

**THE OLDEST CITY.**

**CATHOLIC ST. AUGUSTINE, FIRST CITY AND FIRST PARISH IN THE UNITED STATES.**

St. Augustine is the oldest city and parish in the United States. Juan Ponce de Leon landed a few miles from there in Holy Week, A. D., 1512. One of the Franciscan friars who accompanied him named the land Pasque Florida, the Spanish name for Easter, the feast of flowers for on that Easter Mass was said under a booth of palms and flowering vines. Hence comes the name Florida. In 1565 Don Pedro Menendez landed here with a large number of colonists. Menendez made the landing on St. Augustine's day, and decided to name the settlement Ciudad de San Augustine. On the 8th of September Mass was said here for the first time under cover. A fine painting of the first celebration of Mass in this ancient city was suspended for many years in the Cathedral, which was almost destroyed by fire a dozen years ago. Underneath the picture was this inscription: "With religion came to our shores civilization, the arts, sciences and industries." Long before there were English colonists in Virginia and Massachusetts, this city was a centre from which radiated religion and industrial arts. The Chesapeake River on the north, the Mississippi River on the west and the gulf of Florida on the south. In A. D. 1600, twenty years before the Pilgrim Fathers landed, a Franciscan friar published in that city a book on Christian doctrine in the language of the aborigines—the first book in the Indian language published in North America. To this day ruins of Franciscan, Dominican, Augustinian—called Austin in the Southern states—and Jesuit chapels and schools are discernible in widely separated places within a thousand miles of this city, all of which were founded by priests from the centre. The barrack walls of the United States garrison in this city are a part of the earliest Franciscan convent erected in North America. The barracks go by the name of the old convent—"St. Francis." The date of the erection of the convent is A. D. 1570.

**PILLAGED AND BURNED.**

St. Augustine has been pillaged and put to fire and sword more times than the general reader of American history is aware of. As the supposed gateway to the vast riches of El Dorado, it was for nearly three centuries the objective point of English freebooters. Admiral John Hawkins, "father of the African slave trade," came here in the early days and founded a pirates' supply station for vegetables and food for the lawless fleets plying along the Spanish main. He landed several hundred pirates and provided them with live stock and food. They were all put to death by the Spanish sea patrol. These pirates were the men called Hugenots by the local gullies. In 1586 Sir Francis Drake and Martin Frobenier sacked and burned the city. Sir Walter Raleigh planned an attack, but never reached the coast. In 1555 John Davis, the English pirate, burned the city and put many persons to torture. In 1702 and 1727 English land and sea forces attacked and destroyed the town, carrying many persons into slavery in the West Indies. In 1740 Gen. Oglethorpe attacked St. Augustine in the hope of securing a large number of African slaves who had run away from the English settlements and had found sanctuary under the guns of the powerful Fort San Marco, just then approaching completion—the largest and most magnificent fort of the school of Marechal de Bauban on the American continent.

The contention of the English was that the Spanish should surrender captured slaves, but the clergy maintained that the foundation of the city escaped slaves had been pronounced free the moment they came within the city gates. Oglethorpe reported home to England and a large fleet was sent out to aid the land forces. The English planted heavy batteries on St. Anastasia Island—three quarters of a mile away across an inlet of the sea—and hammered at Fort San Marco for six months. The four great bastions, named St. Paul, St. Peter, St. Charles and St. Augustine were provided with powerful ordinance manipulated by the flower of the Iberian soldiers of Spain, and they blew the British ships and batteries to bits. Oglethorpe raised the siege and sailed away, leaving some of his cannons behind. To-day some of his finest guns may be seen in the quadrangle of Fort San Marco, as well as one of the English cannon balls embedded in the parapet. It is an interesting historical fact, which I have from the Rev. Fr. Egan, of the diocese, to whom I am under obligation for the dates and several of the incidents mentioned herein, that a Regiment of the famous Irish Brigade of France once garrisoned the ancient Fort San Marco in this city. At one of the periods when the British were threatening to come here and raze the fort and city to the ground, the King of Spain asked the King of France for the Irish Brigade to garrison Florida. The King of France made no objection, but he would send one regiment of the Irish Brigade to Florida. And here for a long time might have been seen one of the flags which the Irish carried to victory through the English lines at Fontenoy.

**ROMANCE OF THE GALLANT O'DONOVAN.**

In the archives of the Cathedral are the voluminous documents in the celebrated case of the gallant Lieutenant O'Donovan, who loved and was loved by the daughter of the then Governor General of Florida, a haughty Spanish don, who had betrothed her to a high official in Havana. O'Donovan made up his mind he would be married whether or no, and the object of his affections endeavored in every possible way to win her father's consent to the union. But the cruel father swore he would see O'Donovan further first. Finally one bright Sunday morning as the priest entered the sanctuary to say

**YOUR RESPONSIBILITY.**

Mass, there he saw standing at the altar rail Lieut. O'Donovan and the Governor's daughter. As the priest walked toward the altar O'Donovan said: "Reverend father, I take this woman for my wife."  
And the Governor's daughter said: "And I, father, take this man for my husband."

Some one had told the young people that a declaration so made constituted a valid marriage. However that was, trouble began right away for the young couple. The Governor dashed up to the door of the church and ordered O'Donovan seized, stripped of his insignia of rank, manacled and confined in a dungeon at Fort San Marco. So down the narrow street he was marched, surrounded by a squad of soldiers. It is said that all the Irish officers and soldiers and people in civil life stood by O'Donovan and gathered funds to conduct his case in Spain, where the ablest advocates of canon law were employed to attempt to prove that O'Donovan was married according to ecclesiastical law. But whilst the advocates were wrangling, the haughty Spanish Governor did what many a father did before him—he forgave his daughter and took O'Donovan to his bosom, and no doubt there was a joyous dance and supper in the gray old fortress of San Marco when O'Donovan came forth from the dungeon.

**IRISH AND SPANIARDS INTER-MARRIED.**

The inter-marriage of Irish soldiers, officers and civilians of the ancient garrison town with Spanish and Minorcan ladies in Florida produced a well-known racial type of prominence in the southern states for more than one hundred and fifty years. There are very few southern families in Georgia, Florida, Alabama, Arkansas, Louisiana and Texas whose ancestors were in the South a hundred and odd years ago who have not in their veins the blood of the Irish-Spanish and Minorcan colonists of Florida. The Minorcans were taken into Florida one hundred and sixty years ago by the Earl of Halifax, who kept them in abject slavery during the English occupation of Florida—1762 until 1784. The Minorcans were Catholics, and during the twenty years of English rule they were the only Catholics in Florida. All the Spanish and Irish Catholics left with the Spanish garrison. Although there have been no accessions to the Minorcans from that day to this, Mahonese—the language of Minorca—is still spoken here. This evening a band of young people is going about from house to house singing a hymn to the Virgin in the Mahonese language. Spanish and Mahonese have fallen into disuse here, and are rarely spoken except among the old families and for the benefit of the old people, of whom there are many in the nineties, who like the old customs.

Twenty years ago matrons and maids of Spanish or Minorcan descent living here would as soon have thought of going to Mass in a bathing suit as of going in a bonnet or hat. To this day the venerable women when going to church wear a veil fashioned somewhat like the Spanish mantilla. The old customs of parental care of children until marriage is kept up. The promiscuous intercourse of young men and maidens so common in the North is regarded as vicious. One of the Catholic young women of the town, who is famous for a magnificent voice, was recently offered a large salary to go to New York and sing in opera. When her father was asked for his consent to a contract he was speechless with indignation. He regarded the life of an opera singer as next door to the bottomless pit.

"Let my daughter sing to the glory of God in church as much as she likes, but on a public stage in the company of men and women about whom I know nothing and capering about in short skirts, why, that is nothing but devil worship," said the old man. And that settled the whole matter once for all—G. W. P., in the Catholic Standard and Times.

**"Vanity of Vanities."**

"I have seen and contemplated two of the greatest rulers on the face of the earth,—the civil ruler of sixty-five millions and the spiritual ruler of two hundred and fifty millions of people. I have conversed with the President and the Pope in their private apartments; and I am convinced that their exalted position, far from satisfying the aspirations of their soul, did but fill them with a profound sense of their grave responsibility."

No one is better qualified than Solomon to express from experience an opinion on the power of the pleasures of sense to promote human happiness. Every creature ministered to his personal gratification, he yielded to every excess, he denied himself nothing that his heart desired; and, as the fruit of all this, he declared that he was weary of life, and that all was vanity and vexation of spirit.—Cardinal Gibbons.

**Ask His Help.**

Let us then, says Bishop Colton, invoke St. Joseph's prayers and say often, "St. Joseph, our Father, pray that we be thy worthy children! St. Joseph, our advocate—pray for the graces of which we stand in need! St. Joseph, our friend—and friend of the Sacred Heart—pray for us that we may one day share thy glory and happiness! Good St. Joseph, pray for holy Church and pray for all the faithful. Pray for us living and pray for us dead!"

The millionaires are scattering big money gifts round among the universities and colleges with the exception of the Catholic institutions. Why the exception? If their motive is philanthropy, why exclude a numerous section of the population from their benevolence? Mr. Carnegie gives \$10,000,000 for pensions for college professors, but limits the benefits to the colleges, the professors and officers of which are open to persons of all or any creed. Of any of the colleges mentioned in the papers in connection with this millionaire benefaction would a Catholic have much chance of being made president? We opine not.—New York Freeman's Journal.

**HOW BIGOTRY WAS DEFEATED.**

No, my friend, do not try to excuse yourself for not practicing your religion, for you yourself, and only you, are the loser. When you quit the Church for any reason, you are hurting yourself immensely, and hurting others by your bad example, but are not hurting the Church. If you mean it as revenge, you are taking revenge not against the priest, Bishop or people, but against God Himself; for it is He who requires you to live up to the Church. "He that despiseth you (the Church) despiseth Me," are the words of God Himself.

Let every one assure himself that, though his parish, if small, might miss him a little financially, the Catholic Church can do without him and a few millions of others and be the grandest institution on earth still. She has done it. When Henry VIII. of England threatened to leave the Church and take millions with him should the Pope not grant him a divorce, the Pope answered: "For your own sakes I hope you will not leave the Church; but if you do, the Church will live on without you."

Remember that the Church cannot dispense with any of God's own laws or requirements. If people will not comply with them, they must stand the consequences. As God does not need you in heaven, neither does the Church on earth. But since you do need heaven, if you consult your best interests, so do you need the Church—as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church.

Did you ever consider the responsibility one incurs who leaves the Church? The faith has probably existed among your ancestors for centuries. Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were a good member. But leave the Church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility? I repeat again: no reason in the world is sufficient to justify one in relinquishing the true Church.—Kind Words.

**Mental Jaundice.**

Some time ago a poor mother, bewailing the disappearance of her son, a lad of sixteen, said she was sure he had not run away voluntarily, as he was always a good boy and worked steadily. He never went out nights like other lads of his age in the city where he lived. Instead, he brought home the paper—in fact three evening papers—every night, read them, and then went to bed. She seemed to see no probability that this reading of three daily papers every night may have been the cause of her boy's sudden break of wildness. But it seems very plain to us that the boy whose immature mind feeds on the horrors and crimes served up to him in yellow journal every day—to say nothing of three—is as sure of a collapse in his morals as he would be of a collapse in his health were he to eat continually of poisonous food.—Sacred Heart Review.

**THE CAPITAL SINS.**

Following the lines heretofore planned for these brief doctrinal reviews, we next have presented for our consideration the deadly, or, as they are frequently called, capital sins. This name they receive because of the fact that they are the causes in which so much sin has its origin. They are seven in number. Namely, pride, lust, covetousness, envy, anger, gluttony, and sloth.

Appropriately, indeed, may they be termed the floodgates through which pour the miseries of mankind. To appreciate the consequences of the first we need only reflect upon what it brought to Lucifer, to the fallen angels, to our first parents and to the entire human family.

In the destruction of Sodom and Gomorrah we have vividly pointed out to us the punishment of the second. Judas is a dreadful warning to the third who give themselves over to the third. To the fourth may be charged the awful crime of Cain. The evils which accompany the fifth are almost beyond counting. Yet malice which it engenders was responsible for the crucifixion of our Saviour. From the sixth flows all the debaucheries of appetite, while the reward which awaits the last we find mentioned in St. Matthew, chapter xxv, verse 30: "The unprofitable servant cast ye out into exterior darkness."

The antidotes are found in the practice of the virtues of humility, chastity, liberality to the poor, charity, mildness, temperance and devotion. By the careful and constant giving of ourselves up to these may we expect to keep our souls free from the consequences of the seven capital sins.—Church Progress.

**Heart and Life.**

It is the heart that prays; but in a fuller sense it is the life that prays. All the sincere prayers of sinners are heard no matter what their lives; the efficacy of prayer resting as St. Thomas says on their faith and confidence, rather than on sanctifying grace. But the prayer of the life is better than the prayer of the heart merely. From the altar of a holy life ascends the prayer that smells so sweet before God as incense in our churches. Behind the prayer is the life, with all its sacrifice, its deeds, its desires, and merit. But even the lives of the indifferent may be made prayerful. Into them may be infused an abiding spirit of prayer. Sacrifices made labor undergone, sorrows borne, temptations resisted—all these are the gold which we may offer to ransomed souls from sin, or to obtain grace by which they will not fall.

We can forget half we hear and not so much.

**DIGNITY OF THE CHRISTIAN HOME.**

Our Lord became man, took upon Himself our human nature, looked upon men with a human countenance, spoke with a human voice, and loved them with a human heart. He conversed with men that men learning to know Him might through Him know God; and our Lord founded His holy Church, and made us members of His holy Church by the regeneration of water and the Holy Ghost, in which we are born again a second time, and He created Christian homes by the sacrament of matrimony, and all those indissoluble bonds by which domestic life is sanctified. The children born in Christian homes are born again and become children of God. The Christian home is like Paradise springing up once more out of the earth. The illumination of the knowledge of God, the love of God, the law of God, our duties to God—all these things are to be found in the Christian home, if the fathers and mothers are faithful, and the children brought up to be the children of God. . . . Any Catholic father and mother, who, for the sake of better summing and reading and spelling, shall send a child to a school where the Catholic Faith is not taught, incur before God and man a great responsibility. They go as far as they can to rob their child of the knowledge of God, and therefore of conformity with God. They do all they can to bring up their children in this world in flesh and blood and with out the Holy Ghost.—Cardinal Manning

**From Prince Albert.**

Prince Albert, May 12 1895.

We the undersigned came west as delegates in a quest of land for ourselves and others in response to the letter of Rev. J. C. Sinnott in the CATHOLIC RECORD of March 10, 1895, and after looking over different places, finally came to a choice place where we have taken up "Homesteads" for ourselves and for others. We beg to assure that we have had a better lot in every respect than we could hope to find and are thoroughly satisfied. There are several other "homesteads" still vacant, and we would advise all those who wish to secure a good home in a good district to take immediate steps to secure the same. There is danger in delay. Father Sinnott has ever taken an active part in this matter, and we suggest that those wishing him to communicate with him, should once more address him as follows: Sank N. W. T. Applications may be made direct at local offices or through one of us, Thos. J. McInure, John Falton, Jas. A. Devine, Simon J. Sullivan, late of Sheenboro, Que.

**History of Catholic Settlements.**

Editor of the CATHOLIC RECORD:

More than once the RECORD has appealed to its readers, or to such of them as were in a position to do so, to endeavor to collect up in readable shape the history of their respective parishes. In one or two instances I respect the advice has been followed, but the many remain unrecorded. This is the more to be regretted, as naturally the older settlers are passing away and with them the traditions of their times, their difficulties and their successes.

Now, having listened with interest to the account herein, or it might be called a historical lecture, delivered by Rev. Father Leydon on the 24th inst., on the occasion of the Golden Jubilee of St. Patrick's parish, Ottawa, it occurred to me that it might be desired that the rev. gentleman would permit it being published either in your paper or in pamphlet form. It was as far as time permitted, a very full history of Canadian Catholicity, especially in the Ottawa valley. BRANNAGH Ottawa 25th May.

**St. John's Quarterly.**

We have received from Rev. John F. Mulvey of St. John's rectory, Syracuse, N. Y., the Jubilee Number of St. John's Quarterly. Amongst other good articles the following numbers deserve special mention: The editorial of Father Mulvey, the lesson on President Roosevelt; Miriam of Magdala; Literature and the Church.

This excellent Catholic journal has been in existence one year, and it is to the birthday number to which we refer. We wish Father Mulvey every success in his journalistic career.

**DIED.**

GRAY.—At his residence, 80 Wellesley street, Toronto on May 23 1905, Major Henry A. Gray, M. I. C. E., engineer in charge of the Public Works of Canada, aged sixty-two years. May he rest in peace!

CONNELLY.—On Tuesday, May 16th 1905, Mr. Michael Connolly, aged eighty-five years, late of St. Bridget's parish Leagan. May his soul rest in peace!

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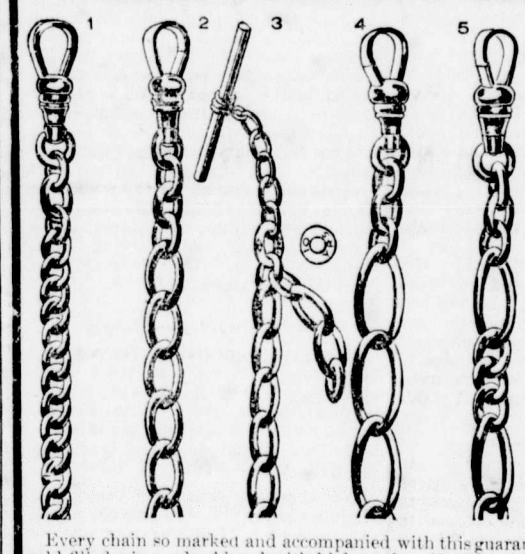
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**VOLUME XXV**

**The Catholic**

LONDON, SATURDAY, JUNE 3, 1905

**TO OUR COUNTRY**

Our attention has been attracted to the city from sundry devices by which they allure to the city from the country. They are assured waiting for them—and that their fortunes may be replying to such and such a ment. The contrast draws the gaiety of the city and the gloom of the country has a and, with a confidence bred they turn their backs on the go forth to work—if haply and in some instances to exaggeration to say—at from a knowledge of facts, and there—that many a city. If they must come be certain of obtaining and of having some response to safeguard them from those who gamble in flesh. But the girl who desert home and depends on the few honied words which a thousand times, for the way there, risks much, character may be.

**REVERENCE FOR A**

Canadian publicists deplore of reverence in the young of it they point to the youth of rowdiness by some students the unseemly antics which some commencements. However, seem to have privy to other mortals; and for deserve and would reception, were they done by an immunity from punishment are fewer sadder things than the aple of men who are preachers, behaving like boys is ascribed to boyish school; but that plea the ears of those who have for the stupid comicality, tions of insolence, and idea that they who have advantages of a collegiate to obey the rules of civility, citizens view their antics pleasure. They regard to be borne with glad minstrel show, though they who would invade any better equipment than the jokes and coarse comedy students set store, would houses.

The publicists, however, lose sight of the fact contribute to the output. We refer to their mode those in authority. It leaves no trail of evil, for good and for the protection of the rights. But the criticism which from party organs, hab the actions of opponents by tactics which are nor honorable to discredit eyes of the community the prejudices of their and the pale of respect. And the young Canadian upon these sheets are to authority and to records of hidebound p and to have no opinion that can be classed. However we may view the representative of Premier, should be given. Will certain editors heed?

**A DEPLORABLE**

Writing lately on familiarity that is in young men of to-day, theory that push and great requisites in business. In public the spirit of levity which compatible with good find nothing in life nothing worth loving or fill their hearts with or bow them down, and on mode sort, mere facial grimaces that jokes or commonplaces on empty disappointment goes on to say that abandonment of all respect and of all courtesies we may and prepare for such brutal self-assertion.