HOW TO GET

And Keep Men in Church.

Paper Read by Rev. Dr. J. A Morison of St. David's Church. St. John.

Before the St. Columba Guild of St. Stephen, Charlotte County, N. B

Mr. President and Fellow Members of the St. Columba Guild:

consented to treat tonight is one of supreme importance to the church of Christ at the present time. It is a often limited by a narrow, contracted, subject which was selected by the ex- hide-bound church, ecutive of our guild, and one which. for many reasons, I hesitate to undertake. Indeed I twice declined the solicitations of your president and secretary, owing to specially heavy de-mands that were made upon my time by presbytery work. It was only when attractive. On no account patronize the person who had agreed to discuss this subject came to me and urged that, as a personal favor to him, I should release him from his obliga-

Beginning to think about this subject, it occurred to me that it was one of much intricacy. For example, what would get and keep some men in the church might, possibly, be the neans of getting and keeping other men out of the church. And more, the true purpose of getting men into the church and keeping them there must be determined upon, for it will readily appear largely determined by the degree in which these means or methods will be useful to the accomplishment of the

tion that I consented at length to

undertake the work

It occurred to me, moreover, that if it were wise on the part of the committee to get the opinion of one man as to "How to get and keep men in wiser to get the opinion of ten men. And thinking this, I felt that, were I to issue an invitation to men and who did not go to church to tell me plainly k them to church, probably I would be able to be more pointed and practical in my statements tonight to

Moreover, when I recollected that the general assembly of our church for many years has made it its method of church there and work by making a series residential every church session con-The warrant and example of a good authority for pursuing what might appear to some at first sight a rather

maracertain method.

A consequently appealed to the pub through my own church, and "Through the press, to send me written and signed replies as to "How to get ward keep men in the church." I have Expectived a cordial and hearty response.

Expected, in the brief time-limit of three carrys given for such letters to be sent wwo signed letters, two unsigned let wers, and have in addition been favor ed with two personal interviews, making in all twenty-six replies from twenty-six different people. Indeed I might say from more than twenty-six people, inasmuch as some of the re-spondents claimed to have included in their replies the replies of others with whom they conversed. These replies have come, not only

from many people, but from many different classes of people-from church-goers, and from non-church-goers; from mostly all evangelical deformina tions; from parsons, but not many from lawyers, a few; from wholesal merchants, retail grocers, clerks, working men, from capitalists and laborers, from mothers and daughters;—and I may say with regard to each and evof the above, that their letters have borne upon their faces evidences of thoughtfulness, sincerity, and a genuine desire to reveal why men do or do not go to church, or

main in the church. In order to indicate to you the various opinions which are held by these many different people, I have sought to group these opinions under the fol-lowing heads: Ministers, message, music, members, mothers and fathers, money, methods, mistakes, men, meet-

MINISTERS 1. A pastor in the pulpit filled with

1. A pastor in the pulpit filled with the Spirit of Christ.

2. Let him not apologize for his message, preach with earnestness of heart: naturalness in the pulpit and out of it. Ministers must reason with men in private, not bore, not dictate; indicate to them that they have responsibilities, and they will respond.

9. An orator in the pulpit will draw, but he must be earnest or he will do no good. Many earnest ministers lack oratorical power, thereby causing their sermons to pall on their hearers. Let our colleges pay more attention to training in elocution.

10. The matter rests entirely with

10. The matter rests entirely with the paster of the church. If he is a man of ability he will soon be forced to ask his trustees to enlarge his church, to accommodate those anxious

11. Let the preacher preach short, sharp, crisp sermons. Let him not be struck on his shape. Let him be willing to exalt his Saviour above him-

12. The minister should be an independent man, his bearing flightfield and thru, sympathetic and kind, commanding the respect of men, leading them to a better life. He should be well-known as a pastor. He should be natural, not acquiring mannerisms which unfit him to speak there to face with the ordinary man. He should impress men that he is not at lefsure on week days, and every act should indicate a divine purpose.

give any loop-hole or excuse whereby the carcless can ease their conscience to stay away. Ministers must attend

all services of the church, and have a kind word and hearty hand-shake for

young people, and teach them that to attend service once a week is to do very little for God.

15. It is selfishness for any church

to say that a minister must stick to his own pulpit. A good preacher ought to be sent around.

17. Much depends on the man behind the gun. For many years I was a very irregular church-goer. Since the arrival of parson X at Z church his common sense preaching has held me fast, and I take pleasure in stating

that the same has edified me. 18. The minister must be a youn man with men, and every man is as old as he makes himself. He must mix with them, be one of them, take an interest in their pleasures. The minister who takes part in all legitimate recreations with the voung men The subject which I have at length of his congregation will bind them to

himself and multiply church members. 22. The minister's power for the development of righteous character is

26. Ministers must be men of courage, preaching the truth, caring little whether men like it or dislike it. They must not resort to flattery-a minister who flatters will be despised by his 2. Make no open discrimination. Be

Educate the young. Foster and re-

2. Preaching the gospel in plain, every-day expression of speech, with simple illustrations. Comforting and perience. Liberty of thought.

3. Have interesting sermons, with present day illustrations.

7. Practical sermons that do not spend their force in trying to show an to the church, yet a debt is often justhat the means right to use for the easy way of getting men to heaven accomplishment of this end will be after death, but that show men how for church purposes by sales, or adto do their duty here and now. If mission fees to tea meetings will not; they do this it will secure the future yet admission charged to a concert or "Well done," of which they have not time to think now.

12. Long sermons, carefully prepared, subject well introduced and closely reasoned out to a conclusion, finished, so to speak, are excellent. I the church," it would be ten times like them; but they will not bring men to church. Simple, direct, emphatic message, good introduction, suggestive always, something to think about; bet- in failure. ter short; men will come back if in-

14. Short, simple, clear, such enable the people to apply God's Word to everyday life, inspiring them with wish to be better-not long lectures. 17. Interesting, common

preaching. 18. The sermon must teach the peo ple to go to church to worship and pray and ask forgiveness of the Al-mighty. It must teach them that Jesus is in the church. It must teach them that Jesus is a living Being, and is constantly with them, their friend and helper; must teach them that Christ does not frown down all pleasures, but that He is glad when His

easy to understand as Jesus' words Jesus says: The wayfaring man hough a fool, cannot err therein.

MITISTO

2. Have attractive, familiar prais service, vocal and instrumental. 3. Have good singing.

9. A good choir will draw. 11. Do as they did in olden times Let the maidens have symbols and harps and other musical instruments. and let every choir be supplemented

with at least a dozen such 'instrunents. This will draw. 14. The certainty that each will render a solo at each service such as The Holy City, or The Palms but not that the choir will make ou beautiful chants and psalms into anthems and finish them off with such exercises as a fourteen-fold

18.Good singing short sermon 25. I have no musical talent Music loes not appeal to me in any way, but I am quite willing that those who like music should enjoy it. It is hard to satisfy all musical tastes. In my one man who likes an alto singer pays her entirely himself. Another man who prefers a soprano singer pays her salary himself. Both thes men go very regularly to church to get the worth of their money and to enjoy music in their souls.

MEMBERS.

1. Church members filled with the spirit of Christ, earnest in prayer for the conversion of souls.

2. Let there be brotherliness or for bearance, and forgiveness of the weaknesses of their fellow members. Cultivate Christian virtues. Encourage the brethren in business and otherwise, all things being equal. Be friendly in sickness and in health.

7. Let church members encourage the brotherhood of man, and do practical service in feeding the poor, clothing the naked, and visiting the sick.

12. Apparent indifference on the

art of the elders, and their frequent nce from divine service, either on Vednesday or Sabbath, will not bring then to church. The elders should be ke Caesar's wife, in their place in the house of God, not needing to be shamed. Men, even bad men, like

dly men. Members should show a social spirit, rticularly on the Sabath day, everyone anxious to exchange greetings, not in a perfunctory but in an honest indly manner, because they want to be friendly. 13. Memb

16. Let members welcome cordial-

Members of the church must realize that large crowds and liberal contributions, while encouraging and grateful, are secondary to the developent in men of true Christian character. To put the whole thing in a nut-shell, earnestness and consistency in forthwith greater care would be taken

on, and on, and on.
21. Mothers and fathers must train up their children in the home. They They ist take them to church with them; and these children will, like others I have known, not only remain in the church, become members in full communion, but some of them will doubtless rise from the pew to the pulpit, and do excellent work for the Master. I emphasize home training, Godly example, and consistency in private and public worship as sure and powerful have means of keeping the boys in the true. church, and sending them into the world to become useful members of the church, and good citizens. I knew a boy who, on leaving home to take a position of great responsibility in a inancial way, was told by his father: Be honest,—and he never forgot it.
"Train up the child in the way he should go."

MONEY. 2. Have no church debts-thereby we no man anything.

10. Are ministers paid good salaries? From my observation (and let me say spect the old. Love church as you love your country. Be natural, and show common sense.

I have had twenty-two years pushes experience), I am strongly of the opinion that they are poorly paid; and I am convinced that any church which is willing to pay for ability in the pulpit will soon fill the pews. Be as practical as possible, is the basis of success in business. Why not apply the same to the church? I think it is adconsoling words, full of practical ex- mitted by all thinking people that the present is an age where it is found neessary to pay for ability. Why not act in a like manner toward ministers of the gospel?

12. Church debts will not bring men entertainment may be right at times Financial matters should be plainly stated in detail. Men will be interest ed and say: That is business; I like

21. Some argue, the church is too expensive. I am inclined to think that if some good man built a church and offered a free gospel, it would result

METHODS.

1. I do not believe in too much or ganization 2. Let zeal for the glory of God, love

to the Lord Jesus Christ, and desire of saving souls be the only motives and chief inducements for men to enter the holy ministry. Let preachers be humble. Let the church surroundings be beautiful and tasteful. Have ontempt for form, but be orderly.

3. Ask those present to bring others. 4. Get hold of them young enough Recent researches by psychologists (Starbuck, Stanley Hall, Gulick, and others,) establish clearly that the people are joyful in the pursuit of all innocent recreations.

22. Away with your theories and theologies. Let your sermon be as the same also show that the years in the year are those in which more reli-decisions occur than any other gious decisions occur than any other period in life,—comparatively few after 21.

Personal work by young men among young men. Let the pastor send two of his best young men to take part in exangelistic work connected with the Y. M. C. A., and he will win back to his church a large percentage of those

6. Make the church attractive. The saloon and places of questionable re-sort are made attractive. Have church clubs for old, and young men, and boys, under distinct religious control. The church must give men the bestbest gospel sermons, best music, best furnished rooms, parlors, etc., every-thing bright and cheerful and well organized. Recognizing there is much any one church cannot provide, the united church should seek at least to grant all legitimate recreations for mind and body, and at present I see no better organization than one such as the Y. M. C. A., governed and controlled by active members of our evan-

gelical churches. 7. The various societies in church must be made attractive.

8. I know no other way but getting them saved, fully saved from sin, loving and serving Jesus with a pure art, and then you will have them ready for every good word and work.

11. Make the church attractive. Renents should be served on weekday evenings—hot coffee and sand-wiches. A good cooking stove should considered a necessity; reading oms, literary societies, debates, and rooms, literary societies, debates, and always music. Give everybody some-thing to do. If a fellow can only play a Jews-harp or mouth organ, or beat drum, or clang cymbals, let him do

12. The church should be well or 13. The grace of God in their hearts.

Holding boys in the Sunday school from sixteen and up.

16. A man of Jarge lodge experience says: Let the minister he personally acquainted with the men greet them cordially, manifest per sonal interest, make of them; huma nature likes to be made of. Get many as possible to fill some of the minor offices, and thus show the young men that you have confidence in their

integrity and ability. integrity and ability.

18. The minister and his people must be living advertisements of their church life and work.

20. Churches must be made comfortable. The homes are comfortable and restful; and busy men must find a certain amount of rest in church. Some men go to church for the music, some for the sermon. Business men

do not want to go to church to hear nothing but plous platitudes and the religious gush that so many pulpits shout to us. It is tiresome, trashy and unsatisfying. Let the minister out as much time upon his sermon as the lawyer puts upon his case Minleters come to the pulpit unprepare possibly because there is no reply to their argument at the time. If sermons were all sifted and replied to

sistency and earnest- in preparation. The eng the utmost care on his plans and schedules, while I have known parpart are dull.

MOTHERS AND FATHERS.

12. Entire families should be encouraged to attend divine service. The boys will go if the father goes, and the boys will be men by and by; and so ost care on his

lectual and spiritual need. 21. Is it assumed by the question "How to get and keep men in the church" that we have no men in the church? Who are those fine looking, well dressed, well behaved men in the church I see every Lord's Day? Whence come they? These are the to see so many young men, sons of former trustees, doing the work that their fathers used to do. Truly we have men in Z. church, good men and

Provide an abundance of comfortable seats in the church. My idea is that the greatest hindrance at the present time in Z. church is the lack of seating capacity on the first floor. We are having good large congregations with no lack of men.

Personal work wisely done by the pastor and the people, a word in season, will produce fruit. Music has charms, eloquence magnetizes, electrifles. God's gifts they are, let them be used for His glory, but the pulpit must be first. Let us do our best to get and keep the men in our church. MISTAKES.

1. I think there are so many societies in the church that the church is so split up into fragments or parts, that it is crippled and weakened rather than strengthened.

Formalism, exclusiveness, and pedantry of the preacher, presumptuous dictation on the part of the preacher, as though he moulded public opinion, forgetting that he is as liable to make a mistake as the man in the pew; selfishness of the preacher, desiring preferments and advantages more than the pew; worrying people to do what they feel they are unable to do.

3. Some men leave the church be cause there is too much attention shown to one and not to another. 5. Long sermons prevent my going church. Church services, like

trains, should run on time, and not vary from 10 to 30 minutes in length. 7. Many men have been led to sup-pose that church membership means pose that church membership means being able to lead a prayer meeting or conduct a Sunday school, and nothing else. Gifts for such work are valuable, but not the only Christian gifts. Does the church, or at least its teachers emphasize as strongly as strongly as they should the fraternal, social, and benevolent features of Christian work. Men have varieties of gifts, and must not be melted down and run into one mould, be the mould

ever so good.

11. Too many clergymen of the present day are most of the time busy with schemes of personal advance-ment, leg-pullers, - they are twosevenths of their time engaged in the science of leg-pulling, desiring to be talked about, have people eulogize them, say, so and so; and so and so is a fine, clever preacher. Such men are of the devil; they never knew God; if they did, they have cut His acquaintance. It is refreshing to hear a preacher exalt his Creator, and to to believe that, after all, God is a bigger man than the preacher.

Pride is one of the curses of all day are aware of the fact that Lazarus is in Heaven and the rich man in hell; therefore he who goes into the church with a gold ring and goodly apparel is shown the best seat in the synagogue.

12. The minister has too much to do, and should encourage the men to work, and manage all matters enance, of church organization, without him personally. This is their privilege and duty, and part of their ife and work.

18. Men must be taught that the purpose of church attendance is not complished when they have simply rone to hear music or oratory. The Church of God must be the gate of prayer, indeed the very Bethel of men's souls.

21. Some argue that they are hindered by the coldness, dress and fash-ion, or pride, as it is generally termed, of church members. These are bad things. If they exist anywhere they should be discarded. You cannot scold

nen into church going.

22. The main trouble with our so called Protestant churches they are not far enough removed from Romans 1, too much Christianity and not er ough righteousness. Jesus taught righteousness, not Christianity or Mohammedanism, but the willing and natural obedience to the All-Father. The "Prespitarians" are more ortho

dox in America than they are in Scot land, as the French in Quebec are nore French than they are in Paris. The Methodist penitent bench made a fool of me. I over-stepped the mark of our high calling through the creeds of Christendom as it is taught by the Romish church and upheld by the so-called mis-called Protestant churches 23. I attended a young people's neeting, was cordially welcomed, addressed by my own name, and the tope expressed that I would feel at

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Pure, Fragrant, Cleansing. Boetors recommend it for Nursery and Toilet use.

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tineer bestows | home in the society. The next day

never once been invited personally to meet the church in any of their social services, nor do I recognize in any way, except when business demands during the week by any of the leading members of the church or congregation. The pastor of said church calls at infrequent intervals, talks of sons of the church. How gratifying the Boer war, of the death of Her Majesty, of the magnificence of the empire, etc., etc., but has never hinted that he would like to see me a member of his church, or in any way made any indication that he is a servant of Christ or anxious about my relation to the Deity. I may add that I am decently respectable, being neither a drinker, gambler or rake, and always pay one hundred cents on the dollar.

MIRIN 1. Get men converted, get them

saved. 6. Men like to congregate. They have developed among themselves a number of fraternal societies, all very good, but too many of them take the place of the church.

19. I am situated in a busines in which I am on duty from early morning till late at night. I am on duty every second Sunday. When free from siness my health requires fresh air. I not infrequently take a walk or drive, often being in the house all week. I suppose there are other men situated about the same.

21. There are few men who do not claim some church connection. Some years ago in St. John committees were appointed who visited from house to house, and, if my memory serves me, ed his seventy-first year. He has reigned there were none reported who did not fifty-two years—a longer period than any adhere to one denomination or another. I never learned if any good came out of that effort, although it/was found that some few seldom or never went to church. What could you do with a man that did not go to church. Persuasion will not draw him, and the control of the control of the London of th

hurch politics.

16. Let not church members stare stranintroduce strangers, show them the same courtesy you would in your own house. They will appreciate it.

25. Church members should be cordial and welcome strangers. They do not always do this. Some time ago we had a prayer meeting in our church. The subject of discussion was "Welcoming Strangers." Deacon Welcome said, with great earnestness, that every member should extend the hand of cordial fellowship to strangers sitting near him in the church. He sat down. Mr. One-year-man rose and said: For one year I have sat in the other end of Deacon Welcome's pew, and he never welcomed me. Silence prevailed in the prayer meeting. Next Sunday. Deacon Welcome being duly seated in his comfortable pew, Mr. One-year-man came in as usual, and sat down near Deacon Welcome. Deacon Welcome arose before the interested congregation, and extended the cordial hand of fellowship. The congregation smiled a religious smile, and the organ played on.

To sum up, let me say that doubtless you will agree with me with regard to the above opinion, that some are wise and some are otherwise. My specialty is not that of the choir, or of the pew, but of the pulpit. It is a long while since I sang in the choir and when I did sing in the choir I did not and when I did sing in the choir I did not sing well, and am satisfied that no one went to church to hear my singing. The organist told me that I was chiefly useful to fill a chair and chime in the chorus. It is not so long since I have occupied a pew; and, being a preacher, I have learned to be generous in my criticisms of preachers.

The preacher today, if he is honest, is the hardest worked man in the community. He has to make more visits than the average doctor, he has to produce more literature

hardest worked man in the community. He has to make more visits than the average doctor, he has to produce more literature than the average newspaper editor, he must be the executive head of as many young people and others as the manager of a large bank, he is expected to attend all the services both on Sunday and week days, he is expected to take his part in society. Indeed, I can honestly testify that it is almost impossible to make any schedule for a season's work which can be consistently carried out, because of the increasing domands which are made upon my time. And yet I would say that there is much wisdom in the suggestions that sermons should be short, lucid, and full of inspired gospel truth.

It is only a strong man who will dare to

lucid, and full of inspired gospel trucin.

It is only a strong man who will dare to express truth in a simple form, yet I think that the most good will be accomplished by the preacher who utters his message with that simplicity of diction which will make it intelligible even to the intelligent boy of 14 years of age. intelligible even to the intelligent buy ary years of age.

Winston Churchill in "The Crisis," says Abraham Lincoln: "Abraham Lincoln de with abstruse questions in language so il pid that many a farmer, tired by toil, he and understood, and marvelled. The so plicity of the Bible dwells in these speech and they are classics in our literature."

erity and Strength

900 MEN. LONDON, Monday.—The King Alfred, the argest cruiser in the world, was successfully launched at Barrow in Furness this corning. The King Alfred was estimated to cost £1,011,759 (\$5,058,975). She will have speed of twenty-three knots. The King Alfred belongs to the large armored cruiser class known as the Drake class, ordered under the supplemental naval programme in 1898, the companion ships being the Drake, the Good Hope and the Leviathan. They are of 14,100 tons displacement and 500 feet long. They have 6-inch broadside armor, will carry two 9.2-inch and twelve 6-inch guns, and with 30,000 horse power are to give a speed of twenty-three knots for eight hours. The coal bunker capacity is 2,500 tons, and for continuous steaming at sea in smooth water an average speed of twenty-one knots is expected. The King Alfred will carry a complement of nine

SIOUX FALLS, S. D., Oct. 29.—The diverce proceedings by which Frederick M. Gebhard and Luuise Morris Gebhard are legally separated, were concluded today by the order of the court that Mr. Gebhard pay, his former wife \$185,000 and make over to her his New York residence.



Every house-wife takes as much interest in her clothes closet as in her par-lor or dining-room.

It is only when its contents are dainty and white that she is satisfied. She knows this snowness can only be secured by means of a pure soap.

She knows the greatest satisfaction comes from using SURPRISE SOAP. She is always pleased to display her linen and muslin to her woman callers, be-cause they will stand the most critical inspection.

Taking all in all, she is
perfectly satisfied with the results of Surprise Soap. St. Creix Soap Mfg. Co.

INTERESTING BUT NOT NEWS. The Emperor of Austria has just complet-

ST. STEPHEN, N. B.

wrapped separately in tissue paper, and are church. Persuasion will not draw him, and argument will not convince him, and he is ever on the alert to enter into an unprofitable controversy. Let the minister and his friends deal with him in their wisdom. After all is said, if you were to put the hair of your head under your feet there will be those you cannot get to church, neither can they be kept if you should get them there.

22. Most men that go to church go there for the society if not business, or politics.

MEETINGS.

3. Do not believe in congregational socials. Wednesday evening prayer meeting is an institution and necessity. Have no others.

6. Bible class for men in charge of pastor or some exceptionally strong man in Bible teaching and social influence, one not easily discouraged.

15.—I believe in the Emdeavor Society because it gives every member something to do for Christ.

MANNERS.

2. Frown on party strifes, practice less church politics.

MANNERS.

2. Frown on party strifes, practice less church politics.

3. Let not church members stare strangers in the face, wondering who they are largered and the force of the face, wondering who they are largered and the force and the face, wondering who they are largered in the battle of correspondent of the London Caronicle says: "Prince Louis Napoleon army, is bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a close. His bringing his visit to France to a c

marked the borough boundary he slipped into the ditch and became embedded in the mud. A local correspondent adds that he was only rescued by means of a "five-barred gate lifted off its hinges, and by ropes." Our wonder is that it was not necessary to requisition the town's traction engine to extricate the precious mace and its bearer.

The Scots beat their bounds—or ride their marches, as they call it—in a more sedate and less exciting manner. At Dumfries last Thursday the ancient ceremony was performed after a long interval of years, and the revival was instigated by the accession of a new sovereign. The municipality got together quite an imposing cavalcade, the city fathers being supported by local carters, dairymen, and in fact, everyone in possession of a horse. Among the processionists was a gentleman who was present at the "riding" in 1942. The boundaries extend for sixteen miles, and to expedite matters for sixteen miles, and to expedite matter the work was completed in two sections. Ar interesting feature of the ceremony was the reading by the town clerk of the charter granted to Dumfries by Robert III.—British Municipal Louwnell

Children Cry for CASTORIA

KINGS COUNTY ELECTIONS.

The Kings county municipal elecons were held yesterday, with the ollowing results: Sussex-Dr. G. N. Pearson, 297; Orin ayes, 238; H. R. McMonagle, 215. Waterford-J. H. Myers, 79; J. A. Moore, 78; Mr. Armstrong, 72. Studholm-W. D. Fenwick, 218; Col. ontgomery-Campbell, 193; Mr. Mace,

Kingston-E. A. Flewelling, 178 Miller, 115; McCormack, 84. Westfield—Alfred Whelpley, 125; R. T. Ballentine, 110; Lingley, 100. Greenwich—Peatman and Belyea el-Hampton—S. H. Flewelling and H. J. Fowler returned, unopposed. Norton—John McGuire, 123; Lemuel

Allison, 107; W. H. Heine, 106; John Fowler, 83. Rothesay - Thomas Gilliland, 146; lenry Gilbert, 140; Maynes, 80. Havelock-Freeze and Brown were

Cardwell-Freeze and McCully, no

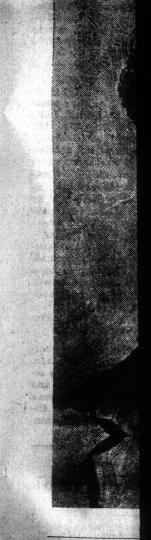


McKINLE

Met His Fate

Stated He was V See His Fath Seventeen

AUBURN, N. o'clock this morn murderer of Pre Kinley paid the acted by the la was shocked to electricity. He exactly the sam majority of all t



of fear, but, in of them have dornesses while he v the chair.

"I killed the was an enemy the good working sorry for my cri These were his hurried him into plemented a mon them through th

straps: "I am awfully my father." Czolgosz retired o'clock and slept Warden Mead we ly before five thi inside had to sha en him. He sat t cot and made no greeting of goodofficial took from warrant and read tinctly to the ass Just as the warde the cell door, Cz

and said:

"I would like to intendent." The warden re down presently." Then the conde on his cot, appar again. At 5.15 brought to him ers with the left free applica and a light gray told to get up a he did. Contrary he was given a When dressed he again and in tendent Collins he went down to erintendent stood bars and when Czolgosz's attent "I want to ma you kill me." "What do you gosz?" asked the

"I want to mak

lot of people pres hear me," said th

Well, you can "Then I won't prisoner sullenly After the sup the guards brou fast, consisting and bacon, and taking of this the ering in the office and at 7.06 o'clock to the death ch the long south c In the chamber former Warden had arranged th bank of 22 incar the arms and co wires at either were ordered sea Mead briefly add "You are here death of Leon I that you keep yo no matter what are plenty of gu als to preserve o

proper details." The prison phys Dr. Carlos F.