices and emoluments in the gift of the Government. So recently as the 'nineties of the last century, the Presbyterians of Ulster were organized politically to oppose the privileges of a Protestant Ascendancy that had survived ninety years after the Act of Union, and thirty years after the disestablishment of the Protestant State Church. The economic and political disabilities that flowed from this pernicious system of Protestant Ascendancy remained long after the laws that legalized them had been repealed.

The legislation that, step by step brought about the curtailment of the vested privileges of the Protestant Ascendancy was opposed in each case by the Unionist minority as an attack upon the Protestant religion, and the cry of "Protestantism in danger" was raised to obstruct and delay economic and political reforms that were long overdue. The Carsonite movement in Ulster is the remnant of this ban of Tory irreconcilables, behind which, for over a century, the Protestant Ascendancy has endeavored to shield and perpetuate its class monopolies.

Economic and political inequalities based upon the legalised privileges of a particular Church, could not fail to stir religious animosities when legislation was proposed that interfered with these class privileges; but it cannot be seriously contended that the restoration of rights that were inalienable, simply because this led to the destruction of the vested interests of those who were members of the privileged Protestant Church, constituted in itself a religious issue. It was purely economic and political, however much those interested may beat the Protestant drum and raise the

cry of religious bigotry. So far removed from the question of religion is the National movement in Ireland that abundant proof exists of the union of Protestants and Catholics in the assertion of Ireland's right to independence. On the other hand there has never been wanting a period in Irish history when Protestants and Catholics were not to be found united in opposing the Irish demand. When Isaac Butt launched his Home Rule movement, after the disestablishment of the Protestant State Church, it is an indisputable fact that the new movement was the direct outcome of Protestant opposition to the disestablishment of the Irish Protestant Church and to the reaction that followed the reform. For the Irish Church Act was a distinct violation of the Act of Union, and there were many Protestants who contended that, by infringement of the Act of Union had invalidated the whole Act and had forfeited all claim to Protestant support of the Union. So deeply impressed were Irish Protestants by the betrayal of the Protestant minority, by this breach of the Act of Union, that the Grand Orange Lodge of Ireland, by a majority of one, passed a resolution of censure of the Order and of the support of the Union which, since 1846 when the landlords captured the Orange Order, had been imposed upon all Orangemen. Although this resolution was afterwards rescinded, the Grand Secretary resigned his office and he and other Orangemen threw in their lot with the Home Rule movement. Isaac Butt himself was a prominent Orangeman. In stark contrast with this Protestant support of the Home Rule movement was the opposition of Cardinal Cullen, the head, at that period, of the Irish Catholic Hierarchy.

The statement by Cardinal Cullen in denunciation of Home Rule was distributed by the million in leaflet form by the Ulster Unionists and Orangemen in order to defeat Gladstone's Home Rule Bills, by arousing the opposition especially of English Catholics. Yet these Ulster Unionists are the men who seek to raise the religious issue in the United States and Canada in order to counteract the efforts of the Irish Republic. One can understand and respect those who regard their own peculiar religious principles as sacred.

(Continued on 13th Page)

4 SUGGESTIONS

TRY THEM and NOTE EFFECT

1. For Bronchitis, Throat and Respiratory affections—Take Stafford's Phosphate in two teaspoonful doses every two hours.

2. For Whooping Cough—Take from a half to two teaspoonfuls of Stafford's Phosphate every two hours according to age.

3. For Winter Coughs and Bronchitis—Take Stafford's Phosphate according to directions printed on label.

4. For Asthma and various Lung Troubles—Take Stafford's Phosphate in two teaspoonful doses every two hours.

DR. F. SAFFORD & SON,
CHEMISTS & DRUGGISTS,
St. John's Newfoundland.