

# The Carleton Sentinel.

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WOODSTOCK, N. B., FRIDAY, DECEMBER 30, 1910

WHOLE No 32

## The Blue Front Jewelry Store.

### New Year's Gifts

- ¶ After the Christmas rush, comes the demand for presents for New Year's Day.
- ¶ Many receive gifts unexpectedly, and New Year's gives an early opportunity to show appreciation.
- ¶ Our beautiful stock suffered delightful depletion the last few weeks of the holiday rush, but there's something left in nearly every desirable gift line.
- ¶ Our stocks have been rearranged and put in order and are ready to supply appropriate gifts for New Year's.

Marriage Licenses  
and  
Wedding Rings.

JEWELER  
**H. V. Balling**  
30 MAIN ST.  
WOODSTOCK, N.B.  
— OPTICIAN

KODAKS  
and  
SUPPLIES.

## Are They Ready For Winter Use?

Your Cotton or Wool BLANKETS, QUILTS or BED SPREADS. If they are not, and need Laundrying, send them to the Electric Laundry. Our method of doing this class of work will make them look as good as new. Remember the place. Phone 8-11.

## Woodstock Electric Laundry.

### R. B. JONES & CO.

take this opportunity of expressing their thanks to their many patrons for the generous custom given during the past year and extend to all the wish for a

BRIGHT AND PROSPEROUS NEW YEAR.

## THE STORY OF AN INDIAN DEVIL PRESBYTERIANS SHOW FAVOR FOR UNION.

To most boys I suppose there is no place that they can enjoy themselves better than setting around a camp fire listening to the different stories told by the men in the long winter evenings. In the large camp crews there would generally be found men of different nationalities and each would generally have a few stories well authenticated in their own countries. Often have I listened to the story of Saint Patrick driving the reptiles out of Ireland and that a snake could not be induced to stay in the country. One man had carried a snake some distance and dropped it on the ground and next day it was some miles away trying to make its escape. There was one elderly man in particular a firm believer in fairies and often he would tell the story about his grandmother seeing them on fine days playing in the rocks dressed in little red coats. Sometimes they carry off children to their homes in the deep recesses of the rocks but as the story was told they were good to the children and generally return them magnificently dressed and richly ornamented in gold. Another man seemed to delight in telling the story of the Kilkenna Cats, how they fought and chewed each other until both had vanished. This story seemed somewhat mystical to me; but then I was only a boy and had not seen much of the world and this man had crossed the ocean and seen the mermaids and he must know what he was talking about.

These stories and many others I listened to were quite amusing to a boy of my disposition but occasionally some one would start a story about an Indian Devil and this would be followed by other stories about these ferocious animals and you would begin to imagine that there was a day when these animals must have been as thick as rabbits. One story in particular caused me much uneasiness. One morning as a crew was about to go to its work an Indian Devil was discovered perched in the limb of a tree that hung over the camp and for some days the men were afraid to go out of the camp but they finally hit upon a plan that caused the death of the animal. They prepared a long sharp stake and rigged it up so it would have some resemblance of a man, then they run it up the smoke hole of the camp and the animal taking it for what it appeared to be sprang from his perch and lit on the sharp stake which passed through his body and there was one Indian Devil less in the world.

As these stories about Indian Devils originated some years previous and as there were no indications of them passing away at the time, I began to think that perhaps the day for Indian Devils had passed away and that the stories I had heard about them were greatly exaggerated and only existed in imagination. There are some with nervous temperaments; at times think that they have good reason to be scared and in imagination think they are pursued by all the Indian Devils and Wild Cats in the country where if they had nerve enough to investigate they would find that they had no cause for alarm whatever. As time rolled on I lost my skeptical opinion about the existence of Indian Devils and became convinced that at least there was one Indian Devil in the world and that it would be greatly to a persons advantage to give him the right of way.

In the winter of 1858-59, we lumbered in the Salmon River. This river takes its rise in the County of Kent, and passed along in a southerly direction till it empties itself into Grand Lake which would be in Queens County. This winter our crew consisted of four men: myself, my brothers, Frederick and Beckwith and a hired man. We browsed our lumber at a place called Cordy Brook which empties into Salmon River near the foot of the Ox-Bow and I presume it would not be many miles from Vanwart's Station.

I had previously driven the team but on this particular day the event took place I am about to refer to, my brother Beckwith, a boy of about sixteen, had charge of the horses. I

had heard the animal screeching or whooping on the following day and it appeared to be getting nearer. I imagined I heard some one saying "You big coward you preferred the shelter of the camp and let the boy be exposed to the danger!" Do not be too just my friend you may be quite safe in calling a man a cheat or rogue or even a fool and he may not take it seriously and these may not be misnamed but think twice before you call a man a coward for the most of men will resent being branded a coward and you cannot tell what courage a man has until he is put to the test. I met with an accident that day and was not in a good condition for fighting Indian Devils but I had courage enough to take charge of the team next day and was even out until after dark and had no call to use the weapon I had carried with me all day. I will confess that the disturbance of the apparent dangers had a tendency to keep up a man's courage and by the sound of the animals voice he was working the distance between us.

When Beckwith was at the brows with his last load, it then being dark, he heard the animal whooping out on the road leading to the camp and thinking that the animal might dispute his way he thought of protection. He crossed the different chains and let them drag behind the sled thinking that if the animal should come up to him from behind that the chains might scare him or even trip him up and in this he was correct for the precautions he had taken for his safety no doubt was the means of saving his life. When about three-fourths of a mile from the camp the horses made a sudden spring and turning around to see what was the matter or what had frightened the horses he saw an animal jumping and upending among the chains. He crawled as far ahead on the sled as he could and fought back with the whip stock. Several times the animal got his feet on the bunk of the sled but by his fighting back and the chains tripping him up the animal did not get hold of him. The last time the animal attempted to approach him he grabbed the whip and took it out of his hands. He supposed then that his chance to escape was slim. The horses being smart and frightened fairly flew over the road and when he considered that he would have to give up the struggle the horses were at the camp. We heard the horses coming and knew something was the matter we rushed out of the camp. The first words the boy said "Do you see it. It was right up to the sled when the horses turned in but the animal in the dark had escaped probably frightened by us rushing out of the camp or by the light of the camp. A little snow fell that night and we were unable to see its tracks. To say that the boy was frightened would only partly express his feelings—he did not even stop to look after the horses but got into the camp and at different times in the night he would scream out as though something had frightened him.

Scratches in the bunk of the sled could be plainly seen made by the animals teeth or claws. The boy was of the opinion that the animal jumped from a tree which caused the horses to spring and the animal to miss its victim and fall among the chains. I have often wondered how the boy kept on the sled. The roads at the turn were very rough and going so fast it certainly was a wonder how he kept his seat. The animal did not seem to be satisfied with the treatment that he received in the Salmon River waters and in a few days we heard of him driving a crew of men out of the woods in the Richibucto waters.

I am not prepared to trace this animal further as I soon left that part of the country. As these animals seem to be dying out perhaps he has done all the damage he will ever do. The boy Beckwith grew up and departed this life about two years ago. As the sands of time with me are nearly run out I have felt it my duty to leave this story on record and I can conscientiously

We reprint the following letter concerning the present standing of the different Presbyteries on Church Union.

Editor of the Times,  
Sir,—In your published interview with an anonymous Presbyterian reference is made to the presbyteries only which approve church union and hence the impression is given, perhaps unintentionally, that most presbyteries are in opposition. This is a wholly mistaken impression. It may be interesting to publish the results of the voting on church union in the presbyteries as published in the "Presbyterian" of Toronto last week—

Presbyteries in Favor.		Votes	Votes
		For	Against
Owen Sound	15	5	
Truro	13	1	
Guelph	22	8	
Lanark and Renfrew	25	12	
Sydney	Unanimous		
London	34	11	
Paris	11	9	
Quebec	10	9	
P. E. Island	41	7	

Presbyteries Opposed  
Westminster 12 13  
Bruce 5 13  
Since then I have noticed returns from two presbyteries only—viz: Halifax, which voted 20 to 3, in favor of church union, and St. John which voted 22 to 15 in favor of union. There may have been returns from others but if so, I have not seen them reported. This report gives eleven Presbyteries in favor and two opposed to union.

It is stated in your interview that the question of union "is much less popular than was anticipated."

Anyone anticipating a more unanimous response than that must have been most sanguine indeed—much more hopeful than a careful reading of the history of other similar movements would warrant. There is (strange to say), much less opposition to this contemplated union of Congregational churches than was the Presbyterian, Methodist and branches of the Presbyterian church in 1875 when the first vote of the presbyteries was taken in 1872, six only of the sixteen presbyteries approved of the basis of union simpliciter, and in 1874, (the year previous to the union) only fourteen out of nineteen voted in favor of the union and yet, in spite of the strong opposition, the union was consummated—a strength and blessing to the Presbyterian Church of Canada. Criticism is offered of the basis of union. Through an admirable document in most respects—no one claims that it is absolutely perfect. Neither however, is it "like the laws of the Medes and Persians which altereth not" and doubtless it will be modified after the first vote of the Presbyteries in 1872.)

So that much of the opposition which now exists will die, or will "fold its tent like the Arab and as silently steal away."

Very sincerely yours,  
DAVID LANG,  
St. Andrew's Church, St. John N. B., Dec. 23rd., 1910.

### PRESENTATION.

A pleasant surprise was given Rev. H. C. and Mrs. Archer on Friday, Dec. 23rd., by the members and congregation of the Reformed Baptist Church at Woodstock.

At the close of the regular prayer service, after the pastor had pronounced the benediction, Mr. H. G. Noble took the chair and after a few remarks called upon Mr. B. M. Colpitts who presented Mrs. Archer with the following address.

Dear Sister Archer:—  
In this season of well wishing on the anniversary of when the angels heralded the grand message of "Peace on Earth, Good Will to Man." We thought it only fitting to select someone in special to give our good wishes to, and this time the choice has fallen on you. Hence we wish you all the compliments of the season and a Merry Christmas thrown in. We feel like complimenting ourselves in the way we have been favored as a church, in the matter of pastor's wives that seem to fit into their place easily and naturally, and we are glad to say that you are no exception to the rule. We are glad to welcome you to our midst, and hope we can be a real help to you while here, and you to us, and be real workers together in God's vineyard in the upbuilding of His Kingdom, and as the months multiply and grow into years so may our friendship and love for you ever grow and increase till it culminates in Heaven above. As a slight token of our esteem to you, we present you with this muff, and as your hands are kept warm by its protection, may your heart ever be warm towards these your friends here assembled, and better than all, may your heart ever grow warmer and brighter with a good Christian experience that will ever be a help wherever you go.

In behalf of the Church,  
B. M. Colpitts.  
Mrs. Archer made a very fitting reply, thanking the people for their kindness toward her, and especially, for their kind remembrance of her at this time.

The congregation then arose and sang "Blest be the Tie that Binds,"—the chairman then called upon Deacon Jas. Drysdale who presented Rev. Mr. Archer with the following address.

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say that the story in all of its particulars is perfectly true.

As we have referred to Cordy Brook where we browsed our lumber we might say it received its name from a lonely grave which was plainly visible when we worked there. After the teams had left the woods for the spring a man by the name of Cordy had been left to look after the camp. When the men returned they found Cordy dead. He was buried at the mouth of a little brook that flows into Salmon River from the Western Side. I never learned the history of this man's life, I never learned who he was working for in the year of his death as that had taken place some years previous to my day in that part of the Country. The lonely grave bears witness that there once lived a man by the name of Cordy and that he died and was buried.

I might say that the encounters with this Indian Devil took place one year before I met with a severe accident from which I only partly recovered. The accident I met with put an end to our lumbering or ever again being encountered by an Indian Devil in the Salmon River waters. (Fredericton and St. John papers please copy.)

DAVID S. JONES.  
Bristol, Car. Co., N. B.

### INSTALLATION OF OFFICERS, WOODSTOCK LODGE, F. & A. M.

The officers of Woodstock Lodge, No. 11, F. & A. M., were installed into office on the evening of Saint John's Day by Donald Munro, P. D. G. M. assisted by W. Bro. John McLauchlan as Director of ceremonies. Refreshments were served at the "Royal Cafe" at the close of the meeting. The officers are:—

Raymond M. Gabel, Worshipful Master.

Albert G. Fields, Senior Warden.

E. Kenneth Connell, Junior Warden.

Hubert A. Seely, Chaplain.

Williamson Fisher, Treasurer.

Donald Munro, Secretary.

Merton G. McLean, Senior Deacon.

William S. Skillen, Junior Deacon.

Frank L. Atherton, Senior Steward.

Thomas R. Gabel, Junior Steward.

D. Woodworth Kyle, Director of Ceremonies.

W. Jack Dibblee, Inner Guard.

Emerson L. Hagerman, Tyler.