

WIFE GIVES EVIDENCE OF THE SHOOTING

Mrs. Bragdon Says Her Husband Had Cause For Jealousy

McCLUSKEY WARNED

Woodstock Prisoner and Wife Say That on Night of Shooting McCluskey Tried to Hit Him With Stone - Testimony is all in

Woodstock, S. B., Oct. 18—All the evidence in the case of Wm. Bragdon, charged with the murder of Woodman McCluskey, was in this afternoon and the case will probably reach the jury tomorrow afternoon.

The prisoner and the prisoner's wife—the woman in the case—gave evidence this afternoon as to the fatal quarrel.

Mr. Carvell outlined the defense in an able speech to the jury this afternoon. He showed that the home of Wm. Bragdon was a very unhappy home for a few years past owing to the quarrel between his wife and McCluskey; that the shooting was accidental, but at the most Bragdon was only protecting his home from an intruder.

The defense called C. H. Watson, Rev. B. Colpitts, C. B. Snow, I. B. Merriman, Asa Bragdon, Elijah Bragdon, Dunwood McCluskey, Arthur Burpee, Mrs. Ida Bragdon and the prisoner, Wm. Bragdon.

The Evidence

C. H. Watson, sworn, said he resided in Woodstock, about 100 yards from the home of Wm. Bragdon. The house was south of Bragdon's. On May 4 Bragdon rang his doorbell and told him of the trouble and on the advice of witness Bragdon gave himself up to Chief Kelly.

Rev. B. Colpitts, sworn, said he knew the prisoner and McCluskey. Early in March McCluskey asked him if he knew where Bragdon was. I told him he was away. When Bragdon got home I told him that McCluskey was about it. He said the niggers there said he was "kissing my wife," and he denied it. I told him I believed it warmed him to keep away. I told him that where there was so much smoke there must be some fire. Later we had another talk. McCluskey told me that he would not see my wife again as he was going in a short time, when he bought some property. On the night of May 3 after coming from Fredericton, when I reached Water street I saw a light shining in my house and I said to myself that Wood McCluskey was there. When I reached the front door I heard McCluskey and my wife talking in the hall. I opened and I heard him say "I would give her all the money he had if she would do something—that was what I did that was outside and they all came out. McCluskey went partly away and coming back he said he would give me \$500 if nothing was said about the case. I ordered him away, but he caught me and scuffle I fired once in the air, the second one at the ground and the third hit him. I think that it was longer than ten or fifteen minutes from the time he struck me a shot at my wife or beat her when she went into the house. After a restless night, on advice of Mr. Watson, I gave myself up to Chief Kelly and Sheriff Pomphrey and they looked me up. I gave the revolver to Kelly. I have been in jail ever since but I could have escaped if I accepted the invitation of the eleven hoboes who left the jail recently, but I did not accept and I am here today.

The Prisoner

William Bragdon, sworn, said: Know McCluskey was coming to see his wife for over a year. His wife and he had talked it over. He spoke to McCluskey about it. He said the niggers there said he was "kissing my wife," and he denied it. I told him I believed it warmed him to keep away. I told him that where there was so much smoke there must be some fire. Later we had another talk. McCluskey told me that he would not see my wife again as he was going in a short time, when he bought some property. On the night of May 3 after coming from Fredericton, when I reached Water street I saw a light shining in my house and I said to myself that Wood McCluskey was there. When I reached the front door I heard McCluskey and my wife talking in the hall. I opened and I heard him say "I would give her all the money he had if she would do something—that was what I did that was outside and they all came out. McCluskey went partly away and coming back he said he would give me \$500 if nothing was said about the case. I ordered him away, but he caught me and scuffle I fired once in the air, the second one at the ground and the third hit him. I think that it was longer than ten or fifteen minutes from the time he struck me a shot at my wife or beat her when she went into the house. After a restless night, on advice of Mr. Watson, I gave myself up to Chief Kelly and Sheriff Pomphrey and they looked me up. I gave the revolver to Kelly. I have been in jail ever since but I could have escaped if I accepted the invitation of the eleven hoboes who left the jail recently, but I did not accept and I am here today.

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Elijah Bragdon, sworn, said he was a brother of the prisoner and they came to Springhill with the prisoner on May 3. When they left they did not intend coming back that night, but the rail made quick trip and they got the return train to Woodstock. His brother and he parted and he went home.

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case since the preliminary examination, but Mr. Carvell requested him to tell nothing but the truth.

To Mr. McCool—At the preliminary examination I told the truth as far as I was asked but I did not tell all I knew. I told the whole truth at that time.

To Mr. Carvell—I answered every question that was asked me on that occasion. I never had been in court before that examination.

Arthur Burpee swore that he measured the yard around Bragdon's house with a steel tape line and found that distance from where McIntyre stood to where the quarrel took place was 90 feet.

The Prisoner's Wife

Mrs. Ida Bragdon, sworn, said she was the wife of the prisoner. She was married in Houlton (Me.) in May, 1904. She had been married to Edmund Flowers and was divorced from him in Houlton in 1901. After obtaining a divorce she was married to Bragdon and lived in Maine a while and some five years in Woodstock. McCluskey had been a frequent visitor to her home when she lived on St. John street in 1907 down to the day of his death. These visits were during the absence of her husband.

Last spring he came when her husband was home and he and Bragdon could do some washing for him and her husband said she could not. On a few other occasions McCluskey found her husband at home and the usual row took place. For four years McCluskey has been visiting her home frequently during the absence of her husband. At 9 o'clock McCluskey came to the house on the night of the tragedy. Before McCluskey went out she thought she heard a noise and she brought the light. McCluskey went out and started to walk away. The prisoner said to McCluskey that he knew him and the latter came toward Bragdon. The quarrel took place. The shot was fired in the air, two at McCluskey and one in her direction. Her husband told her to go in the house. He was angry but he did not hit her. The wounded man passed out of the yard by Water street. "Before my husband came I told McCluskey that I heard he was telling of his visits to me, and he said he would give me all the money he had if I could prove that he told anybody about the visit."

To Mr. McCool—Mr. McCluskey was leaving the house when he met Bragdon in the yard. She went to the door with him. When they met Bragdon said: "Who are you?" and later Bragdon said he knew him. McCluskey tried to hit him with a rock before any shots were fired. The first shot was fired a few minutes after they were pulling each other four or five minutes after the second shot was fired. She thought this shot was fired at the ground. McCluskey grabbed her husband's wrist and wrenched it, and Bragdon fired at the stomach of deceased, who put his hand on the wound and barked away. The third shot was fired at her.

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INTEREST IN MEETINGS OF CONVENTION

Yesterday Afternoon and Evening With the Sunday School Workers

STRIKING ADDRESSES

Religious Work For Boys, One Subject Taken up—New Bible Society Secretary Present—The Sunday School's Value to the Church

Sessions of the annual convention of the N. B. Smith School Association in Queen square Methodist church yesterday were largely attended and the greatest interest was manifested.

Two striking addresses dealing with religious work for boys at the period of adolescence marked the evening session. Dr. Franklin McElfresh dealt with the Mystery of Adolescence in an illuminating manner, showing some of the possibilities that lie in the early years. He was followed by Dr. George B. Cutten, president of Acadia University, who spoke on the Religion of Youth and in a most practical way pointed out some of the misconceptions regarding this period of a boy's life. He also pointed out the ideal way to deal with a boy at this important time, and showed that the very indications which frequently lead him to run away from home are in helping him to become a useful citizen and a power for good in the community.

The mystery of adolescence was the theme of the address delivered by Dr. McElfresh. Sympathy, guidance and will were the three facts emphasized in this connection. To gain insight into the problem of adolescence required sympathy. The hunger of the heart for joy, the fullness of the soul, the "look back" of the past, "said a New England deacon, "the professed conversion a few months ago and was received into the church, and he goes down the hill on a sled."

"We have been practicing repression," he said, "with very little success. We should be extending sympathy. Guidance, not control, is the proper method of his elders. We must command the boy of eleven. We must respect the individual will of the same lad at sixteen who questions and reasons. It is the day of idealism and wonderful capacity. Every youth has a touch of creative genius. Not with authority I might have been not but the sympathy, the guidance and the youth seeks the leader who personifies the ideals of the printed page. The boy of all classes is information. Some of the men who are giving us the most trouble in the commercial and political world are the young men. What is needed is the reaching down to the depths of personality and holding the will to the Master Jesus, Christ Jesus. The need of the Sunday school today is for great leaders."

President Cutten, in opening his address, spoke of the pleasure it gave him to address the Sunday school gathering, saying that the Sunday school was today the chief source of religious education. He remarked that in the day schools the children were given twenty minutes a week for religious instruction and the rest of the week in which to forget it. He believed that it would be better for the youth of the country if they had a better education in religion even though it might leave them with some holes in their knowledge of trigonometry and some flaws in their arithmetic. "The subject assigned to me," he said, "would indicate that there is a different religion for youth and manhood. This very true and lack of recognition of it has been the cause of many failures in religious work. The church has had a three-fold religion, for that standard it has chosen the adult type and the type it has taken has been of the most extreme character. It has looked too much to the explosive type of religion as illustrated by St. Paul and too little to the simple and practical type exemplified by St. Matthew and other of the apostles.

"With different ages there are different temptations and to meet these conditions varying methods are required. The truth of this was once forcibly put in homely words by a minister who said that the proper time to have a lens seen when it wants to set, and the same truth is applicable to the religious inclinations of boys and men. The proper time to use certain inclinations in religious life when they are ripe. All youths have certain usable inclinations which are of value in their religious life and of which advantage should be taken.

Personal Freedom

"There are three of these usable inclinations which are of importance to us. The first is the inclination towards personal freedom and towards a break with authority during adolescence. It is true that in many modern households there has been too complete a departure from the old time respect for parental authority and the children are allowed to govern the household but this is no worse than the same time it must be borne in mind that the government of the child is necessary for the child's development. The second is the inclination towards a break with authority during adolescence. It is true that in many modern households there has been too complete a departure from the old time respect for parental authority and the children are allowed to govern the household but this is no worse than the same time it must be borne in mind that the government of the child is necessary for the child's development.

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The twentieth is the inclination towards a break with authority during adolescence. It is true that in many modern households there has been too complete a departure from the old time respect for parental authority and the children are allowed to govern the household but this is no worse than the same time it must be borne in mind that the government of the child is necessary for the child's development.

The twenty-first is the inclination towards a break with authority during adolescence. It is true that in many modern households there has been too complete a departure from the old time respect for parental authority and the children are allowed to govern the household but this is no worse than the same time it must be borne in mind that the government of the child is necessary for the child's development.

The twenty-second is the inclination towards a break with authority during adolescence. It is true that in many modern households there has been too complete a departure from the old time respect for parental authority and the children are allowed to govern the household but this is no worse than the same time it must be borne in mind that the government of the child is necessary for the child's development.

needs freedom he also needs sympathy and he needs it most at the time when he usually gets it the least.

"Without the recognition of personal freedom, Christianity is a farce. Liberty should be encouraged in the street and the boy should be aided in growing from one break to the other with the least possible delay. At this time he can voluntarily give his life to the Lord but he should not be forced to do so.

The discovery of selfhood, the period when a boy discovers that he is an individual, causes him to be more independent and to make his own decisions. It is a valuable period when a boy discovers that he is a valuable person. The boy is beginning to feel that he is a man and he wants a man's job. Give it to him. Let him feel that he is of some use in the world and we have captured the boy and are making a man of him.

Social Consciousness

"The third development is the beginning of social consciousness. This period, from 17 to 24 is marked by the gang years and, because of the misdirection of this instinct, this is the criminal age, the age of the gang. The gang is a social unit, and because of the misdirection of this instinct, this is the criminal age, the age of the gang. The gang is a social unit, and because of the misdirection of this instinct, this is the criminal age, the age of the gang.

The gang may be either a friend or a foe, as you treat it. You can have a Sunday school gang instead of a criminal gang, but unless it is turned, as a gang, towards the right it will inevitably turn towards the left. The secret of success, I repeat, is the secret of success. I repeat, is the secret of success. I repeat, is the secret of success.

Dr. Cutten closed with an earnest appeal to the men of the church to take advantage of the opportunity which is open for work among boys in the church but warned them that it was criminal for a man to attempt such work without proper knowledge of the boy nature and its needs.

The meeting was brought to a close with the singing of Nearer My God to Thee and the benediction.

Afternoon Session

The greater part of the afternoon session of the conference was taken up with reports and addresses on the work that has been and can be accomplished by the adult Bible classes. The speakers with all churches and Sunday schools in the province. The good that can be accomplished by organized adult classes in communities where there is very little social intercourse was clearly set forth by Miss Wither. Instances were given where adult Bible classes met on evenings during the week were helping the workers to get a truer conception of the social life of the community. She said that there were forty places near St. John where there were organized classes which would help all who joined to lead a better Christian life.