

SAINT PAUL'S CHURCHMAN

KEY WEST, FLORIDA, FEBRUARY, 1914.

PRICE 10 CENTS.

VOLUME I. No. 1.

ECCLESIASTICAL RELATIONS EPISCOPAL CHURCHES.

For a very great part of the early history of the church, as given below, we are indebted to Hon. Jefferson B. Browne's book, Key West, the Old and the New.

The desire for religious worship, which is dominant trait of the English speaking people, manifested itself in the earliest days of the settlement of Key West, and the people gathered in the old Court house in Jackson Square and held non-denominational services. Occasionally, when some clergyman would be transiently on the island, his services would be engaged and the islanders worshipped God with no thought of the denomination of the pastor.

On the 7th of March, 1831, the first movement was made to have a clergyman regularly domiciled at Key West. A meeting of the town council was held on that day and a motion made by Mr. William A. Whitehead, requesting the Council to call a meeting of the citizens of

man, and say: "The minister would not be required in any year, that he should stay a greater portion of the months of August and September than would be entirely agreeable to himself."

On October 13, 1831, another public meeting was held and the committee reported that they had communicated with the Rt. Rev. Benjamin T. Onderdonk, Protestant Episcopal Bishop of New York, and although the letter appeared in a religious magazine published by the Episcopal church in New York, no person had been appointed, nor had they received any reply from the Bishop. The committee recommended that their efforts having failed of response from the Episcopal bishop, that they invite a clergyman of some other denomination.

Key West was unfortunate in its selection of a bishop to whom to apply for a pastor, as Bishop Onderdonk on the 3rd of January, 1845, after a sensational trial was "sus-

warmly welcomed on the island and became the guest of Mr. William A. Whitehead. During his stay the parish was organized, and an act of association was drawn up and a charter obtained from the territorial council on February 4, 1833. The official title of the organization was "The Rectors, Wardens, and Vestrymen of St. Paul's Church, Key West."

On Christmas day, 1832, was heard for the first time on the island, the beautiful service of the Episcopal church, by a regularly ordained priest.

After the morning service the following named persons were enrolled in the first Episcopal congregation: Mr. James Webb, Mr. William A. Whitehead, Mr. David C. Pinkham, Mr. Fielding A. Browne, Mr. Thomas Eastin, Mr. Alexander Patterson, Mr. A. H. Day, Mr. John W. Simonton, Mr. Adam Gordon, Mr. William H. Shaw, Mr. J. R. Warren, Mr. William H. Wall,



BISHOPS.

The Rt. Rev. Cameron, Mann, D. D. gallery at one end.

The vestry went to work with a will, and by December 23rd of the same year four hundred and fifty pieces of the native coral rock had been quarried and placed on the grounds. On the 3rd of March the church was so far completed that the pews were sold at auction. The church cost \$6,500.00.

On February 14, 1833, Mr. Dyce resigned charge of the parish and was succeeded by Rev. A. E. Ford. Mr. Ford left in 1842 and was succeeded by Rev. J. H. Hanson, who remained in charge until May, 1845, when he resigned. During this time the work on the church was nearly completed.

In October, 1846, the Rev. C. C. Adams was called and appointed missionary by the Domestic Board of Missions. Mr. Adams started for Key West via Savannah and St. Augustine. Before leaving St. Augustine he learned that the church had been blown down by the hurricane of October, 1846, and at the suggestion of the provincial bishop of Georgia he came to Key West "to ascertain the character of the parish and if he found it as being unworthy an effort to rebuild, to report to him, and abandon it, otherwise, to go abroad and beg for funds to rebuild." After arriving at Key West Mr. Adams decided on the latter course, but first received assurances from the vestry that the new church should forever be free. He left Key West January 11, 1847, having assumed charge on the 10th.

At the following December church was then erected, and the first service was held in it on July 30th, 1848. The church was consecrated January 4, 1851 by the Rt. Rev. C. E. Galsen, Bishop of South Carolina.

Four pews at the back of the church were set apart for the use of negroes, both free and slave, who were members of the Episcopal church. The practice prevailed until 1838, when a negro Episcopal church, St. Peter's was erected, since which time they have attended that church, except a few of the old negroes who would not sever their relations with the church of their youth. At the celebration of the holy communion they wait with old time respect for the white people to commune, and then go reverently to partake of the sacrament.

On January 5, 1854, the parish declared itself self-supporting and severed its connection with the Missionary Society. On April 1, 1855, the Rev. Mr. Adams resigned.

In December, 1856, E. O. Herrick was made rector, which position he occupied until he resigned in January, 1870, to accept an appointment as chaplain in the United States army. He was, for many years stationed at Fortress Monroe, where he was rector of the Church of the Centurian on the military post at that station. He died at Watertown, N. Y., October 1, 1907.

In December, 1857, during Mr. Herrick's pastorate the present rectory was built at a cost of \$4,500.00. In 1860 the church was enlarged at a cost of \$4,000.00.

The following are the names of the succeeding rectors and dates of services:

Rev. W. T. Saunders, from July, 1870 to June, 1872.

Rev. J. S. J. Higgs, incumbent of the parish of San Salvador, from December, 1872 to the latter part of January, 1873.

During the winter of 1873 the Rev. Charles A. Gilbert visited Key West and held services.

Rev. John Reuther, from March, 1873 to 1874.

Rev. J. L. Steele from 1874 to October 13, 1878, when he fell a victim of yellow fever.

Rev. J. B. Baez, a Cuban resident of Key West, who had been ordained a minister, held services until the appointment of a new rector.

Rev. Charles A. Gilbert, who had visited Key West in 1873, was called, and was in charge of the parish until November 8, 1886, when he too, fell a victim of yellow fever.

Rev. Charles Stewart, from November, 1886, to May, 1881, when he resigned.

Rev. Chas. F. D. Lyne, from December 4, 1881, to February 13, 1886, when he died after a life of long and useful service.

Rev. J. D. Baez again filled the pulpit from February to June 1886.

Rev. John B. Linn, from July 1886 to 1890.

Rev. Gilbert Higgs, from 1890 to June, 1903. Mr. Higgs shares with Mr. Herrick the distinction of the greatest length of service of the

pastors of St. Paul's Church; each having served faithfully for thirteen years. Mr. Higgs married Miss Clara Hertell, of Key West, and died in Atlanta, Ga., the 7th of September, 1911, and his remains were brought to Key West for burial. Funeral services were held in the parish school house on the church lot September 11, 1911, the burial services being conducted by Rev. Charles T. Stout and Rev. A. R. E. Roe.

Mr. Higgs was born in St. George, Bermuda. He was a man of great energy and fine artistic taste, and found time from his clerical duties to lay off the church grounds in an ornamental garden, which during his pastorate was one of the show places of the city.

After Mr. Higgs' resignation the parish was without a priest until June, 1904, when the Rev. James J. Cameron came to Key West and remained until June, 1905.

Rev. Samuel Duncan Day was here from June to August, 1905.

Rev. B. F. Brown, from June, 1906 to August 1906.

Rev. John F. Porter, during September and October, 1906.

On the first Sunday in September, 1906, the Rev. Charles T. Stout took charge of the parish and remained until January, 1913.

chimes, except the smallest were saved, together with several of the handsome memorial tablets, which will be restored when the new church is erected.

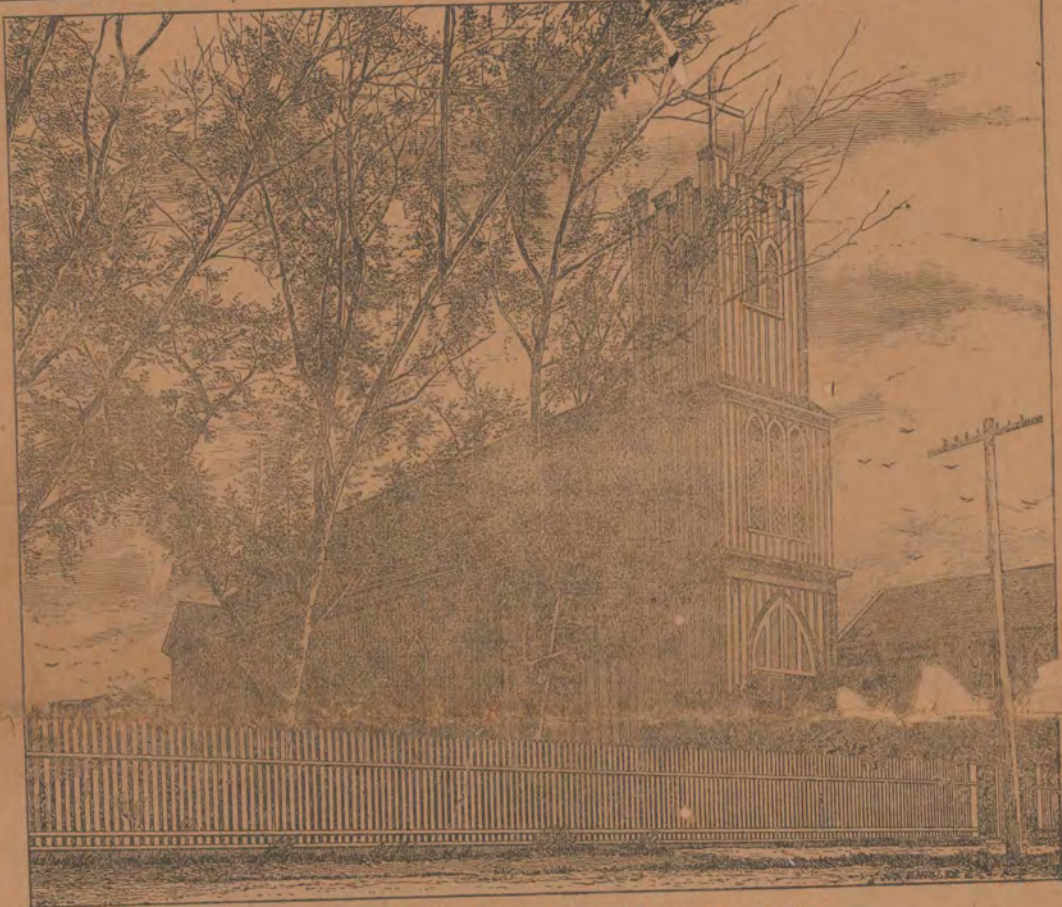
A parish meeting was held on March 6, 1911, to devise ways and means for rebuilding St. Paul's church and a committee appointed, consisting of Hon. Geo. W. Allen, Hon. W. Hunt Harris, Hon. Joseph N. Fogarty, and Mrs. Frank Ladd, Mrs. Joseph Y. Porter, Mr. J. W. Allen, Mrs. George L. Low, and Miss Etta Patterson. Funds have been raised, plans accepted and work on the new church will begin in 1914.

St. Paul's church has seven hundred baptized persons on its rolls and three hundred communicants. Its Sunday School has two hundred scholars.

The Rev. Charles T. Stout resigned January 2, 1913, after six years of service. The resignation came as a surprise and was accepted with regret. The vestry passed suitable resolution, and Rev. and Mrs. Stout will always be remembered with affectionate gratitude. Upon the advice of Rev. Stout the vestry after a careful investigation extended on January 13, 1913, an unsolicited and unanimous call to the Rev. Wiltshire Winfield Williams, rector of Trinity

church Athens, Pa., Diocese of Bethlehem to become rector of St. Paul's. The Rev. Williams after due deliberation accepted the formal call on St. Paul's day January 25, 1913, and entered upon his Parochial duties, February 16, 1913. The parish has an excellent future and is confronted by varied and important work, spurred on by the City's Civic pride for a new Key West, so the parish of St. Paul's gives substantial and enthusiastic religious, also true Christian ex-

(Continued on Page Five)



THIS CHURCH WAS BURNED OCT. 1886.

Key West for this purpose. In pursuance thereof a meeting was held on the 9th day of March, and Judge James Webb of the United States Court presided. A committee of six was appointed, consisting of Hons. James Webb, David Coffin Pinkham, judge of the County Court of Monroe County, William A. Whitehead, collector of customs of the port of Key West, Col. Lachland M. Stone, United States marshal for the Southern District of Florida, Dr. Benjamin B. Strobel, surgeon of the army post, Dr. Henry S. Waterhouse, postmaster of Key West, to ascertain a sum as practical how much could be raised by subscription for the support of a minister, and the number of children who would attend the school to be established by him, and to communicate with the bishop of the Episcopal church of New York, requesting him to procure and send a clergyman here. In their letter they express proper consideration for the comfort of the clergy-

men, and say: "The minister would not be required in any year, that he should stay a greater portion of the months of August and September than would be entirely agreeable to himself."

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Key West was unfortunate in its selection of a bishop to whom to apply for a pastor, as Bishop Onderdonk on the 3rd of January, 1845, after a sensational trial was "sus-

Mr. Theodore Owens, Mr. Eugene Trenor, Mr. L. A. Edmonston, Mr. Henry K. Newcomb, Mr. Francis D. Newcomb, Mr. Henry S. Waterhouse, Mr. Amos C. Tift, Mr. E. Van Evour, Mr. John Whitehead, Mr. Pardon C. Greene, Mr. Oliver O'Hara, Mr. George E. Weaver, Mr. Phillip J. Pontane, Mr. John J. Sands, Mr. Stephen R. Mallory, Mr. Francis B. Watlington, Mr. Charles M. Wells, and Mr. John P. Baldwin.

At the first election of wardens and vestrymen held April 5, 1833, Mr. James Webb and Colonel Oliver O'Hara were elected wardens, and Messrs. Fielding A. Browne, Pardon C. Greene, Alexander Patterson, David Coffin Pinkham, and William A. Whitehead were elected vestrymen.

Mr. Brunot's health soon began to fail and after officiating only a few times, frequent hemorrhages put a stop to further public services. Feeling that his end was approaching and desiring to pass his last days in his old home, he left Key West in May 1833, and died soon after his arrival in Pittsburgh.

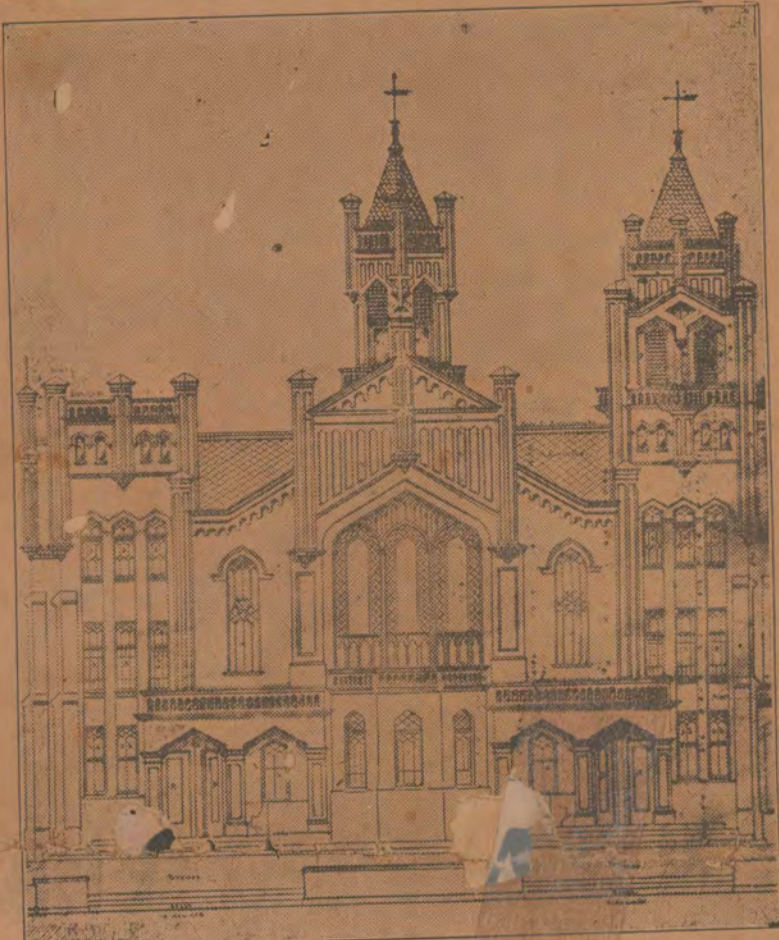
Before leaving he advised the vestrymen to apply to the Missionary Society of New York for aid. In July 1833, the vestrymen adopted Mr. Brunot's suggestion, and the Missionary Society appointed Rev. Alva Bennett of Troy, N. Y., and contributed \$200.00 a year towards his salary, to which the parish added \$500.00 a year. Mr. Bennett arrived in Key West in October, 1834, and remained until April, 1835.

On November 16, 1834, during Mr. Bennett's pastorate, the holy communion was first celebrated in Key West, in the Court House, in Jackson Square where services were held.

Rev. Bennett was succeeded by Rev. Robert Dyce who was also appointed by the Board of Missions and arrived in Key West in September 1836. In 1837 Mr. Dyce made a tour of the country to solicit funds from the church and succeeded in raising \$3,000.00.

On the 5th of May, 1838, Mrs. John William Charles Fleming, wife of one of the original proprietors, gave to the vestry of St. Paul's Church a tract of land having a frontage of two hundred feet on the southeast side of Eaton Street, from Duval to Bahama street, and extending on Duval and Bahama streets two hundred feet; "the lot to be used for church purposes and the pews in the church to be free."

On the 10th of July, 1838, the vestry voted to erect a church, to be constructed of the native coral rock. It was to be forty-six feet long, thirty-six feet wide and twenty-two feet high on the inside, and to contain thirty-six pews and



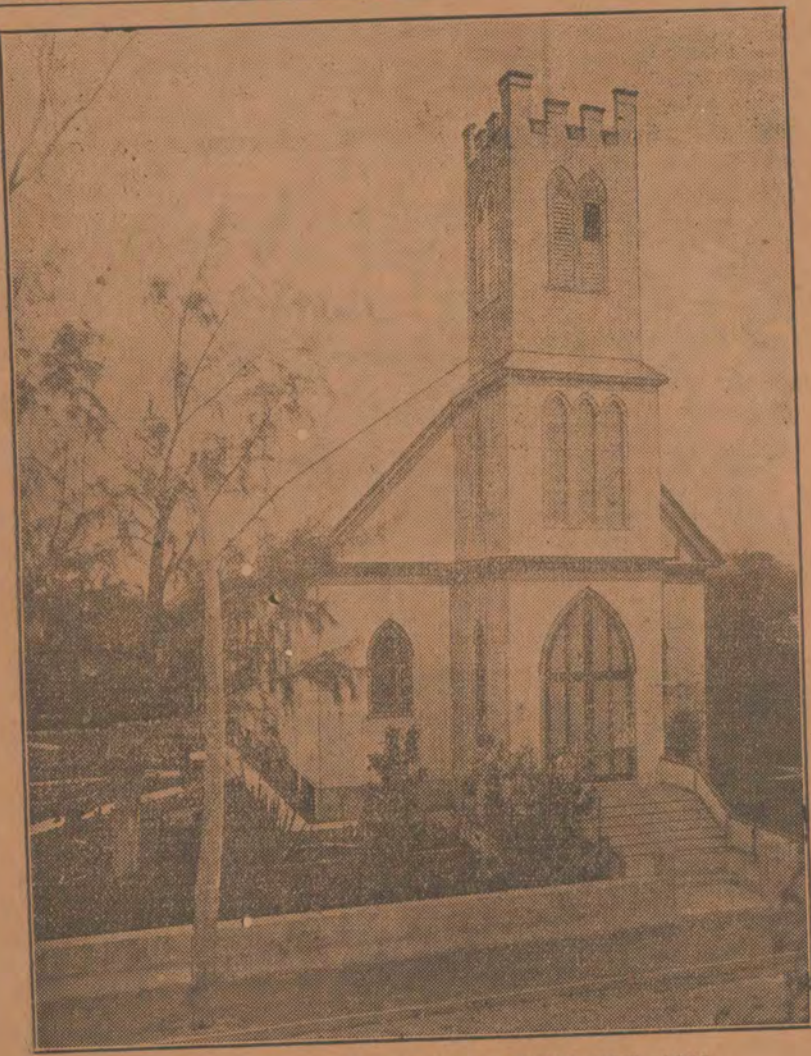
THE FRONT OF THE PROPOSED NEW CHURCH TO BE ERECTED IN 1914.



Rev. Wiltshire Winfield Williams Called to Saint Paul's Parish, Saint Paul's Day, 1913.

church Athens, Pa., Diocese of Bethlehem to become rector of St. Paul's. The Rev. Williams after due deliberation accepted the formal call on St. Paul's day January 25, 1913, and entered upon his Parochial duties, February 16, 1913. The parish has an excellent future and is confronted by varied and important work, spurred on by the City's Civic pride for a new Key West, so the parish of St. Paul's gives substantial and enthusiastic religious, also true Christian ex-

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THIS CHURCH WAS BLOWN DOWN OCT. 1909.



THE SIDE VIEW OF THE CHURCHMAN

ST. PAUL'S CHURCHMAN

Published in Special Issue Friday and Saturday February 6 and 7 at Key West, Fla.
DARNALL PRINTING COMPANY.

General Manager, Mrs. W. D. Cash.
Associated Business Staff of Ladies' Communicants and Friends.
Editor, Rector Rev. W. W. Williams.
Per Copy.....10 Cents
St. Paul's Church, Rectory and Parish House, Cor. Duval and Eaton Streets.

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Junior, G. B. Patterson.
Vestrymen.
W. D. Cash.
Geo. L. Lowe.
Geo. W. Allen.
G. B. Patterson.
F. H. Ladd.
T. R. Cleare.
John Lowe, Jr.
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C. Matthews.

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Treasurer: Geo. L. Lowe.
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Buildings and Grounds: G. B. Patterson, W. D. Cash, John Lowe, Jr.
Offerings: T. R. Cleare.
Ushers: C. Matthews, T. R. Cleare.
Parish Collector: Miss Myra Curry.
Building Committee: Rector and Vestry.
Subscription Committee for New Church, to be appointed.
Church Services.

Sunday—
7:00 a. m. Holy Communion, weekly.
9:45 a. m. Church School.
11:00 a. m. Morning Worship and Sermon.
7:30 p. m. Evening Prayer and Sermon.
Week Day Services—
10:00 a. m. Friday Morning Prayer and Litany.
7:30 p. m. Friday Evening Prayer and Address.
Observance of all Holy Days at 10:00 a. m. Observance of the Church Seasons.
Choir.
Rector.
Chorister: Mr. George M. Ladd.
Organist: Mrs. F. H. Ladd.
Chorists: Twenty-one.
Choir Remembrances: Thursday, 7:30 p. m.
Choir Vestments: Miss Leila Pitcher.
Crucifer Guild.
Rector.
Master Noel Cook.
Altar Guild.
Rector.
Directress: Miss Daisy Roberts.
Secretary: Miss Lillian Wilson.
Treasurer: Miss Myra Curry.
Meet 1st Friday in month at 4:30 p. m.
Corporate Communion second Sunday in month at 7 a. m.
The Brotherhood of St. Andrew.
Daughters of the King.
Rector.
Directress: Mrs. Stephen F. Lowe.
Secretary: Mrs. Claude H. Roberts.
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Meet 2nd Thursday in month at 4 p. m.
Corporate Communion third Sunday in month at 7 a. m.
Church School.
Superintendent: The Rector.
Lay Superintendent: Wm. L. Bates.
Organist: Miss Effie Roberts.
Cornettist: Murray Cleare.
Secretaries: Murray Cleare, Gilbert McKillip.
Treasurer: Miss Leila Pitcher.
Departments and Teachers.
Beginners: Miss Flossie Hertell.
Miss Kathryn Baker, Miss Flossie Baker.
Primary: Miss Ruby Hobson, Miss Marie Watrous.
Junior: Miss Lettie Patterson, Miss Isabelle Richardson, Miss Argentine Delgado, Miss Mercedes L. Avilo, Miss Bessie Johnson.
Intermediate: Miss Etta Patterson, Miss Nathalie Reynolds, Mrs. Louise Grant, Mrs. Kate Cochran, Miss Lillian Wilson, Miss Leila Pitcher, Mrs. J. N. Fogarty.
Senior: Miss Julia Roberts, Mr. F. J. M. Roberts, Mr. Leroy Blackwell, Rev. W. W. Williams.
Teachers' Meeting 1st Monday night of each month at 7 o'clock.
Church School Hour of meeting every Sunday morning at 9:45 o'clock.
Modern Methods and Literature.
Corporate Communion 1st Sunday in month 7:00 a. m.
Home Department.
Ladies' Aid Society.
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Secretary: Mrs. F. H. Ladd.
Treasurer: Mrs. J. N. Fogarty.
Woman's Auxiliary to the Board of Missions
Rector.
President: Mrs. John Sawyer.
Secretary: Mrs. Rutledge Curry.
Treasurer: Mrs. L. E. Moss.
Meet 1st Monday in month at 4 p. m.
Junior Auxiliary.
Rector.
Directress: Mrs. W. Hunt Harris.
Bible Branch.
Directress: Miss L. Watling.
Bible and Bible.
A. P. Chap. - 1st Monday

WORK OF BISHOP GRAY.

A deserved appreciation of Bishop William Crane Gray, who has lately retired from the see of Southern Florida, is printed in Parish Notes of the Church of the Redeemer, Brooklyn, N. Y. For twenty-one years, it says, he has labored on the firing line, ministering with fidelity in season and out of season to all sorts and conditions, white, black, red; giving himself without stint, counting no sacrifice too great, enduring hardship, fatigue, anxiety for the Master's cause.

Bishop Gray comes of a goodly line of Church ancestry, was dedicated to the ministry from birth, as were his brothers, both younger than he, who have gone to their rest. The first Bishop of New Jersey, Dr. Croes, was his great uncle. Born in New Jersey and educated at Kenyon College, Bishop Gray adopted the great Southland as his home and identified himself heart and soul with the interests of its people. He did valiant missionary service in Tennessee and was a close friend of Bishop Quintard. The jurisdiction of Southern Florida will forever stand as the monument of his labor in the American Church. He created it. Going there in a day of small things he has gathered for the Church property worth thousands of dollars. In his pioneer field he found ample scope to exercise his wonderful gift of organization and today we witness as the result of his episcopate an efficient Cathedral organization, a flourishing school for girls, a Church hospital, a Seminole mission, an effective work among the colored people. The impress of his personality is indelible and will be strongly felt on the future development of Florida life.

Though nearly 80 years of age, Bishop Gray is hale and vigorous. Like God's ancient prophet his natural strength is unabated and hosts loving friends pray that the Lord may yet grant him years of happiness and health.—Living Church.

Bishop Gray began his work January 5, 1893, and has made substantial advance in the face of great difficulties, the watchword has been "Go Forward." Note items of real advance. In the year 1893 he found 20 clergy, 2,000 communicants, 50 stations, 5 parishes, church property valued at \$150,000. In 1914 he leaves 46 clergy, 25,000 communicants, 102 stations, 14 parishes, 2 self-supporting missions, church property valued at \$500,000.

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(Continued from Page One)

pression and action for higher ideals and an immediate new, larger and more efficient St. Paul's.

The following statement of statistics tabulates the growth and work of St. Paul's Parish from its beginning in 1831 to 1914:

Number of Baptisms	5,368
Number of Confirmations	999
Number of Families in 1831	43
Number of Families in 1914	312
Number of Communicants in 1831	58
Number of Communicants in 1914	392
Number of Marriages	1,120
Number of Burials	1,857

All of which represents the assiduous endeavor on the part of those in charge of the administration of the Parish affairs.

St. John's Church.

On the 20th, of December, 1875, a number of distinguished Cubans, among whom were Hon. Carlos M. de Cespedes, Alejandro Rodriguez, afterwards mayor of Havana, and General of the "Rural" Guards in Cuba, Messrs. Theodoro Perez, Joaquin Leon, Juan B. Baez and others met in St. Paul's church for the purpose of organizing an Episcopal church in which the services would be held in Spanish, and a petition to that effect was submitted to Rt. Rev. John F. Young, Bishop of Florida, and on the first of January, 1876, Mr. Juan B. Baez was authorized by the bishop to act as lay reader for the new congregation.

On March 20, 1877, he was ordained deacon by Bishop Young, and on March 9, 1879, was regularly ordained priest by Rt. Rev. Benjamin Whipple, Bishop of Minnesota.

The new church, called St. John's Episcopal Church, began with about two hundred members and continued its work under Rev. Baez's pastorate until a short time before his death. Owing to his previous ill health, the congregation gradually fell off, and with his death no further services were held, and the church, as an organization came to an end.

Holy Innocents Church.

As early as 1892 the apparent need of an Episcopal church more accessible to the members of that denomination residing in the vicinity of Division street, impressed the Rev. Gilbert Higgs, and he tried to meet the necessity by holding services at the residence of Mr. Clement Knowles, Sr., as often as was compatible with his duties as rector of St. Paul's. This he continued for a year and a half, assisted by Mr. James M. Jones as lay reader, and by other members of the Brotherhood of St. Andrew.

The first Sunday school was opened in Russell Hall School house on June 23, 1895, with twelve scholars. Dr. Higgs was superintendent; Mr. James M. Jones, assistant superintendent; Dr. William J. Bartlum, secretary, and Mr. St. Clair Crain, treasurer; Mrs. Edward B. Rawson, librarian, and Mrs. Benjamin Tynes, organist. Mrs. Rawson and Mrs. Susan Folker were the teachers of the new Sunday school. The organ used was loaned by Mrs. George Bowne Patterson.

On August 13, 1895, the Missionary District of Southern Florida purchased from Mr. Benjamin Tynes a lot on the corner of Virginia and Grinnell streets, fifty by one hundred feet, the contract price of which was fifteen hundred dollars. The terms of payment were twenty-five dollars cash and five dollars a month, without interest. By special effort the entire indebtedness was paid by Easter, 1903. Mr. Tynes generously deducting one hundred dollars from the original purchase price. There was a small building on the lot, which was fitted up and used for Sunday school and church services; Bishop Gray made his first visit to the new church February 2, 1896. The sacrament of confirmation was first administered on April 28, 1897, to a class of eight.

On March 19, 1900, the cornerstone was laid for a church, donated by Mrs. Joseph Y. Porter, as a memorial for her father, Mr. William Curry. It was completed in October, 1900, and the first services held by the Rev. Walter C. Cavall, November 4th of that year. As there was an indebtedness on the property for part of the purchase price of the land, the church was not consecrated until February 2, 1914, but services were regularly conducted in the interval.

The name of "Holy Innocents" was adopted because of the preponderance of little children in the congregation.

For a time the minister lived in a rented house, but in February, 1904, a lot on Grinnell street was purchased from the Monroe County school board, for eight hundred dollars, and a vicarage erected which was completed July 15th of that year, when the pastor and his wife moved in their new home.

The succeeding ministers of Holy Innocents were Rev. William Curtis White, who served for nearly five years; Rev. Arthur Browne Livermore, Rev. Charles F. Sontag, Rev. Arthur T. Cornwall, and Rev. A. R. E. Roe. The Rt. Rev. Anson R. Graves held services during the winter and spring of 1910, and the Rev. George Ward officiated for a few months in 1911. The priest in charge at present is Rev. Rev. Father A. C. Killifer, who assumed the duties on February 1, this year.

To Judge Livingston Bethel belongs great honor and credit for his untiring work for the success of Holy Innocents. Never a service has been held when he was in the city that he was not present, and when pastorless, he officiated as lay reader and kept the congregation together. He was senior warden ever since the church was established.

St. Peter's Episcopal Church.

(Colored)

The history of this parish begins

about forty years ago. Numbers of colored church people had emigrated from the Bahamas, and finding no place of worship of their own, decided to hold services amongst themselves, going from house to house as opportunity offered. On December 14, 1875, a meeting was called and presided over by Bishop John Freeman Young of Florida, and the title of "St. Peter's" adopted as the names of the new parish. A vestry was elected which appointed Dr. J. L. Steele the first rector. From this time on the work grew rapidly, and services were held in various rooms and halls, with sacrament at St. Paul's.

After Dr. Steele's death in 1878, matters stood still for a time, but revived with much energy in April 1887, when Bishop Weed sent a Rector Rev. C. D. Mack.

Plans were laid for purchasing land for a church lot, and in December of the next year Father McGill, who had taken charge, began the erection of a church hall, which building eventually became St. Peter's Church. The entire cost of building, furnishing, and memorials was borne by members of the church. J. L. Kerr, a colored priest, did faithful work for over fifteen years.

In October, 1909, the church was badly damaged by a hurricane, the restoration costing over five hundred dollars. The next year a second storm entirely destroyed the church, and from the ruins has been erected a fair size hall, which is used for devotional purposes.

Funds are being raised to replace the church by a substantial concrete building. The membership is one of the largest in the city, the communicants numbering over five hundred, with three hundred Sunday School children, besides various guilds, etc.

In 1908 Rev. A. R. E. Roe became rector of St. Peter's but resigned in the fall of 1911 to accept a call as priest of Holy Innocents, and afterwards went back to St. Peter's, where he now presides.

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PASTORAL LETTER OF THE HOUSE OF BISHOPS A. D. 1913.

Brethren of the Clergy and Laity:
Your Bishops in General Convention assembled greet you in the Name of the Lord: Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

With a profound sense of our responsibility as chief pastors in the Church, we entreat you to stand fast in the faith which is the foundation of the world's hope; and we bid you rejoice in the possession of the eternal truth whereby we have assurance that human nature and human life are forever redeemed and saved in Jesus Christ.

It is our privilege to live and work in an age resplendent with great achievements and rich in promise and opportunity for the children of God; and the thoughtful mind must study it with awe and reverence and most solemn spiritual expectancy.

The eternal Christ is manifesting His presence, through the power of the Spirit, in the increasingly conscious unity of the race and in the accepted dominion among many millions of people of these standards of life and conduct which Jesus taught and which His disciples suffered and died to perpetuate.

The unchanging need of men is the Christ. The Church, the Bible, and the Sacraments, history, science, and philosophy, government, education, and civilization are intended to be torches to reveal Him to mankind, ties to bind Him to the race and the race to Him, and paths wherein He may walk with accustomed feet among men.

He is here waiting for new conquests of the human will, new devotion to His purpose, that He may lay new treasures at our disposal. We have in Him a God who knows the meaning of human life in its depths and in its heights. He entered our life by the gateway of birth. The sympathy of God with human life is thereby forever assured; and He added victorious power to the wealth of His compassion.

His love was stronger than death. He broke its bars that He might gain new entrance among men after such imperishable manner that never again can He be thrust away from us unless the whole race become apostate. The human experience of the ages is enshrined in His life. He is the Ancient of Days with the knowledge of the ages; but He is also the Spring of Youth, in touch with our times, ready, eager, burning to impart Himself to us that we may serve even as He served.

He is here for the benefit of the doubter, the sin-stricken, the overburdened, the oppressed. He is here not only to console us, but to empower us as we meet our duty and face our task—the task of developing ourselves as the sons of God, and society as the family of God. It is because of His unexplored wealth and His perpetual availability that we face without dismay the unhealed sores, the unchecked evils, and the unsolved problems that are ours. We believe that it is His purpose to work through us till the divided Church becomes one flock under one shepherd: till the knowledge of the Lord covers the earth, as the waters cover the sea; till man learns his marvellous capacity by arriving at the fullness of His stature.

God in His glad paths of life not less than in the sad; and refinement of manners, gentleness, and reverence are obligations of our religion, to which, we are constrained to say, the fashions of the day show scant regard. Even good taste, and what used to be called common decency, seem to make little appeal to many purveyors of popular entertainments, and in the social life of young people forms of recreation are tolerated which tend to blunt the edge of conscience and tarnish the fine gold of maidenly modesty and reserve.

Doubtless, in a time like ours, so vital, so earnest, so exuberant in physical and mental energy, we must not be surprised to find frivolous and superficial excitements accompanying the strenuous and sterner activities of life, and men and women seeking relief from care in an excess of amusement and recreation.

But let us beware lest we forget that the body is, among other things, a measure and index, as well as an instrument for the support and development of moral life and character. Manners are the body's mode of expressing the refinements of life. They are not mere conventional movements of a mechanism. Good manners indicate the respect in which a man holds himself and others. Dress and recreative activities are things to be determined on their merits and not by the dictation of irresponsible leaders of society. All that tends to make the body more fitting as a shrine and instrument of refinement is worthy of support. This applies to amusements and sports kept in due relation to the serious purpose of life. The playground and the drawing-room, as being legitimate factors in man's education, are a sphere for the activities of Christ. If He is not present often in social gatherings and amusements of the day, it is because there has been a decay of manners, and men and women have been led astray into accepting the novel, because it is exciting, without heeding the fact that it tends to lower respect for self and

for others. Here, then, we must insist upon giving education its full definition. It is the means by which the whole man becomes personalized and is realized up to the height of his capacity: the body, the intelligence or lower consciousness, and the intuitive faculties or higher consciousness, must all play their part and be given due attention. There is a process, which consists of imparting information to the intelligence or lower consciousness, and which is popularly called education; but it is only a part of education. The noblest faculty of the human being is the capacity of knowing and realizing the presence of God; and a system for the training of youth, which should make no provision at all for the development of this faculty, would be a travesty on education and a menace to civilization.

The General Convention, therefore, has enlarged the scope of the General Board of Religious Education, in order that all the educational work of the Church, in Sunday-schools, in primary and secondary schools, and in institutions of higher learning, may be more effectively organized and more directly brought to the attention of the people of the Church. The children of today are the men and women of tomorrow; and we entreat the mothers and fathers in the Church, to whom God has committed the children as a sacred trust, to see to it that these little ones are instructed in those principles of the faith which are the safeguards of the home and society, the bulwarks of the State, and the ideals of civilization.

The foundation of our hope for the future of this country, of the Church, and of the Nation, is the Christian education of our children.

The trouble with much of our education today is that it is without coherence; and neither science nor philosophy is competent to cure this fundamental defect. What is needed is for our prominent institutions of learning, whose educational standards are abreast with the best, boldly to proclaim in theory and in fact that God, manifested in Christ, is the source and end of all knowledge; that history, philosophy, and science begin and find their interpretation in God's character and His dealings with men; that the one way in which to give to life adequate purpose, and to education a raison d'être, is to make the unseen or eternal play its constant stream upon the seen or temporal; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation, without which all learning is baseless and ephemeral. "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." Thus at once religion becomes the unifying element in education, and gives to it a beauty and power for the self-development and for the self-expression of the whole man.

The great problems of life weigh upon our human spirits as heavily as they ever did before, and no advance in physical science or philosophy offers us any relief. There are sorrow and pain and anguish, which defy all human remedies; and there are joys, which external circumstance cannot kill. Death still reigns upon all, because all have sinned, and the hope of humanity is still centred in that amazing truth, "God so loved the world that He gave His only-begotten Son."

The Church is the custodian, the guardian, the administrator of that truth, by virtue of His appointment, who said: "As the Father hath sent Me, even so send I you." "All power is given unto Me in heaven and in earth; go ye therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." The Church is the representative of Christ. In her innermost and essential life, she is what Christ is; and as the Christ's life culminated in the Temptation and the Passion, so the conflict with ignorance and misery and hopelessness and wickedness must ever be on earth a characteristic attitude of the Church. The Church lives as she goes forward, as she asserts and lives her claims.

The Church, as an organized army, takes her stand upon the vantage ground of truth, revealed by God and verified by the experience of more than eighteen centuries: "God was in Christ reconciling the world unto Himself." From that viewpoint, her children survey and interpret all life's problems, whether they be in the region of scientific discovery and literary criticism, or in the progress of social or governmental efficiency, or whether they present themselves as the fundamental questions of the home and the family, of death and the future life.

We exhort you, brethren, to concentrate your energies upon the proclamation of this eternal truth. Proclaim it by word and by life to the men that toil on land and the men that go down to the sea, in ships. The spirit of Christ is the spirit of service, and the law of Christ is the law of unselfishness; and everyone who follows Him must be doing some service and making some sacrifice.

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Here is the common ground of our faith and hope, which no differences of opinion within the Church, as to details of administration or legislation or public policy, can ever change. There is one Lord, one faith, one baptism, one God and Father of us all, and we all are brethren.

Be not disturbed nor discouraged if the mingling of the peoples of all the earth on this American Continent brings with it strange and weird theories and speculations as to the meaning of religion and the standards of society and the ideals of government; if the history and motive and constitution of the Church be interpreted by some with curious indifference, if not wilful violence, to the facts of history; if truths, which experience, as well as authoritative proclamation, have made most precious and necessary to us, are treated with irreverence and critical disapproval.

The solidarity of humanity is realized today as never before, and all nations and races and tribes of men are coming into familiar and intimate intercourse, one with another. That heathenism, of which we had once only a vague conception, in which we were aroused to a languid interest now and then by the appeals of missionaries returned from the front, is now at our very doors, and the Church's warfare is the inherited opportunity and privilege, in a new and real sense, of every baptized child.

Like the men and women of the apostolic age, we are in the very thick of the battle; and our advantage is that the Christian line has been flung so far that every captured fortress of unbelief is a visible and tangible evidence of the surrender of the whole world to Jesus Christ.

There are no foreign missions! But in every land, in new and wonderful opportunities of service, the voice of Christ is calling; behind the slowly, but surely, dissolving mists of misunderstanding and prejudice that have clouded Christendom, the face of Christ is shining; and through the manifold activities, movements, changes, aspirations, and yearnings of our social, industrial, intellectual life, the love of Christ is throbbing like a great heart, to the world—the unchanging, unfailing dynamic of truth and peace. Therefore, brethren, we beseech you, in the words of St. Paul, "Stand fast and hold the traditions which ye have been taught"; and "Our Lord Jesus Christ Himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work." Amen.

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ADDRESS TO THE GENERAL CONVEN- TION OF 1913.

By the Right Reverend
Arthur S. Lloyd, D. D.,
President of the Board of
Missions.

THE CHURCH'S MISSION AT HOME AND ABROAD

What Should be Done to Further
it During the Next Three
Years.

If I had powers of persuasion I would use my time today to convince you that the best and most profitable thing the Church could do during the next three years for its work of extension, whether at home or abroad, would be to take into careful consideration the whole plan of its organization for work; so that when the Convention meets again three years hence it may be in a position to adopt such a working plan as will show that the Church not only realizes that it has a great work to do, but proposes to do it. The duty is owed to the best interests, as well as the Church's own, to see that this is for no other reason than that a right method is a controlling factor in any successful work. But there is another and more urgent reason for reorganization. There is no question that the Church is confronting tasks for which its present organization is inadequate. It cannot ignore any longer without discredit many things which will test its strength to the utmost.

The Immigrants.

For example, hitherto we have taken no part in the work that must be done to help the new comers to our shores understand what true freedom depends on, except as individual dioceses have done what they could. The well-being of the State, as well as the Church's strength, demand that the matter be no longer delayed.

The Institutions of Higher Learning.

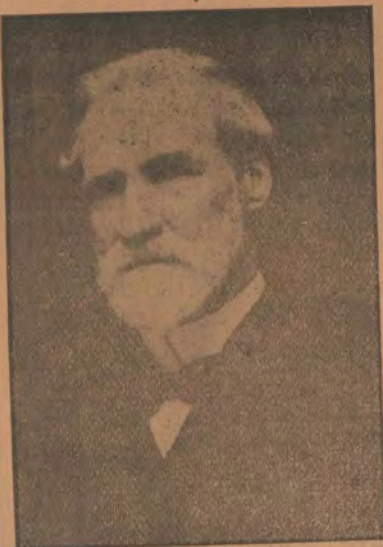
To suggest other work waiting and which needs the Church's help in far more effective fashion than has been attempted heretofore: the institutions of learning in the country are the centres of public opinion since in the long run college men and women are the determining force in social development. In these, especially in the Western states, it is by no means unusual to find young men and women who have never heard of the Protestant Episcopal Church. The Church ought not to allow this to continue on account of the loss it entails. If what somebody has said be true, that as long as we have the Book of Common Prayer and the Constitution, American institutions are safe, that weight is added to the obligation that rests upon you. But if it is to be done, it was futile to talk of the dioceses doing it unaided. As a matter of fact, in those states where such work is needed most the Church is not strong enough to do it as it should be done. The Church must not lose what is of essential value to its welfare, or fall in the duty it owes the State, because some diocese is unable to meet all the demands which the Church's best interests lay upon it.

The Rural Districts.

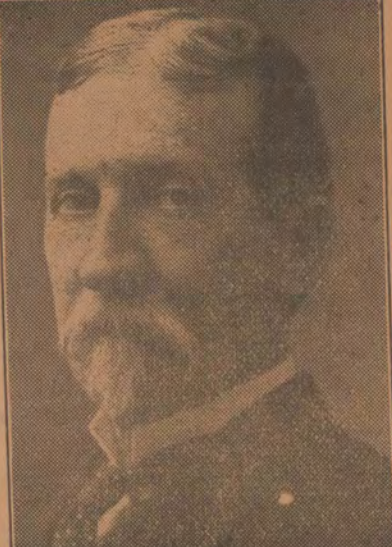
Yet one more illustration of the larger things that challenge the Church's endeavor. In the rural districts throughout the country is found practically a pure American population; yet these are becoming rapidly unchurched, with all the attendant marks of deterioration. Here again the work to be done is generally within the limits of dioceses that are weak financially. They cannot meet the problem as it should be met. Yet from these same country districts constant recruits come to our cities. It is largely for the Church to determine whether the new life drawn thither shall help or hinder a right civic development, to say nothing of its own safeguarding and enriching. I confess, there is no waste that seems to me so serious as this. There is no reason why the descendants of those who first settled this land should not add increasingly to its real power and wealth and righteousness. And they would, if they had a chance. Of this there is proof that cannot be gainsaid in the results of the work done by those bishops and priests who for the Church's honor have thrown themselves into the task. Where the means of development and the teaching on which character depends have been brought within the reach of these our fellow-citizens, the results have been astonishing, showing that here is a fertile land indeed, waiting to be tilled for the harvest. It is practically trifling with its own future well-being for the Church to leave it; as it is cruel to allow the dioceses to bear the burden alone.

The Need of Greater Efficiency.

I need not enumerate other large opportunities inviting the Church to gird on its strength. This is enough to set one thinking. If we are to do any of these things we must develop greater efficiency. Certainly as things are, they cannot be done. Hence it is interesting to note what are the resources of the Church, that we may learn whether the Church is doing all it can. The Church furnishes a disproportionate share of the courage and brains that direct the great enterprises in our country. It provides a large part of the wealth with which these are prosecuted. It is conspicuous wherever culture and refinement and all that adds color to life are found. Its people are generous to respond to any appeal for relief in distress as



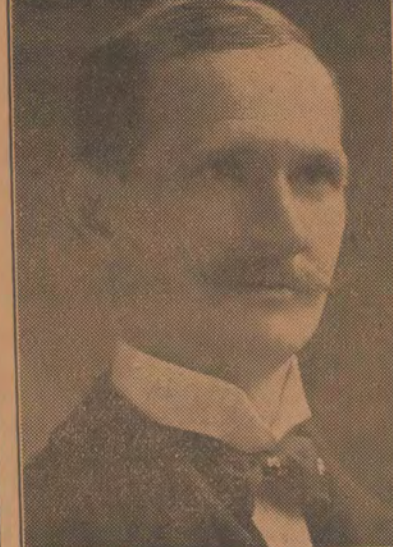
W. D. Cash, Senior Warden.



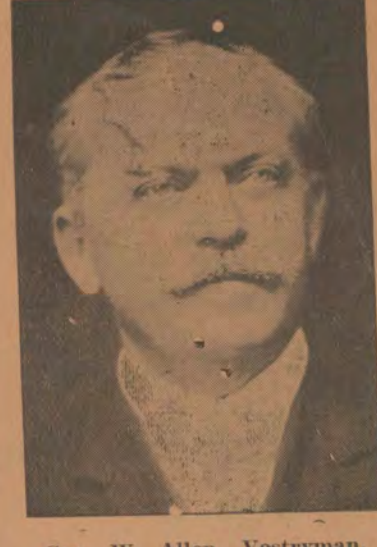
Geo. B. Patterson, Junior Warden.



Geo. L. Lowe, Treasurer.



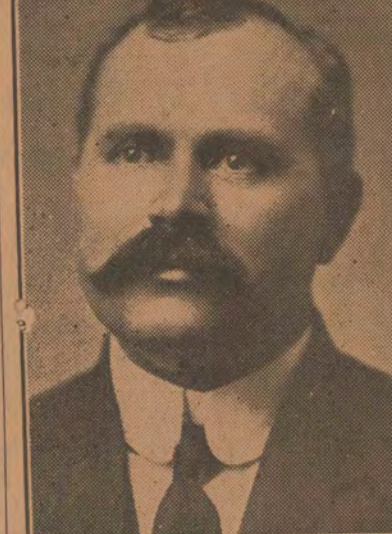
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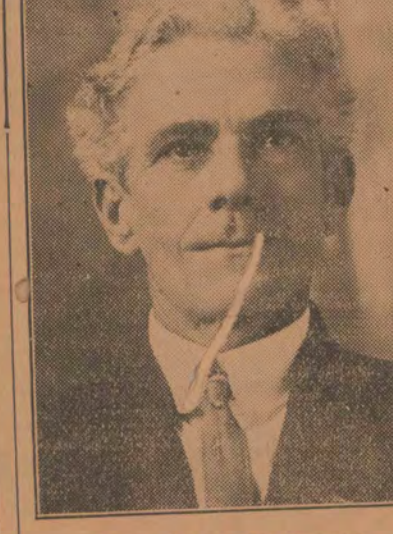
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WILLIAM H. TAFT ON FOREIGN MISSIONS.

Many books have been written that contain criticisms of missionaries. Naval officers, and sometimes even foreign ministers, have felt called upon to assert that missionaries are unsafe as counselors, and that they are tactless in their efforts to substitute an alien religion for one with which people have been satisfied for thousands of years.

I do not wish to pronounce perfect everything that missionaries have done. No doubt there are among them emotional persons and persons of little judgment. But with very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standard of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods. The bishops, and the heads of missions in the various countries, are trained diplomatists, and have learned much of statesmanship in their study of native conditions. I know of many instances in which the greatest self-restraint and tact have been exercised in order to prevent an outburst that would make such a cleavage between governmental authority and the representative missionaries as could hardly be closed for a decade.

Of course those who are engaged in this great work are buoyed up by the enthusiasm of the religious spirit, by the consciousness of duty well done, and by the sense of noble self-sacrifice; but we must not overlook the burdens they have to carry, the diseases to which they are liable, the lack of ordinary comforts to which they are subjected, and the homesickness that frequently becomes a real illness of body and mind. Time was when the unthinking citizen looked upon a missionary as an enthusiastic sort of "crank" who was leading a more or less idle life going through the motions of teaching religion to people who could not understand it. Such a conception is outworn; it does injustice to the men and women who carry the flag of Christian civilization, who give a tendency to individualism, and thus to popular self-government the world over, and who are putting into practical operation before the eyes of those they would influence the beneficent doctrine of the brotherhood of man and the fatherhood of God. They are the pioneers of Christian civilization. From an article by William H. Taft entitled "The Growing Importance of Foreign Missions," in "The Youth's Companion."

in all that lightens the burdens of the unfortunate. Where effort is made for the amelioration of conditions, where work for God and righteousness is being done, its priests and lay workers are in the forefront. Its best asset is the character of its clergy. With simplicity and sanity it interprets for men the Revelation while it bears witness to human liberty. Surely the Church in America is not lacking in resources for the task to which its Master calls it.

A National Church Requires National Organization.

How effectively then does the Church apply this strength for its work of extension? It would not be fair to say that it makes no use of it at all, for that would do injustice to the splendid exhibit of individual endeavor and faithfulness. But we should have no right and faithfulness. But we should have no right to complain if the casual observer charged the Church with showing no sense of responsibility for the right use of the amazing power with which the Lord has endowed it. So far as organization is concerned, the Church today, when it has become national, is practically the same as it was when our fathers were struggling to save it from perishing. There is no more unity of thought and action, so far as the work of extension is concerned, than in the day when Kemper was consecrated and sent to plant the Church in the country to the westward. In such a time as that, when every man had to be ready to defend his own home against sudden attack, there was something fine in the single messenger being sent after his brethren to minister to them, and their children while the wilderness was being subdued to provide homes for Americans. But times have changed. The settlements have grown together and have become the nation. Individualism has given place to the co-operation and well-ordered system that mark intelligent forethought and performance. In the Church alone must we look for a survival of the methods that the stress and poverty of the first day compelled. To this day, when changing conditions require that a missionary district be created, a bishop is consecrated and thrown on his own resources as if he were embarking on an enterprise in which he alone is concerned, and whose fate concerns none beside himself and those whom he has persuaded to cast in their lot with him. Surely there is room for improvement.

The Centre and the Outposts.

In the old time communication between distant parts was difficult and of necessity men worked singly or in companies, dependent on their own resources, compelled to do the best they could without knowing what others were doing and without expecting help to come to them through the co-operation of friends. Today men have changed all that, and, close contact between remotest sections being possible, they have been quick to avail themselves of the advantage, and the whole force of the organization concerned is ready to be applied for its least interest. I had the privilege of being shown the system of one of the great corporations, and I saw how its smallest agent in the farthest corner knew that he was taken account of by the mighty power he represented, and at his service if needed for the best interest of the enterprise he was charged with. The Church has, I believe, the unique distinction, and this only within the States, of sticking to the plan of requiring each of its men to work as if there were nothing on which he might depend except his own efforts, not help except as he can find it. One who did not understand our

mode of procedure could not be blamed if he concluded that there was no bond uniting our missionary bishops, or that these had nothing in common with the dioceses that have developed strength enough to take care of themselves. The Church is alone in thus seeming to cling to the theory that individualism is stronger than co-operation. I do not believe there is another organization in America which would expect its representative to depend on his own unaided ability to win friends for the work which he is doing for it. But the Church goes even further and almost displays genuine in making it appear that it support its representative receives a personal favor showed the individual, and is to be credited to the generosity that finds pleasure in relieving distress.

Conservatism May Be Overdone.

Conservatism has its merits, and the Church has definite leanings to it. There is something in the very atmosphere of the Church that is conducive to it. We all become conservatives, even if we began as radicals. And for my own part I love it and have no hesitation in saying that I believe not the least factor in the blessing which the Church manifestly brings wherever it comes is in the conservatism that it begets and the reverence it induces for the principles and theories which have been the bulwarks of Christian civilization. But even the best and most admirable things may be overdone, and to conserve the methods of the past when the whole world has learned how ineffectual and wasteful they are, is not to the Church's credit. Worse, it has worked definite mischief. In reality the Church is strong enough to do whatever its own mission and the best interests of the Nation demand. Practically it represents (outside the few strong dioceses) a large number of weak communities, each one helpless to cope with the obstacles confronting it. In reality, its wealth is sufficient to maintain any enterprise that is necessary for its own well-being or for the sake of the Nation it delights to serve. Practically it is poor and impotent in the face of work which for the sake of its own integrity must be done, simply because perhaps not more than one-third of its people realize that the Church's prosperity is a test of their fidelity as Christians.

Really Rich, Practically Poor.

The point of view of the whole body is affected by its wrong conservatism and nothing could be more damaging. The diocese becomes certain that no obligation rests upon it till its last need is provided for. The parish is certain it owes nobody anything until it has done all it would like to do for itself. Naturally and logically the individual concludes that he owes nothing to either of them till he has provided himself with all he would like to have. But nobody can find fault with any of them, since the Church in General Convention assembled has, until it met in Cincinnati, consistently cast all its canons relating to its work of extension in such form as to make it easy for men to believe that this work of extension is something apart from the regular and normal work of the Church; that be undertaken after the pious are moved thereto, after they have provided for themselves. Only the other day was that canon stricken out which solemnly ordered that in every parish at least one offering should be made during the year—for Missions!

The Cost of a Mistaken Idea.

The result that have followed such methods are about what might be expected. In great areas of the country, where the Church should be a potent influence, many do not know it by name. Some of the States where the Church was long

ago planted owe practically all they have of Christian teaching to other communions. Dioceses that long ago should have become sources of strength and large contributors to the Church's active working forces are still known as missionary districts and dependent on help for their existence. All because the Church has continued to leave its workers to struggle single-handed until their day of opportunity passed. And the record might be made tragic by the story of suffering and heart-broken disappointment that has been the fate of some of its greatest men because the Church refused to forget them in their struggles. Nor would it be right for me to leave unsaid that which hurts even while I say it. This same easy-going satisfaction with old methods is today breaking the hearts of strong men and the spirit of weak ones by not even providing for an adequate living for them, while it leaves the men who have grown old in the service to find a roof where they may, thus preparing fertile soil for scandal and weakness. Surely the Church cannot expect blessing if these things are, which might be prevented.

The Situation Should Be Carefully Studied.

Am I not right, then, when I declare that the best thing the Church could do for its work of extension, whether at home or abroad, during the next three years, would be to set itself seriously to correct these things which needlessly hinder its growth and render impossible the full use of its strength? Why should not this Convention appoint a commission to take into consideration the whole matter of the Church's organization for work, letting it be understood that he very oldest canon relating to that work shall have no favor shown it unless it can be proven useful? I have no doubt that there might be devised a working plan by which all the Church's resources might be made available; by which the various departments of its work might be co-ordinated and made to strengthen one another; by which the work could be so systematized as to put an end to waste; by which the workers, carefully selected and provided for, might be compacted in a strong force, mutually dependent and helpful, heartened by the courage born of esprit de corps, inspired by the hope of success.

Such a plan would substitute for an army of individuals asking for help, the Church, the Body of Christ, laying before His servants opportunity for their devotion. Such a plan would bring to the men now helpless—through loneliness or broken by poverty, the strength that comes of serving when God's Church is their support. Such a plan would transform the Church in weak dioceses, converting a pathetic company struggling for existence into a positive influence for righteousness, and a right public opinion, and all this simply because the power or influence of individuals is not measured by what they are or possess, but by what they represent. Such a plan would make the Church forget to talk of the poverty which it knows does not exist, in its enthusiasm for the work which challenges its splendor. Such a plan would spell victory.

RECTOR'S DESK.

Lent 1914—February 25th. Ash Wednesday, Lent Letter.

Dear Parishioners:

Lent is the time to renew one's whole life, and if we really intend to

season we must take the spirit of Lent into our hearts and lives.

A very conventional conception of Lent is to the effect that we must renounce certain amusements, because (although all will not agree that this is the true explanation of the renunciation) they are not absolutely the right things for "church members" to indulge in. Consequently they are to be given up for a while and attention turned to preparation of our souls for death. This is altogether a mistaken idea.

Lent should rather be an incentive to live, a reminder of the fact that our time here is short, that the night cometh when no man may work. It should be a period of training, if we choose to call it so, for the arena of life, a time of overcoming ignoble habits, of strengthening moral muscle and fibre, in preparation for the work that lies before us, a dealing with life as we see it, not the theoretical existence of the men and women of the books of a generation, or so ago, but the actual, commonplace and everyday life of the average members of the average Church, and to such the practical significance of Lent is this: That it affords a splendid opportunity to fit ourselves for work for other people, to devote the time previously spent uselessly to learning how to do something practical and definite in the way of becoming useful members of our Church and abundant in charitable deeds and kindness to the afflicted, the sick and the poor.

Yours, faithfully,

RECTOR.

LENTEN REMINDERS

ST. PAUL'S CHURCHMEN.

Dear Brethren:

The church again calls her children to the "dear feast of Lent." It is to us what we make it. It is a time for gaining a deeper knowledge of God. It is a time for renewal of the sadly kept vows of baptism. It is a time, if we choose, for a step forward in the Christian life. That life is in peril by:

1. Irregularity in attending public worship. Excuses are easily made. Necessary excuses are few. God will hold us to account. Worship is for many a "lost art." The Lord is in His holy temple to be worshipped; not to have His service turned to the praise of man.

2. The Sacrament of the Lord's Supper is neglected. The presence of the Lord spiritually is not regarded. "For this cause many are weak and sickly among you, and many sleep."

3. Failing to learn of Christ many easily fall before temptations of unbelief, worldliness, sensuality, and neglect public and private prayer, and the study of God's word.

4. This yearly revival season of the church is to teach us how to gain the mastery over that tyrant—self; by denying ourselves in appetite, in worldly pleasure and amusements, for the Master's sake.

5. Remember that others will not be likely to respect your church's worship and customs unless you respect them yourself.

6. Begin to save now for your Easter offering. Let it represent what you have refused or neglected to giving the church during the past year of her rightful share in what God has allowed you to have of earthly blessings. In saving every day you will be surprised how large an offering you can make.

7. Remember that "What shall it profit a man if he shall gain the whole world and lose his own soul?"

8. On each one rests a share of responsibility for the extension of Christ's Kingdom, for the welfare and upbuilding of the Parish.

RECTOR.

E. A. Waddell,

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