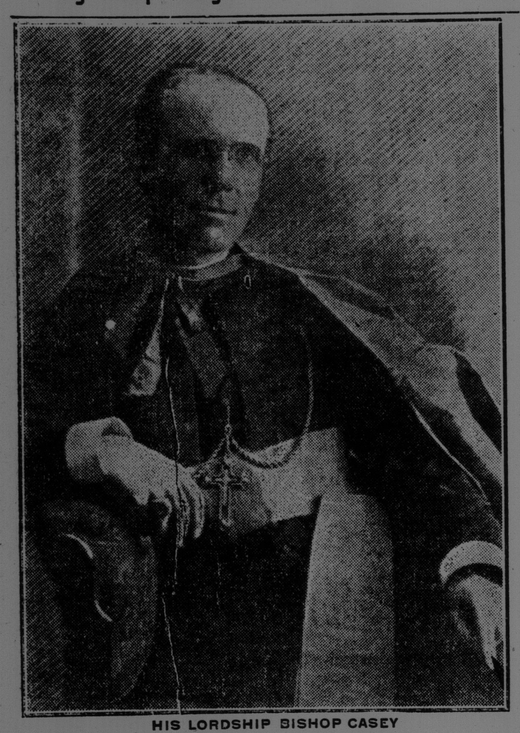
POOR DOCUMENT

MC2034

CHURCH OF ASSUMPTION CONGREGATION IN NEW HOME

Benediction Ceremonies Yesterday Were of Most Impressive Character--Every Seat in Beautiful New West Side Church Filled--Eloquent Sermon by Bishop Casey.



HIS LORDSHIP BISHOP CASEY

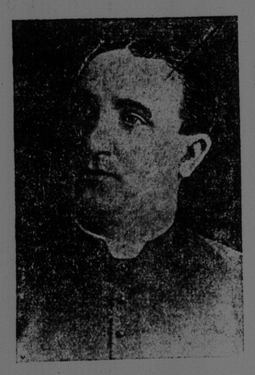
The benediction of the Church of the Assumption took place yesterday morning, and was a most impressive ceremony. Long before the appointed hour of ten o'clock throngs from all parts of the city wended their way twards the church to attend the first service and to hear the eloquent sermon of his lordship Bishop Casey. The programme was carried out as announced in Saturday's Sun.

After the blessing of the holy water the procession proceeded outside the church to the main entrance, the priests and altar boys marching two by two, his lordship in the rear, in cope and mitre and carrying the crozier.

Arriving at the main door the bishop, standing with the clergy and acolytes equally divided on his right and left side, recited the opening prayer invoking the divine blessing "on all our actions, and in particular upon that of the benediction of this church, which is just commencing."

The procession was then re-formed and proceeded by the right side of the church, going completely round the sacred edifice blessing the walls, the bishop reciting the fiftieth psalm, "Miserere mei Deus," etc.

On again arriving before the main entrance they entered the church, the sub-deacon heading the procession, all the members chanting the Litanies of the Saints. This was led by Father Legere, the rest of the clergy responding. After the Litanies were chanted, the interior of the church was blessed, during the recital of the 119th, 120th and 121st Psalms.



REV. FATHER O'DONOVAN

All then retired to the vestry while the Sisters of Charity dressed and decorated the main altar.

In the meantime the doors of the church were opened to the public and in a very few moments every available seat in the sacred edifice was occupied.

Then began the celebration of Pontifical High Mass. His Lordship Bishop Casey, of course, was celebrant, with Father Legere as high priest, Father Meehan of the Cathedral as deacon, Father Holland of Saint Peter's as sub-deacon, and Father O'Donovan of the Church of the Assumption as master of ceremonies.

The members of the choir of the Church of the Assumption acquitted themselves most creditably, rendering the mass in Gregorian, in splendid style.

Towards the close of the Mass, His Lordship preached the sermon of the day, which was a most able disquisition and was as follows:

His Lordship's Sermon

"The temple of God is holy," I. Cor., iii., 7.

Dearly beloved, in all ages of the world and among all nations no spot is held so sacred as that where the altar stands on which sacrifice is offered to the God-head. This striking fact is supported by the history of the old world and the new, by profane as well as sacred writers. Hence we find that the temples of divine worship were always consecrated to the Deity with ceremonies as touching as they were solemn.

The dedication of Solomon's temple in Jerusalem was solemnized with perhaps the greatest festivity that the eye of man ever witnessed. It was the anticipation of the sublime ceremony that marks the consecration of the Christian church, the everlasting temple of God, which that of the olden dispensation but foreshadowed and prefigured. The benediction of a church is characterized by much greater simplicity, though it sets the building apart for the exclusive worship of God.

With prayer ascending as incense in the sight of the Lord, with psalm and song of praise, the new church is sprinkled with holy water, its walls are blessed inside and out, its every stone is ddicated to the Most High. Heavenly choirs are invited by the litanies to blend their voices with ours, that divine favors may be abundantly vouchsafed all who will worship in this place. In fine, these ceremonies are all crowned by the most solemn action of religion—the august sacrifice of the new law is offered in the edifice just blessed, and Jesus Christ takes possession of His new habitation, repeating joyously the words which the psalmist put in His mouth so long ago, "This is my resting place for ever and ever, here will I dwell, for I have chosen it." The Lord hath taken possession of His house; "the Most High hath sanctified His tabernacle." The faithful, in turn, rejoicing with the prophet at the things that were said to them, "will enter into the house of the Lord." The seal of the Lord is upon this place; it is a guarantee that here the divine heart is always watching, that His ear is ever attentive, that no prayer offered, with the proper disposition, under this roof will ever go unanswered. If I could but succeed, my beloved, in bringing this one truth home to you—if I could make you comprehend fully this tremendous fact—we have, the divine assurance that every prayer offered piously in this temple will be graciously and infallibly answered by the Most High, I would consider my words abundantly fruitful, that they have been "sprinkled with the dew of heaven."

"The temple of God is holy." Although it is an inspired apostle who tells us so, yet, to make the fact fruitful, we must convince ourselves of its living reality and power. By recalling some principles of our holy faith we can analyze the reasons which inspire our respect and reverence for the church. All these reasons may be summed up in one; in the church Jesus Christ renews every day the wonders which He wrought through the mystery of the incarnation. When he became man He introduced Christian faith into the world; and faith, shining over the human intelligence, cast upon it a purer, brighter light than that which flashed into existence at the first fiat of omnipotence. Hope, too, was brought to the heart of man when He spoke who was "powerful in work and word," and authoritatively declared, "I have come to seek and to save that which was lost." And lastly, He brought divine love down among us: "I have come to cast fire upon the earth; and what will I, but that it be kindled?" Offering His life for the world's redemption, He fulfilled the promise made but a short time before: "And I, if I be lifted up, will draw all things to Myself." Every one of these marvels, worked by Almightiness in and through the Incarnation, is renewed every day in the church of the living God. What a tremendous claim! Yet, my beloved, if we cannot make it good, then "is my preaching vain; and is your faith vain;" my preaching is worthless, your faith groundless.

Take the pious pilgrim on his visit to the Holy Land. I saw many such, was a fellow-traveller with them. We were in Nazareth where "the Word was made flesh," in Bethlehem where the Lord was born, on Calvary where the Redeemer's sacrifice was consummated. With sentiments of lively faith and deep fervor, we adored "in the place where His feet stood," where He taught the first lessons of salvation, where He committed the Gospel to His Apostles, desiring "all men to be saved, and to come to the knowledge of the truth." Now, mark you, what He did once in the holy places, but is doing there no longer, that He is doing every day in His church for the conversion and sanctification of mankind. Therefore is the church holy, does it work reverence and affection.

In the church by the water of regeneration we received the gift of faith, we have it developed as we learn the Christian doctrine, we have its support in the preaching of the divine word. Verily, through the church are we born to a new and divine life, a life that is sustained and increased by the Sacraments, the life that is destined never to know extinction or death. Hence is the Christian ardently attached to the church of his childhood, and is his heart moved to its depths as he enters the portals within which he was prepared for, and beholds the Altar at whose feet he received his first communion. There he recalls the first sweet principles of his holy faith; there he recalls with gratitude and love the unquestioning confidence with which he received the words of eternal life as they fell from the lips of his devoted pastor. It is there, in the holy temple of God, that stands the chair of truth, and is the message of salvation delivered alike to the rich and to the poor; there is the way pointed out that leads with unerring certainty to eternal happiness. The Christian believes and knows that in the church not less really and truly than on Mount Sinai, the voice of God is heard, though coming from the lips that are human, making known His law and laying down the conditions which must be observed to gain everlasting life: "He that hears you hears Me," said the Lord God. And again, "behold I am with you all days even to the consummation of the world." If we enter the church even while the divine word is not heard, how profoundly we should still respect the place where the Lord has spoken! The tradition of the ancients tells us that they revered the place where God appeared and spoke to the prophets, although the divine manifestation lasted but a few moments; how much greater should be our reverence for such a temple as this which our Lord has just now made His dwelling place, and where He will deliver to us every Sunday through His human minister, the words of eternal life!

Ah, my beloved, let us honor this temple of God which His Divine Majesty has deigned to bless at our invocation. Henceforth it is our Lord's own home, it is the everlasting asylum of grace and truth. We may learn much even from the unbeliever who sits "in darkness and in the shadow of death," who knows the Deity so imperfectly and serves Him so badly. I myself have seen, in the far distant East, the Mahometan in the midst of his errors, apparently filled with burning religiousness; I have seen him prostrate before his mosque, trembling with awe, scarcely daring to raise his eyes to heaven; and shall we, Catholic Christians, with the full splendor of Gospel light and truth blazing upon us, shall we come into this church of the living and true God and behave with levity, thoughtlessness and indifference? Verily, I say to you, the day will come when you and I will be confronted with these unfortunates whom the shadow of death envelops, and be reproached by them that we were less faithful to our lights than they were to theirs. And how terrible the rebuke!

Nor is faith the only gift which the divine bounty bestows upon us in the church--here God comforts us with the revival of hope. Thus did our Lord act while on earth. He sees the tax gatherer sitting at his table of usury. He raises him to discipleship, He converts him into an apostle. The proud Pharisee disdains the company of sinners; Jesus receives them and eats with them, declares His predilection for those who will but hear Him, "I am come no: to call the just, but sinners to repentance."

In like manner does He continue to act in the church. When one has the misfortune to fall into sin, to sever his union with God and enter on the broad road to perdition, naught is left him but remorse and despair. He may go on in his usual avocation, wearing a smile for those around him; but he cannot conceal his unrest from himself, cannot extinguish the hell which he carries in his bosom; "there is no peace for the wicked." Does he distract himself with the pleasures and vanities of the world? No hope arises thence. The world cannot give us peace. The divine malediction pronounced upon it in the long ago has never been cancelled: "Woe to you, oh world!" Will the unfortunate seek rest in the desert? His remorse will follow him there. It is not in solitude where hope and peace are awaiting him. But let him come here, right into this church, the home of the God of Mercy; and the peace which the world cannot give, which surpasses all understanding, which is joy unspeakable in the Holy Ghost, the peace of God will here be given him. Am I claiming too much? Is there to be found in this church the tremendous power of forgiving sins? We remember the scorn with which the Pharisees met that claim on the part of our Lord, "who can forgive sins but God alone?" Christ vindicated himself on the spot by the miraculous cure of the paralytic. Now, a question whose importance to you and to me cannot be exaggerated, did He ever communicate that power to others? "He breathed on them; and said to them." Now listen, my beloved, it is Saint John who is quoting Jesus Christ—xx. 22, 23: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained." If these words mean not "that Christ left to the pastors of His church the power of forgiving sins," then language has no meaning. In this church, therefore, God has a seat; and, in the person of His minister, sits here to receive the avowal of the repentant sinner, to remove his sin, to restore him to the divine favor. Who can tell the consolation that is the holy temple of God. We have seen now welling up in the one time despairing soul? Not less true, but more real to him now than other of the divine words, is the sentence which he knows is addressed to himself, the sentence which changes his eternal fate from perdition to glory, the sentence the sweetest that even divine lips could utter and almighty power made good—"Be of good heart, son, thy sins are forgiven thee." He entered the church a reprobate, he leaves it a child of God; he entered a sinner, he goes forth justified. The words of omnipotence wrought the change. It is within thy walls, oh holy church of God, that numberless such miracles are performed every day. Yet have I not profaned Thee by want of silence, by irreverence, by disrespect? Understanding better than ever before that the temple of God is holy, the rest of my life will be one prolonged effort of recollection and piety while within these sacred walls.

We have not yet reached the end of the divine marvels wrought daily in the holy temple of God. We have seen that the church is the school of faith in which we learn with certainty God's will and pleasure, that it is the abode of hope in which the sinner's wounds are healed and his miseries assuaged. In the economy of salvation it holds a still higher place—the church is the throne and sanctuary of divine love. St. John, of matchless sweetness, tells us something that we find nowhere else—"God is love." Nor is this hard to prove. Listen! It is Christ who is speaking, as he holds bread in his Almighty hands: "Take and eat; this is My body. Do this in commemoration of Me." Angelic intelligence staggers angels and apostles prostrate in adoration. And we will "do this" at every mass in this church. How easy to believe that "God is love" when, with the eye of faith, we behold infinite love come down from heaven every day and sacrifice Himself for the well-being of His feeble creatures! Behold the new Calvary; nay, rather the original brought home to us, for here is offered the same Victim—the body and blood of our Redeemer—by divine command, albeit by human agency, to the Sovereign Majesty of God.

Nor is this all. Remember His words of incomparable tenderness, "My delight is to be with the children of men." He makes them good in the church by His abiding presence—He makes of our tabernacle a permanent abode. From that little dwelling place He looks out in compassion on us as on the multitude of old. He sees us, hears our petitions, comforts us in affliction, supports us in trial; and this all to satisfy the tenderness of His incomprehensible love: "My delight is to be with the children of men." Can there still be a doubt as to the efficacy of a prayer properly offered in this church? Once more hear and treasure in your hearts the divine assurance: "My eyes shall also be open, and My ears attentive to the prayer of him that shall pray in this place. For I have chosen and have sanctified this place, that My name may be there forever, and My eyes may remain there perpetually."—II. Paral., vii., 15-16.

Ah, Beloved, is it too much to ask you to be respectful, devout in this Holy Temple, to make some return of love for this permanent manifestation of infinite bounty? No wonder I left the Cathedral and came over here to rejoice with you today at the opening of your splendid church, to invoke the divine blessing upon it, to dedicate it forever to the worship of the Most High. No wonder religion brings forth such pomp and splendor for this dedication, for henceforth in this church we will receive the lessons of faith, the consolations of hope and pardon and the delicacies of divine charity.

Now, My Beloved, a few serious thoughts and I have done. In the beginning we put forth a tremendous claim—that Jesus Christ is doing every day in His church the same works of grace that He did once in Galilee and Judea. We have made good the claim by the very words of our Lord, as found in the Holy Bible, and as constantly interpreted by our fathers in the faith for nineteen hundred years. Happy are you in the enjoyment of the divine inheritance. Nor have you shown yourselves unworthy children of such fathers as this splendid monument of your self-sacrifice attests.

The warning of Christ must not cease to ring in your ears: "Not every one who says to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven." Our faith is a magnificent inheritance; but faith alone can not save us. We can be doubly damned with a faith strong enough to move mountains. "The devils believe and tremble." It is not so much at what the priests teach that well-meaning people in the world are looking for edification as at the practical results of their doctrine in the Catholic lives of the laity. On every member of the Church lies the responsibility of making good before the world the mysterious beauty of the Catholic name. A sainted bishop of the early age, none other than Chrysostom, the golden-mouthed says: "The man who does not preach well should never have been ordained a priest." May we not say with equal truth that the man who does not exemplify in his life the teaching of the Church should never have been baptized a Catholic? The world knows our claim; it demands results. We are bound not only to the fundamental virtues—faith, piety and purity—these are sublime, but hidden. The world wants the goods to substantiate our claim, and would we be true to our religion, true to Jesus Christ, we must respond to this demand for edification, we must practice the noble virtues that appeal to man. Truthfulness in all our dealings is required, for "God is truth" we must live soberly, "for the drunkard shall not enter the kingdom of God," we must live honestly, that is, within our means and pay our lawful debts, for the clever manipulator that can conceal his injustice, is not less a thief than the professional bandit: "So let your light shine before men that they may see your good works, and glorify your Father who is in heaven." Matt. v. 16. You will have tribulation, the cross will not be withheld from you, but assured by the divine promises. "Fear none of those things which you shall suffer * * * Be ye faithful unto death and I shall give you the crown of life."—Apoc. II. 10. Amen!

Many of the parishioners of the West Side were greatly pleased to see Father Legere again present among them. They preserve the kindest and most grateful remembrances of him, for his zeal and devotion to their spiritual and temporal interests, when he was a curate there during the last year of the late Mgr. Connolly's pastorate. They are pleased to know that since that time Father Legere has rendered signal service to the church by being pastor of two of the most important parishes on the North Shore.

OFFICERS OF WESTERN FEDERATION TO BE PLACED ON TRIAL THIS WEEK

FOR THE MURDER OF EX-GOVERNOR STEUENBURG

The Trial Promises to be One of the Most Bitterly Dramatic in the History of the United States Justice—Labor Unions in Demonstrations in Favor of the Accused

BOIES CITY, Idaho, May 4.—William D. Haywood, secretary and treasurer of the Western Federation of Miners, will on Thursday next be placed on trial, charged with the murder of former Governor Steuenburg of Idaho. In all four men are in custody, charged with the same offense: William D. Haywood, Charles H. Moyer, president of the Western Federation of Miners; George A. Pettibon, former member of the executive board of the same organization, and Harry Orchard.

Orchard, it is alleged, confessed he murdered the former governor, and it is alleged, implicated the other men under arrest, together with others as accessories before the fact. Under the law of the State of Idaho, while it is admitted that Mr. Haywood, Moyer and Pettibon were not in the State of Idaho at the time of the murder, they are charged with the actual murder, the contention under the statute being that they were on the spot in spirit, that they planned the crime. The complete history of the case extends back to the early period of the conflict between the union and non-union miners in the Coeur d'Alene region, or what is known as the Panhandle country, that narrow strip of moutainous country rich in lead and silver ore, under the shadow of the great divide between Idaho and Montana, the background to the case in the momentous struggle in the Coeur d'Alene extending over a period of twenty years.

It is alleged that for purposes of revenge to impress what they wanted and obtain financial support of some 32,000 followers, the members of an "inner circle" of the Western Federation of Miners planned and executed a long series of murders and acts of violence, nihilistic in execution. It is charged that Harry Orchard and Steve Adams, now under arrest and charged with the commission of other murders, were the hired agents and actual executors of many of these plots. These crimes, it is alleged, can be traced down through the last fifteen years, through days of the bull pen, a stockade in which several union miners were imprisoned in 1899 under guard of United States troops, again in the great Cripple Creek strike, and the more recent prolonged struggle in Colorado. Geographically the action is confined chiefly to Colorado and Idaho, but Montana, Utah, Nevada and California are also states in which were enacted portions of the tragedy.

Orchard lies in the Idaho prison ready to take stand against Haywood. It is alleged that Orchard will repeat his confession on the witness stand and as the chief witness for the state will relate a story filled with plot and counterplot, startling in development and execution.

Steve Adams also made a confession and it is expected that he will be one of the witnesses for the prosecution, although Adams later, under pressure of release, it is said, repudiated portions of his statement.

Frank Steuenburg, who came from humble but masterful stock, started as a printer, joined the typographical union, and throughout the greater part of his life was in strong sympathy with the cause and struggles of labor. This circumstance gives ground for an important contention of the case. Upon the one hand it was argued that because Stuenburg refused to countenance or as governor, to permit, violence in behalf of union labor, he was stricken down as a traitor to his fellows by a mind that never forgets and an arm that can reach through much to strike when least expected. Upon the other hand it is contended that his well known advocacy of union principles made it improbable that his death was procured by union men.

The murder of Steuenburg is a pivotal point in the history of this case, the most remarkable in American jurisdiction, for the case develops, backward and forward, from his assassination.

NEW YORK, May 4.—Two long lines of men and women, probably 20,000, trailed in parade through the streets of the upper and lower east side late this afternoon to demonstrate their sympathy for Moyer, Haywood and Pettibon, the officials of the Western Federation of Miners, charged with killing ex-Governor Steuenburg of Idaho. Contrary to expectation in some quarters there was no serious rioting. The first row came after the crowd had entered the hall, when a fife and drum band broke into the strains of the Marseillaise. The crowd howled and scores waved small red flags. When President Roosevelt's name was mentioned it was received with a storm of hisses.

BOSTON, May 5.—About seven thousand people participated in the parade and mass meeting held by the labor organizations of this city as protest against the proceedings against Moyer, Haywood and Pettibon for the alleged conspiracy in the murder of Governor Steuenberg of Idaho.

The parade with a few halts occupied an hour in passsing a given point and all but three organizations carried an American flag. The blasters' union waved an Italian flag, another union supported a Norwegian banner, while the Scandinavian Social Club, which brought up the rear, flaunted three bright red flags.

The parade was well organized and at least a thousand women were in line. There was no cheering until the common was reached, and even there the speeches by a number of local labor leaders were received with enthusiasm but without any marked amount of noise.

At the close of the meeting a set of resolutions protesting against the arrest and trial of the three miners and expressing a confident belief in their innocence was read and adopted with the greatest burst of enthusiasm heard during the afternoon.

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FIRE DOES DAMAGE OF $140,000 IN TORONTO

Millinery Establishment Burned Out—Toronto Has Little Power Over Street Railway

TORONTO, Ont., May 5.—Fire which broke out Saturday evening in Knox millinery manufacturing premises, East Wellington street, did one hundred and forty thousand dollars' damage, ninety thousand to Knox stock, twenty-five thousand dollars to C. Klopfer's hardware stick, and five thousand to other firms. The building, owned by the Countess of Carnarvon, was damaged to the extent of twenty-five thousand. Knox Company is insured for the full amount of the damage. Other firms are also well insured.

A cable from England, received by solicitors of the Street Railway Company, says the privy council judgment gives the company full right to build lines on any street in the city without the council's consent.

W. H. Hunter was on Saturday unanimously elected by the executive of the supreme court of I. O. F. to post of supreme counsellor.

MAJOR T. D. WALKER TO SUCCEED COL. MACLAREN

OTTAWA, May 5.—Major T. D. Walker, A. M. C., is detailed to command No. 8 Field Ambulance, vice Lt. Colonel Murray MacLaren, who reverts to the regimental list.

Captain C. J. Mersereau is gazetted adjutant of the corps of guides at the Sussex camp.

STEAMERS.

ATLANTIC STEAMSHIPS
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Fri., May 3 Empress of Britain

ST. LAWRENCE SERVICE—FROM MONTREAL AND QUEBEC.

Sat., May 11 ....Lake Manitoba
Fri., May 17 ..Empress of Ireland
Sat., May 25 .... ..Lake Champlain
Fri. May 31 .....Empress of Britain
Sat. June 8 .. ..Lake Erie

SS Lake Champlain and Lake Erie carry only One Class of cabin passengers (second class), to whom is given the accommodation situated in the best part of the steamer $42.50 and $45.00.

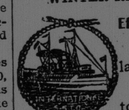
1st CABIN—$65.00 and upwards according to steamer.

2nd. CABIN—$40.00, $45.00 and $47.50.

3rd CABIN—$27.50 and $28.75.

For tickets and further information apply to W. H. C. Mackay, St. John, N. B., or write W. P. Howard, D. P. A., C. P. R., St. John, N. B.

EASTERN STEAMSHIP COMPANY
INTERNATIONAL DIVISION
WINTER REDUCED RATES



Effective to May 1, 1907
St. John to Portland . . . $3.00
St. John to Boston . . . $3.50

Commencing Tuesday, April 9th, steamers leave St. John on Tuesdays and Fridays at 6.30 p. m. (Atlantic Standard,) for Lubec, Eastport, Portland and Boston.

RETURNING

Leave Boston on Mondays and Thursdays at 9.00 a. m. for Portland, Eastport, Lubec and St. John.

All cargo, except live stock, via steamers of this company is insured against fire and marine risk.

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St. John, N. B.

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Commencing May 10, 1907,
A SPECIAL TRAIN
with through sleeping and dining car attached, carrying the
EUROPEAN MAIL
VIA.
INTERCOLONIAL RAILWAY

Will leave Montreal 19.45, Friday, May 10th, passing Moncton 15.45 Saturday, May 11th, and weekly thereafter until further notice for
NORTH SYDNEY
where a comfortable steamer will transfer passengers, baggage and mail to outward bound
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INTERCOLONIAL RAILWAY

ON AND AFTER MONDAY, APRIL 8th, 1907, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No. 6.—Mixed train to Moncton..6.30
No. 2.—Express for Halifax, Campbellton, Point du Chene, Pictou, and the Sydneys.... .. ..7.00
No. 26.—Express for Pt. du Chene, Halifax and Pictou.... .. .. ..12.25
No. 4.—Mixed for Moncton 13.10
No. 8.—Express for Sussex.. .. .. 17.10
No. 134.—Express for Quebec and Montreal, also Pt. du Chene...19.00
No. 10.—Express for Moncton, the Sydneys and Halifax.... .. ....23.25

TRAINS ARRIVE AT ST. JOHN.

No. 9.—From Halifax, Pictou, and the Sydneys 6.20
No. 7.—Express from Sussex.... ..9.00
No. 133.—Express from Montreal Quebec and Pt. du Chene.... ..13.45
No. 5.—Express from Moncton....16.30
No. 25.—Express from Halifax, Pictou, Pt. du Chene and Campbellton.. .. ..17.40
No. 3.—Mixed from Moncton.. .. 19.30
No. 1.—Express from Moncton .. 21.20
No. 11.—Mixed from Moncton (daily.) 4.00

SAN ANTONIO, Texas, May 4—Felix Rodesiguez, an Aztec Indian, died here at the age of 119. He was in the battle of the Alamo in 1836 as a teamster in charge of the paymaster's wagon of the Mexican army. After Texas victory he returned to Mexico, where he lived until four years ago when he came here. He died without family.

No Fancy Prices on FURNITURE at M.R.A's, Market Sq.