

PASTORAL LETTER

Right Rev. Paul Bruchesi, D.D., ARCHBISHOP OF MONTREAL, ON THE CATHEDRAL FUND.

PAUL BRUCHESE, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE, ARCHBISHOP OF MONTREAL.

To the Secular and Religious Clergy, Religious Communities and Laity of Our Diocese, Health, Peace and Benediction in the Lord.

Dear Beloved Brethren,—Still under the emotion of fervent prayer addressed to the Heart of the Divine Master, We come to you today and lay open Our heart to you.

This We do thoroughly convinced that Our voice as Pastor, pleading in behalf of the dearest interest of the diocese, will meet, on your part, with a welcome which Heaven itself, so far as We can see, has been urging Us, for many months back, to call forth and fondly hope for day after day.

What! should it be in for Us to consider that the diocese of Montreal is one of the most extensive and prosperous portions of the universal Church. No where will you find so many good works as have been founded here for the greater glory of God, the good of souls and the relief of every human misfortune and misery. You might seek elsewhere, but in vain, for more palpable and lasting proofs of the spirit of lively faith which, according to the Gospel, ought to animate every Christian family and nation.

Hence, from the moment that God, in His mercy, called Us to govern this diocese, We have deemed it a duty to return thanks to divine Providence for the many favors that have been conferred on the Church of Montreal. Since then, We would have considered Ourselves open to reproach had We allowed a single day to pass by without renewing this expression of Our gratitude.

Nevertheless, dear beloved Brethren, however sincere Our acts of thanksgiving to Heaven may be, and however strong Our sentiments of gratitude towards the revered Pontiffs who have left us such an inheritance, still, greater is the grief that overwhelms Us at the thought of the great obstacle that persistently prevents the realization of the works begun by Our predecessors and blessed so visibly by God himself. The time has come to call your attention to that difficulty in the way. We know not what irresistible inspiration fills Us with hope, but it cannot be doubted, and many share Our firm persuasion, that the hour, appointed by Providence, is at hand to make an attempt to remove it by grouping together the benevolent people of the diocese and affording them an opportunity of displaying their faith and generosity.

We shall, therefore, speak to you in all confidence and with the greatest sincerity. The financial burdens which weigh upon Our shoulders, for the general and ordinary ends of the administration of the diocese, are very heavy and amount to many thousands of dollars. The works of charity and education which We are compelled to maintain by abundant and continual alms, are varied and numerous. Moreover, new needs are being felt every day, owing to the proportionate increase of the Catholic population, the erection of new missions and parishes and the ever-growing importance of the Canadian metropolises.

Thanks be to God, and it is a pleasure for Us to say it, the revenues, annually placed at Our disposal, would enable Us, rigorously speaking, to meet the majority of the most urgent obligations. Not that, in reality, the resources at hand are considerable. Permit Us, however, to bear public testimony to the fact that they have wonderfully multiplied, owing to the spirit of devotedness, sacrifice and abnegation on the part of the Clergy and the religious bodies of the diocese. Thus, for instance, the priests of the Cathedral, following the example of their predecessors, devote all their time and labor to the good of the diocese, without ever thinking of claiming anything beyond their daily food and modest support.

In the Canadian Seminary, in the Little Seminaries, in the Canadian College at Rome, ecclesiastics spend their lives in the training of young clerics, a most delicate task, and demand in return only their food and clothing.

And so it is with all who are engaged in the different works of charity, mercy and education, which are the glory of the church of Montreal and the edification of the stranger. These works, so indispensable for Catholicity, for the extension of the kingdom of God, and even, in a great measure, for the maintenance of social order, depend almost entirely on the unceasing exertions and sacrifices which the priests and the religious of both sexes impose upon themselves, or on the hard earned savings of the parochial clergy, whose generosity will always challenge admiration.

Thus, in spite of the meagre resources placed in the hands of the first Pastor by a populous diocese like that of Montreal, and through the noble co-operation of the religious communities and the unbounded disinterestedness of Our co-laborers, We might be in a position to meet the most pressing obligations of Our charge; but the heritage, incomparable in spiritual wealth, in religious and charitable fecundity, which We have received from Our Predecessors, is, as you know, dear beloved Brethren, laden with a heavy debt contracted for the construction of Our Cathedral, a faithful reproduction of the Basilica of the Pope, and a living symbol of the loyalty of both Pastor and flock to the Vicar of Jesus Christ upon earth. With good reason does the diocese consider as its principal founder, Bishop Bourget, the first to originate the idea of the temple, the splendid execution of which is today so greatly admired.

Archbishop Fabre, our revered father, who succeeded him to the throne, desirous of continuing a work so dear to his predecessor, confided it to the care of

Bishop Bourget's son of predilection, the devoted priest who had enjoyed the happiness of receiving from the lips of the dying Pontiff the wish of his heart, and whom We were pleased to appoint as Vicar-General of the diocese entrusted to Us.

The history of the Cathedral, like every enterprise stamped with the seal of divine approval, has had its vicissitudes and days of gloom. But, at last, the temple saw its completion.

The majestic cupola, which surmounts the structure, rises in the air with its gilded cross, like a heavenly lightning-bolt, to shield it from all harm. The entire edifice proclaims aloud the faith of the Canadian people and their unaltered allegiance to the See of Peter. It is the magnificent centre towards which, according to the inspired forecast of Bishop Bourget, should tend, by preventing all fatal divisions and racial differences, "the material interests of the metropolises of Canada, all the grandeur of this world, all the splendor of religion and all moral activity."

But this Cathedral, springing into existence from the sublime thought of faith mingled with patriotism, this temple, reared by the zeal, generosity and unselfishness of preceding generations, this temple which elicits our admiration and delight is heavily encumbered with debt. That, dear beloved brethren, is the obstacle to which I wished to call your attention, and, until its removal, all, Bishop, priests and faithful, must repress every feeling of pride and joy, at the sight of this religious monument, unrivalled in the whole of North America. But furthermore, so long as the debt has not been cancelled, the other diocesan works, such as charity, education, the missions, poor seminarians, sick priests, will be lamentably neglected.

If the net revenues of the diocese scarcely equal the interests payable each year, how will the Bishop find it possible to discharge the obligations of every description which imperatively appeal to his pastoral solicitude. Such, in reality, dear beloved brethren, is the extremely awkward predicament to which we are reduced. Of the \$800,000 which the Cathedral has cost up to date, \$400,000 have been already paid.

The balance is met by a loan negotiated on the best terms. It is true, but nevertheless it requires an annual outlay of \$10,000, exhausting, on this ground alone, the bulk of our revenues. No doubt "the disciple is no better than the master," and as Our Saviour had nothing, not even "a stone on which to lay His head," His representatives here below ought to deem themselves bound to walk in His footsteps. Rest assured, dear beloved brethren, never would We have dreamt of speaking to you about this debt contracted by the Episcopal Corporation if We and Our priests were the only sufferers. No, whatever may be our privations, We will never ask anything for Ourselves. And if it be the will of God that for years to come We should have to solicit the disinterested co-operation of Our auxiliaries to liquidate the debt, We are prepared to ask them to make the sacrifice, confident in their generous acquiescence. They may, assuredly, rely on Our sympathy and We will submit to the designs of Our Divine Master with perfect resignation.

If even, during Our lifetime, We could not receive our guests and colleagues of other dioceses, in a house worthy of the rank they hold and of Our metropolitan See, meet cordially do We abide that painful necessity. Consequently, subscription lists will be opened at once in aid of the Cathedral fund, and will be closed on that day when, Our soul overflowing with sentiments of gratitude and religious pride, We shall announce that the debt being removed, We may proceed to the erection of Our magnificent Cathedral into a Basilica and to its consecration.

During Our stay in the Eternal City, Our Holy Father the Pope assured Us that he would confer those signal favors, once the sacred edifice was out of debt.

Now, dear beloved, let us go to work. Appropriating the following beautiful words, spoken by one of the most distinguished men of our day, We address them to you:

"Your revenues are lawful and fair; but how are you to use them?"

What more can I add to my wealth; how can I enjoy life more pleasantly; are the first questions that arise in the mind of a pagan at awaking in the morning.

A Christian, on the contrary, asks: What shall I deprive myself of to day or what sacrifice shall I make for God and His poor?"

The budget of a Christian is based on the hierarchy of his affections. To God he gives the first part, and justly so; he is eager to do something for the majesty of His worship, to contribute to the erection of that dear church of the Sacred Heart, at Montmartre.

He trusts that its completion will be the dawn of brighter and happier days.

Catholics of the Diocese of Montreal, we, too, have a dear church, our Cathedral. Your faith and patriotism call for the cancelling of the whole of its indebtedness.

Of your budget, lay aside as much as possible for that purpose. Whatever you give towards the construction of a church, you give to God Himself.

There is not one priest, one Catholic in the diocese, but says: Yes, the debt must be paid on the monument, the mother church of our beautiful and wealthy diocese, the church which shelters the ashes of our holy Pontiffs and surpasses all others by its majestic aspect and dignity, as well as by the grandeur of the remembrances it awakes, a church which orders the young levites to receive holy orders to enable them to extend everywhere the salutary influence of the sacraments, the only church where the holy oils are consecrated and whence all direction, diocesan and liturgical, emanates.

What a shame it would be if the Catholics of the diocese were to show any indifference towards such an enterprise! This is true, dear beloved, but the nicest words are but of little value unless accompanied by act and devotedness.

Once more, at work, let there be no delay! As the sum required is large, We appeal to the generosity of all, in the name

of God, the Dispenser of all things, jealous of the glory of His temples, in the justly loved name of Bishop Bourget, of saintly memory; in the name of their most sacred interests, We appeal, in a special manner, to all who have been blessed with wealth.

Let them give the example by subscribing generously. Has not our Lord a right to expect much of them to whom He has given much? Yes, we are convinced that the favoured ones of fortune, the Catholic societies, the clergy and the religious communities, will not hesitate to lend us their efficacious co-operation.

No Catholic ought, by refraining from taking part, assume the responsibility of preventing the dedication and elevation to the rank of a Basilica of the noblest monument that has been erected in our country to the glory of God and the triumph of religion.

Surely there is not a single Catholic who, through a want of generosity, would allow such a large floating debt to still remain on the Cathedral, a debt exhausting the revenues of the Episcopal Corporation,—delaying the undertaking of other necessary works, sure to fail if the Bishop were unable to support them.

No, no, it will not happen! We have a guarantee, dear beloved brethren, in the sublime acts of charity of your ancestors whose worthy descendants you are, and in the fact that the first four spoken to on the subject subscribed at once two of them \$1,000 and the other two \$500.

Many will, undoubtedly, imitate the foregoing examples of generosity. Confident in the Sacred Heart of Jesus, in whose honor We have undertaken the work, We shall await the donations which He will inspire Our dioceses to make, may more, We shall go so far as to solicit them Ourselves.

This pastoral shall be read in every church in the diocese at the prime of the parochial Mass, and at the chapter of the religious communities, on the first Sunday after its reception.

Given at Montreal, under Our hand and seal and the counter signature of Our Chancellor, May 3rd, 1898.

PAUL, Arch. of Montreal, By order of the Archbishop, CANON ARCHAMBEAULT, Chancellor.

ECHOES OF THE WAR.

The Attitude of England's Press.

Some Interesting Historical Reminiscences—Spanish Rule in Cuba From an American Standpoint.

A Question of Sympathy.

Under the above heading the London Universe deals with the attitude of the English press in regard to the war between Spain and the United States:—

If it were not a case of actual war, with all its attendant horrors, between Spain and America, it would be not a little diverting to study the utterances of the Scribes and Pharisees of the English press on the situation. To the fair minded observer it seems somewhat odd that the sympathies of England should not be with Spain. Let us draw parallels. Cuba was discovered by Columbus in 1492, and subsequently colonized by Spain. The importation of black, when slavery was universally recognized, ultimately gave the island a population of mixed blood, which it has always been extremely difficult to govern; for it may be granted that the proud and exclusive Spaniard is intolerant of the inferior race. And yet during the sovereignty of Spain there have been two revolutionary movements—one which lasted from 1808 to 1817, during which period there was no interference on the part of America, and the present one, which Spain contends would have been suppressed before now but for underhand instigation and fostering by America. So much for Spain and her transatlantic possession. Let us glance at matters nearer home. England gained a footing in Ireland in the reign of Henry II., and from that time to this day she has failed to gain the good-will or obedience of the Irish people. Her rule has produced perpetual discontent and four insurrectionary movements. The horrors of the penal laws against Catholics—when they were driven into a western corner of Ireland, with the beautiful design of being ultimately exterminated—the burnings, scourgings, hangings and mutilations, are deeds only of yesterday, and the gallant struggle of peasants goaded to desperation, armed only with pike and pitchforks, and captained by their priests, will be commemorated publicly within her realm during this very year. Surely here is some reason for a sympathetic attitude towards Spain.

But the Pharisee is abroad with the cry of humanitarianism on his lips, and the sibbith of the Anglo-Saxon race and brotherhood of blood is frantically screamed from the rooftops. We heard less of this cant when recently England was at loggerheads with America over the Venezuelan boundary question, and we should hear a still fainter whispser of it were not the jealous eyes of Europe turned menacingly towards England at present. An Anglo American alliance is, we believe, but a dream of the gushing journalist, as may be seen should America haply prove successful in driving Spain from Cuba. Perchance Jonathan, who has, up to now, praiseworthy adhered to the admirable policy laid down by Washington of non-intervention in the concerns of other nations, may, having wrested a tobacco field from Spain, lick his lips longingly at the sugar fields of Jamaica. Who knows? Molasses is a highly-favoured relish in the States. It may be stated generally that it is an extremely delicate matter for any country to interfere with the internal affairs of another. And be it remembered that our information as regards Cuba comes principally through American channels, or perhaps from interested English correspondents. Spain herself ought surely to be heard; yet we are utterly ignorant of the Spanish side of the case. Would England brook questioning as to her treatment of Ireland

by a foreign power? Hardly. Ireland has rebelled more than once, but has been obliged to submit. Is semi-African Cuba more worthy of redemption?

Another argument we hear is that Spain is Catholic, and because Catholic, effete. Protestantism and progress is the watchword of those who hold this view. Well, Spain is, and was, Catholic when her mariners found hitherto unknown lands, and made the path of progress and colonization easy for the less adventurous spirits who follow her glorious lead. Why does not England reflect that by the discovery of America the centre of commerce was shifted from the Mediterranean to the Atlantic, thus giving England a pre-eminent position in the highway of trade? Finally, if one element were wanting to reach the acme of cant, it was supplied by a writer in a London daily on Monday last, who openly sneered at the, to us, imposing spectacle of the widowed Catholic Queen invoking, with the prelates of the Church, a blessing on the arms of Spain. Doubtless this gib leader-writer would unctuously snuffle about the God of battles on Protestant England's behalf, although it might puzzle him to draw a distinction between the God of mercy and the God Mammon.

'God loveth whom He chasteneth,' and haply fair Spain may suffer in the contest that has been forced upon her—yet will she still preserve her old faith and her old ideals amid the babble of quibbling creeds and the anarchy of unbelief, and perchance, in His eyes, who is above the rulers of earth, she may still find favor.

Spanish Rule in Cuba.

An American journal says:— As to the righteousness of the revolt of the Cubans against Spanish rule there are, we believe, few differences of opinion. With the exception of the question of religion, the causes which have justified the rebellion are similar to those which justified the Irish uprising a century ago. The Spanish "ruling class" have for years been treating the natives in somewhat the same way as the British "ruling class" treated the natives of Ireland for centuries. The Cubans were denied the rights of citizenship. They had no legislature, no vote, no voice in the government of their country. They were ruled by the Spaniards, and for the Spaniard. The only public duty which they were given to understand that they should perform was to pay heavy taxes to Spain. Demands for reform, for fair treatment, for an instalment of freedom, were met by imprisonment or death. At last their patience was exhausted, and they rose in arms about thirty years ago, and carried on a struggle which lasted a whole decade when they ceased hostilities rather through exhaustion than defeat. As the Spaniards, as soon as they resumed their control of the island, only redoubled the intolerable oppressiveness of their rule, the Cubans rose again in revolt, the result being the inhuman and sanguinary butchery of Captain General Weyler, which provoked and justified the intervention of the United States—an intervention which can have but one result; the achievement of independence by the Cubans.

may whistle round it, but the King of England cannot," is not in point. No warrant of search is necessary. It is a place where he is permitted by the Government to reside under certain restrictions and conditions. His family is only his own in a certain sense, and the Governor may order the marriage of his daughter to the man she wants and papa may not want.

Mercantile and other establishments may be opened from time to time, as trade and industry demand. But the police department, the proper officials, the Governor, and all hands, including competitors and rival houses, must first be consulted. In a word, there is nothing in all mundane affairs, or connected with the interests of men, that the Government may not prevent, order, or modify. It embodies the only ideas of rule, law, order, and political happiness the Spaniard knows. He, as a Spaniard, lives as happily under it as we do under ours, and so would the Cuban, were he discriminated against and treated as one who has no part in it except to pay taxes, without any of the privileges and "fueros" which, few as they seem to us, the Spaniard highly values. The greater grievance consists in the fact that no Cuban may hold a higher office or office. He may sometimes be a clerk in Government employ, no more. He is told plainly that he has no part in the government of his country. The doctrine of Spanish statesmen is that those most interested in the welfare of a colony are, by that interest, rendered unfit to govern it. Cuba exists for the benefit of Spain, and is skillfully managed to that sole end.

You cannot find in all the island a Spaniard so far-seeing, so wise in his generation, so learned in the common wisdom that experience brings, as to know the direct and sure result of a colonial policy of the sixteenth century. He is oblivious to the lesson of his loss of all his South American and Mexican empire. He will lose Cuba—with all the patched and inconsistent concessions he may have lately made to the insurgents, he will some time lose it, and it is hardly worth while longer for him to defend his ancient doctrines by force either of argument or arms.

A MAN WHO IS THERE.

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigor. The condition of weakness and lack of energy is a natural consequence of the coming warmer weather, which finds the system debilitated and the blood impure. A good spring medicine is a necessity with almost everyone. Hood's Sarsaparilla is what the medicine needs in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

SOME GOOD IN KLONDIKE.

The report comes from Nebraska that Mrs. William R. Foster, for a long time a teacher in the public schools there, was deserted by her husband ten years ago, and did not hear a word from him until a few days ago. Then he sent her a telegram from Chicago saying that he had been a wanderer for ten years that he was one of the first to enter the Klondike, and that he had come back rich and the owner of a claim there. He had just learned his wife's whereabouts, and he begged her forgiveness. She replied that the separation was all her fault, and that she freely forgave him. He wired her money for a ticket, and she left last evening for Chicago. A telegram since received announced to her friends that she had been happily reunited to her husband.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation. At the Bank of England a few days ago, says a despatch, the Chinese minister handed over a check covering the amount of the Japanese indemnity. The check was drawn for nearly £13,000,000, and is the largest ever drawn upon the Bank of England. Japan's claims are now settled and China is entitled to demand the withdrawal of the Japanese from Wei Hai Wei.

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