

A BIOGRAPHY OF THE REV. DR. PEDRO CAMPS JANER PARISH PRIEST OF THE MINORCANS
EMIGRATED TO FLORIDA IN 1768. BY FERNANDO MARTÍ CAMPS, PBR., DIOCESAN ARCHIVIST



DATA FOR A BIOGRAPHY OF THE
REV. DR. PEDRO CAMPS JANER
PARISH PRIEST OF THE MINORCANS EMIGRATED TO FLORIDA
IN 1768
CIUDADELA, APRIL 1975

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The town of Mercadal (island of Menorca), in whose parish church the Rev. Pedro Camps was baptized and served as vicar from 1754 until he departed with the Minorcan emigrants to Florida in 1768.

In the background, Mount Toro. At its summit there existed a convent of Augustinian friars, where the future apostle of the Minorcans likely completed his preparatory studies for the priesthood. In the church of Our Lady of Toro, his mother was buried in the year 1748.

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“Leave your land,
your kin, and your father's house,
and go to the country that I will show you.
I will make you a great nation,
I will bless you and make your name great”
(Genesis 12: 1-3)

Ciudadela de Menorca, April 1975, on the occasion of the inauguration of the monument to Rev. Camps in Saint Augustine, Florida.

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DATA FOR A BIOGRAPHY OF THE REV. DR. PEDRO CAMPS JANER, PARISH PRIEST OF THE MINORCANS
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I. The CAMPS Family in Menorca

The Camps, like the vast majority of Minorcan surnames, originate from Catalonia. There they had their ancestral homes, in Girona - with two brothers, knights of the Order of St. John of Jerusalem in 1758 -, in Barcelona, and in Agramunt (Lleida) - with a knight of Santiago in 1638 -.

Guillermo Camps moved from Catalonia to Mallorca, accompanying King James I in the conquest of that island, in whose distribution he obtained a farm located in the district of Sineu (1).

The Camps lineage soon established itself in Menorca. By the mid-sixteenth century we find several branches, with nuclei in Ciutadella - from which they spread to Ferreries and Mercadal -, in Mahón, and in Alaior. At that time, the most distinguished Camps family was that of the owners of the estate "La Muntanya" (Ciutadella), who in the documents are given the honorific title of "mossèn".

Don José Camps Soler, a native of Mahón and originally from Mercadal, was Consul General and Commissioner of Sierra Leone, and joined the Royal and Distinguished Order of Charles III in 1821.

A prominent figure in Minorcan letters was the physician Don Francisco Camps Mercadal (San Cristóbal, 1852-1929), a learned researcher, historiographer, and eminent folklorist.

Through his maternal ancestry, the Illustrious Dr. Don Antonio Vila y Camps, born in Ciutadella in 1747, first bishop of the restored Minorcan See in 1798, belongs to the Camps lineage, transferred in 1802 to the bishopric of Albarracín and died in Gea in 1807.

The Camps family of Menorca, although not ennobled, has its own coat of arms: blue with a golden eagle, crowned in the same metal.

(1) Thus the genealogists. See, for example, "El solar catalán, valenciano y balear", by García Carraffa, vol. 1, pp. 357-359.

II. Paternal Ancestry of the Rev. Dr. Pedro Camps

Resided successively in Ciutadella, Ferreries, and Mercadal

I. Guillermo Camps, master clothworker (wool carder), lived in Ciutadella in the mid-sixteenth century. He was married to Antonia Anglada. He died in that city on December 16, 1595. His widow died on December 24, 1619.

II. His son Miguel Camps Anglada was baptized in Ciutadella on June 17, 1575. On May 15, 1597, he married in Ciutadella to María Febrer, daughter of Juan and Antonia. Having been widowed, he contracted a new marriage, also in Ciutadella, on February 29, 1600, to Magdalena Casellas Llabrés, daughter of Pedro and Antonia. He was a wool carder, like his father. In 1626 he held the public office of lieutenant consul bailiff.

III. His son, from the second marriage, was Francisco Camps Casellas, baptized in Ciutadella on August 12, 1626. On December 24, 1651, he married in Ciutadella to Juana Ferrer Anfós, a widow, daughter of Jaime and Margarita.

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IV. Pedro Camps Ferrer, son of the above, was baptized in Ciudadela on December 17, 1659. On February 16, 1689, he married in the parish of San Bartolomé, Ferreries, to Isabel Mascaró Salom, daughter of Gabriel and Antonia.

V. Francisco Camps Mascaró, his son, was born in Ferreries on August 12, 1691. We transcribe the baptismal record literally:

“Fs. Joseph Camps.- On the 12th of August 1691, I, Thomas Goñalons, priest (sub dicta licentia), baptized ffs. Joseph Camps, son of Pere and his wife Alisabet Mascaró. Godparents were Gabriel Bagur, bachelor, and Fna. Serra, maiden. Born on said day.” (Diocesan Archive, book 3 of Baptisms of Ferreries, unfoliated, no. 18 of the year 1691).

On September 16, 1719, he married in the same parish of Ferreries to Catalina Janer Mercadal, daughter of Juan and Catalina, tenant farmers of Binideufà. We transcribe the corresponding record:

“Francesch Camps with Cathalina Gener.- On the 16th of September 1719, I, Lluch Ballester, priest and Rector of Ferreries, married Ffsc. Camps, bachelor, son of Pera and Alizabet Mascaró, with Catharina Gener, maiden, daughter of Joan and Catharina Mercadal, all of this parish. Witnesses: Antoni Mercadal and Gabriel Mercadal.” (Diocesan Archive, book 3 of Marriages of Ferreries, unfoliated and unnumbered, date indicated).

The wife had been born in Ferreries on April 5, 1703.

From this marriage was born the Rev. Pedro Camps Janer, as well as his eleven siblings; see paragraph VI below.

Catalina Janer died in Mercadal on May 19, 1748, and was buried in the church of Our Lady of Toro (see her death record in Part III of this work, which details the Janer genealogy).

Francisco Camps Mascaró was tenant farmer of the estate called Calòritx, located in the present district of Mercadal, near its border with Ferreries. He died in Mercadal on April 17, 1760. He had made his will before the Discreet Miguel Ximénez, notary, on December 5, 1758. He was buried in the parish church of San Martín, Mercadal, his body shrouded in the Franciscan habit. Here is a literal copy of the death record:

“Francesch Camps. - On the 10th of April of one thousand seven hundred and sixty, Francesch Camps died, having received all the Sacraments. He disposed of pious works in the hands of the Discreet Miquel Ximenez, notary, on the fifth of December of one thousand seven hundred and fifty-eight, in which he chooses as Executors of his soul the Rev. Dr. Pere Camps, Priest and Vicar, and Joan Camps, his sons, and each of them in solidum. He chooses burial in the Parish of Mercadal and wishes to be buried with the habit and cord of St. Francis, and that on the day of his death a sung mass be said corpore praesenti. For all this, he orders the usual charity to be given from his goods. Item, he leaves to the Rev. Sir Rector five sous for his parish right, and another five to the Holy Land of Jerusalem amore Dei; takes from his goods twenty-five pounds to pay all the aforementioned expenses, and whatever remains he wishes to be used for said masses at the discretion of his said Executors. So it is. Dr. Miquel Ximenez, Notary. Of which I, Dr. Pere Camps, Priest and Vicar, give faith.” (Diocesan Archive, book 4 of Deaths of Mercadal, fol. 107, no. 5).

VI. Children of Francisco Camps Mascaró, tenant farmer of Calòritx, and his wife Catalina Janer Mercadal:

1. Isabel Camps Janer. Baptized on June 24, 1720, in Ferreries. On May 9, 1736, she married in the parish of Mercadal to Miguel Barber Pellicer, son of Juan and Bárbara, native of Ferreries.

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2. Catalina Camps Janer. Baptized on January 18, 1722, in the parish of Mercadal, where the parents had established their residence. On October 22, 1740, she married in the same town to Francisco Galmés Suau, son of Francisco and Catalina.

3. Juana Camps Janer, baptized in Mercadal on January 25, 1724. She married in the same parish on May 25, 1743, to Pedro Florit Capó, son of Juan and...

4. Pedro Camps Janer, baptized in Mercadal on December 25, 1725. Died in infancy.

5. Antonina Camps Janer, baptized in Mercadal on April 25, 1727. On September 13, 1747, she married in the same parish to Antonio Sintes Seguí, son of Miguel and Antonia. Having been widowed, she contracted a second marriage in the same town of Mercadal on November 18, 1753, marrying Miguel Ametller Camps, son of Cristóbal and Rafaela, widower of Antonia Sintes Salom. She died in Mercadal on August 22, 1791.

6. REV. DR. PEDRO CAMPS JANER, Pbr. Born in Mercadal on August 24, 1729, baptized on the 26th of said month and year in the Parish of San Martín de Mercadal, Vicar of his native parish, and Parish Priest of the Minorcans emigrated to Florida in 1768. Died in Saint Augustine, Florida, in 1790. See biographical data in Part V of this work.

7. María Camps Janer. Baptized in Mercadal on December 7, 1731. Married in the same town on July 16, 1749, to Jaime Andreu Cuenca, son of Miguel and Francina, widower of Lucía Castell Febrer.

8. Juan Camps Janer. Baptized in Mercadal on October 4, 1733. Married twice: in said parish, on February 25, 1753, to María Rosselló Sintes, daughter of Pedro and Agueda, native of Alaior and resident of Mercadal, where she died on March 23, 1786; and in the parish of Ferreries, on May 15, 1787, to Catalina Company Pons, four times widowed. Juan Camps is mentioned as executor in his father's will. He died in Mercadal on September 4, 1793.

9. Francisco Camps Janer was baptized in the parish of Mercadal on October 23, 1735. Married twice in the same town: on February 14, 1759, to Magdalena Cardona Tuduri, daughter of Cristóbal and Magdalena, who died on May 28, 1767, in Mercadal; and on May 21, 1768, to Eulalia Pons Frontí, daughter of Francisco and Margarita.

10. Francisca Camps Janer, baptized in Mercadal on January 19, 1738. In her native town she married twice: on February 14, 1756, to Matías Huguet Quintana, son of Matías and Margarita, native of Alaior, widower of María Bauzá Pons; and on February 9, 1760, to Jaime Serra Pons, son of Jaime and Antonia, widower of Esperanza Juliá Galmés and Catalina Salom Enrich. She died in Mercadal on March 12, 1804, and was the one who lived the longest among the siblings of Rev. Camps.

11. Antonia Camps Janer. Baptized in the parish of Mercadal on December 21, 1740, with the name Antonia, to distinguish her from her sister Antonina (no. 5). She died as a child on June 18, 1742, and was buried in the conventual church of Our Lady of Toro.

12. Antonia Camps Janer. Baptized in Mercadal on September 5, 1743. She died unmarried in the same town on December 17, 1758. She disposed of pious works before the Rev. Sebastián Cardell, and named executors her father Francisco and her brother the Rev. Dr. Pedro Camps, Priest and Vicar; she wished to be buried in the church of Our Lady of Mount Toro. Her father dedicated ten pounds to burial and suffrages.

The descendants of this branch continued through the children of Juan and Francisco Camps Janer (numbers 8 and 9 of the preceding series). The first had six children, and the second eleven.

III. Maternal Ancestry of the Rev. Pedro Camps Janer

Although some derive it from the name of the first month, we believe the surname Gener or Janer is patronymic (like so many others: Arguimbau, Fedelich, Martí, Pons...), originating from the given name Januarius or Jenaro. It is fairly widespread in Ciutadella - with the form Gener - and in Ferreries - where the spelling Janer usually prevails -.

The maternal ascending line of Rev. Pedro Camps belongs to the Ferreries family.

I. Bartolomé Janer was married to a Margarita, whose surname is not stated. Both spouses lived in Ferreries in the mid-sixteenth century.

II. His son Juan Janer married twice in Ferreries: on October 17, 1589, to Antonia Mercadal, daughter of Miguel and María, and on May 25, 1594, to Margarita Bagur, widow, daughter of Jaime and Blanca.

III. Son of this second marriage was Bartolomé Janer Bagur, who also married twice in Ferreries: on April 20, 1616, to Agueda Mascaró Goñalons, daughter of Juan and Agueda, and on July 26, 1620, to María Gornés Febrer.

IV. Bartolomé Janer Gornés likewise contracted two successive marriages: on March 18, 1656, in the parish of Ciutadella, to Juana Seguí Piris, daughter of Juan and Juana, and on May 13, 1672, in Ferreries, to Clara Gornés Salom, daughter of Gabriel and Catalina. - He was successively tenant farmer of the estates Binimotí and Alcaría Blanca.

V. His son Juan Janer Seguí married in Ciutadella to Catalina Mercadal Pomar, daughter of Gabriel and Antonia, on December 27, 1688. He was tenant farmer of Binideufà.

VI. His daughter Catalina Janer Mercadal was born in Ferreries on April 5, 1703, and was baptized on the 7th of the same month by the Augustinian friar Antonio Flaquer. We transcribe the baptismal record:

“Catharina Janer. On the 7th of April 1703, I, Fr. Antoni Flaquer, Augustinian Religious, baptized a daughter of the late Joan Janer of Binideufa and his legitimate wife Catharina Mercadal (with license). Godparents were Barthomeu Janer and Antonia Pons, in the name of the girl Catharina, born on the 5th of said.” (Diocesan Archive, book 4 of Baptisms of Ferreries, unfoliated, no. 19 of the year 1703).

On September 16, 1719, she married, in the same Parish of San Bartolomé of Ferreries, to Francisco Camps Mascaró (see the marriage record in the second part of this work, Camps line). She was “madona” (mistress/stewardess) at the Calòritx estate, and was the mother of Rev. Pedro Camps Janer and his eleven siblings.

She died in Mercadal on May 19, 1748, and was buried in the conventual church of Our Lady of Toro. Here is a copy of the corresponding record:

“Cathalina Camps de Calòritx. On the 19th of March 1748. Cathalina Camps, wife of the Honorable Francesch Camps of Calòritx, died, having received the Sacraments of Penance, Eucharist, and Extreme Unction, and with the assistance of the Rev. P. Fr. Ffisch Galbes, Augustinian. She disposed of pious works in the hands of the Rev. Sebastia Cardell, Priest, on said date, in which she chooses as Executors her Husband and Hr. Barth. Gener. Burial at the Convent of Our Lady of Toro with a sung mass corpore praesenti, and wishes to be buried with her mantle as some customarily do. Permits her husband to have pious works done for her; she leaves to the Holy Land 5 sous and to the Rev. Sir Rector another 5 sous, from 20 pounds, of which, after paying the expenses of her burial...

Witnesses: the honorable Barthomeu Vadell and Antoni Ventayol.” (Diocesan Archive, book 4 of Deaths of Mercadal, fol. 51, no. 19).

IV. Mercadal, Homeland of the Rev. Pedro Camps

The name of the town is, in Latin, “Mercatallus”, derivation of “mercatus”, market. In fact, as early as 1301, King James II of Mallorca granted this population the privilege of holding a fair or market every Thursday. In Catalan documents it appears as “La Pobla del Mercadal”. The fact that the patron of the primitive church of Mercadal, mentioned in the “Pariatge”, was Bishop and Martyr St. Narcissus, patron of the City of Girona - which precisely has a district called by the same name Mercadal - makes one wonder if the foundation of this Minorcan town should be attributed to the Gironans, shortly after the conquest of 1287, when the island was repopulated with “bona gent catalana” (good Catalan people).

The district of Mercadal occupies the central part of Menorca, at the foot of Mount Toro (357 m), where the patron saint of the island is venerated with secular devotion. By its area (182.04 km²) it is the second largest in Menorca. Its lands are perhaps the best on the island, with extensive farms in the northern part - “Es Martinells” - and well-sheltered places in the Mitjania zone, preferred for centuries by farmers forced to abandon coastal regions due to the constant threat of pirates. Agriculture and livestock farming were, and still are, the main means of livelihood in Mercadal.

From the Middle Ages until well into the last century, Mercadal, together with Ferreries, formed a single municipality, served by two Jurats and an undetermined number of Councilors; it was called “Universitat del Mercadal i Castell de Santa Agata”. This name is remembered in the coat of arms of Mercadal, in which, alongside a merchant sailing ship - a speaking indication of Mercadal - stand Mount and Castle of Santa Agueda (currently in the Ferreries district); in the center of the chief there is a lozenge with the bars of Aragon.

At the beginning of the 15th century, the parish church changed its original name of St. Narcissus to that of St. Martin, Bishop of Tours, which subsists today. Since his liturgical feast is November 11, the popular festival is celebrated with traditional folklore on the third Sunday of July.

The church dominates the entire population from a promontory. Its structure suffered serious damage as a consequence of a lightning strike that caused several victims in the year 1624. The current building was modified in 1740 and expanded in 1807. It is Renaissance in style, with a single nave covered by a barrel vault.

The primitive nucleus of the town - which in 1588 counted 160 focs or households, with an approximate total of 640 inhabitants - gathered around the hillock crowned by the church. The modern part extends towards the roads to Mahón and Fornells.

In past times, there were swampy areas near Mercadal that made life in the population rather unhealthy. It even proved difficult to get priests not born in the town to reside permanently in it, which is why many times the parish of San Martín had to be served by Augustinian friars from the convent of Our Lady of Toro (1); who in 1745 even projected the construction of a chapel at the foot of said mountain, for the greater convenience of the faithful. Likewise, the lack of drinking water was noted in Mercadal, until, by initiative of the British government Sir Richard Kane, a large communal cistern was built.

23 years before the birth of Rev. Pedro Camps, the town of Mercadal was the scene of a political event that would have great significance for the future of Menorca. On the night of October 19,

1706, the Ciudadela knight mossèn Juan Miguel Saura Morell convened in Mercadal an assembly of notables from the entire island, and proclaimed Archduke Charles of Austria as king, thus opposing Governor D. Diego-Leonardo Dávila and the garrison of San Felipe Castle, who supported Philip V of Anjou. From this pronouncement originated a civil war in Menorca, bloody repressions by the aforementioned governor, who executed 33 people, great hatreds among the island populations, and ultimately the English occupation of September 1708, which, ratified by the Treaty of Utrecht on April 14, 1713, began the foreign dominations of Menorca, which, except for the brief Spanish period 1782-1798, lasted until 1802.

In the census published by Governor Kane in 1723 - six years before the birth of Rev. Pedro Camps - there were 1,060 inhabitants in Mercadal, of which 560 were male and 500 female.

(1) See our "Study of ancient Minorcan religiosity, ch. X, no. 1, 2" (Revista de Menorca, Mahón, year 1972, pp. 71-72).

V. Some Features of the Figure of the Rev. Dr. Pedro Camps

He was born in the Pueblo de Mercadal at seven in the afternoon on August 24, 1729, feast day of the Apostle St. Bartholomew. He was baptized two days later, on the 26th of said month and year, in the parish church of San Martín, by the Prior of the Augustinian convent of Our Lady of Toro, Friar Guillermo Pons, who gave him the names of Pedro, Bartolomé, and Patricio. Godparents were Bartolomé Janer and Antonina Janer y Gornés. Here is the literal transcription of the record:

"PERE BARTH. PATRICIO CAMPS.- On the twenty-sixth of August of one thousand seven hundred and twenty-nine, I, fr. Guillem Pons, Aug. Religious and Prior of the Conv. of Our Lady of Toro, according to the rite and ceremonies of our Holy Mother Church, have baptized Pere Barth. Patricio Camps, son of ffs. and Catha Janer, spouses; Godparents were Barthomeu Janer, and Antonina Janer y Gornés. Born on the 24th of August of last year, around 7 in the afternoon." (Diocesan Archive, book 4 of Baptisms of Mercadal, unfoliated, no. 22 of the year 1729).

At that time, Menorca was subject to the first British domination (1713-1756). The episcopal see of Mallorca - to which our island belonged - was vacant due to the promotion of the Most Illustrious D. Juan Fernández Zapata to the bishopric of León. Vicar General of Menorca was Dr. Miguel Barceló, famous for the firmness with which he defended ecclesiastical freedoms against certain intrusions by the aforementioned English governor Kane.

At that time, there was no seminary for the formation of candidates for the priesthood in Menorca. The young Pedro Camps Janer must have pursued his studies at the Augustinian convent of Our Lady of Toro, where, since its establishment in the late sixteenth century, there were religious readers of Philosophy and Theology for this purpose. There are indications to believe the family of Pedro Camps closely linked to that house of religion and study. In the church of the Patroness of Menorca rested the remains of the future priest's mother, who died on May 19, 1748, when Pedro Camps was not yet 19 years old.

The "amo" (owner/master) of Calòritx wished that, in addition to the education received at Mount Toro, his son would attain higher theological studies; for this purpose, despite the burden of his numerous family, he sent his son Pedro outside Menorca to obtain the degree of Doctor in Sacred Theology (1).

Pedro Camps Janer was already a priest and doctor on September 21, 1754, the date on which he signs for the first time as minister of a baptism administered in his native parish, with the license and

assistance of Vicar Rev. Sebastián Cardell. This assistance noted in the record indicates that the minister was a newly ordained priest, who in liturgical acts was still assisted by an experienced presbyter. This practice, already suggested in the very ritual of priestly ordination, has been constant in the Church. Undoubtedly, in the parish of Mercadal it would be followed with exemplary punctuality, since the parish priest of San Martín, the Most Rev. and Most Illustrious Dr. Miguel Morera, was at the same time Vicar General of Menorca for the successive Majorcan prelates D. José Antonio de Cepeda and D. Lorenzo Despuig y Cotoner, until his death in Ciudadela on June 23, 1756.

At the end of 1754, the young priest Camps was appointed vicar of the same parish of Mercadal; as such, he signs in the sacramental books on December 5 of that year. It seems that he obtained this vicarship through competitive examination; he also applied for parish appointments, as he would write from Florida to the Bishop of Cuba, in a letter dated October 20, 1769, and he would continue to be vicar of the parish of San Martín de Mercadal until February 1768, precisely one month before embarking for the great apostolic adventure in American lands.

Dr. Pedro Camps could have spent his entire life in Menorca, commendably exercising his ministry like many other irreproachable priests of his time; but when faced with the serious pastoral problem of providing religious assistance to the Minorcans who were going to emigrate to Florida, he preferred the hardships of a voluntary exile, the uncertainties of a long voyage, and a hard and difficult apostolic labor, in order to accompany that group of Minorcans, consoling them in their tribulations and keeping them persevering in the Catholic faith. This will of dedication, and the firmness with which over the years he remained faithful to his commitment, are the most distinguished glory of this good Mercadal priest.

(1) In 1763, 70 of the 150 priests existing on the island were doctors of theology. They wore crimson silk facings on the cape of their choir habit as a distinction of their degree.

VI. The Minorcan Exodus in 1768

To outline, even briefly, the various vicissitudes, sometimes quite tragic, of the Minorcan emigration to Florida, far exceeds the brief limits of this work. We will therefore confine ourselves to recalling a few data that will serve to better frame the selfless priestly work of Rev. Pedro Camps (1).

Dr. Andrew Turnbull was a Scottish physician who, before practicing his profession in London, resided for some time in the Near East and was British Consul in Smyrna. An ambitious man with a good eye for business, he managed to get his government to grant him on June 18, 1767, a latifundium of 20,000 acres, which was apparently later doubled by concessions to members of the Turnbull family, in eastern English Florida; to exploit it, he went around recruiting colonists in Greece and Italy. For the same purpose, he arrived at the port of Mahón on February 3, 1768. **He brought about 200 Greeks and 110 Italians; many of the latter married Minorcan girls (2). Turnbull favored these marriages, which increased the number of his colonists. Thus, a strange heterogeneous group was formed in Mahón by origin, religion, and language, which awaited with fearful excitement the great adventure towards the unknown that the Scottish doctor encouraged them to undertake. The majority of the group were Minorcans.**

Turnbull committed to transporting all these people to Florida at his own expense, and upon arrival, those who wish to go to work in cultivating the land, as peasants and farmers, will be provided and maintained with what is necessary to live at the expense of me, said Mr. Turnbull, until the fruit-bearing lands are handed over to them. And they will be allotted the piece of land that they themselves judge to be able to cultivate. When the lands yield fruit, and the peasants and farmers

have enough for their food, it shall, first of all, be deducted from the harvest to reimburse Mr. Turnbull for the cost of what he will have supplied to the same peasants and farmers after their arrival in said province of Florida. It was also stipulated that each head of family will have one hundred English quarters of land for himself, and fifty for each person of his family, male or female, and it will be his property forever, being a "royal grant" (3).

The Minorcan emigrants, with their Greek and Italian companions, set sail from the port of Mahón on a date that oscillates between March 28 and the first days of April 1768. On April 4 they were in Gibraltar, where preparations for the long voyage were completed; they left from there on the 17th of the same month for America, in eight large English ships (1).

Four of them arrived in Saint Augustine on June 26, 1768, and shortly thereafter the rest. Of the 1,407 passengers, only 1,255 arrived: adversity had collected, during the voyage alone, its first toll of 152 lives. On August 10, the colonizers arrived at the place of their destination, which Dr. Turnbull had named New Smyrna in memory of his wife's homeland, María Gracia Dira Bin, daughter of a Greek merchant, whom the Scottish doctor had married in 1751.

Scurvy and later malaria, yellow fever, and the unhealthy living and working conditions on the indigo and sugarcane plantations terribly decimated the number of colonizers (2). But perseverance and the will to survive prevailed over all adversities, and thus we see that in 1772 New Smyrna counted 175 families (around 500 inhabitants). In 1776, there were 200 males in the population between the ages of 16 and 50.

Discontent spread among the inhabitants, afflicted by diseases and harassed by injustice. In 1776, they began to set their eyes on the city of Saint Augustine, founded by the Spanish in 1565. In 1777, the risky exodus of the Minorcans closed with their definitive settlement in said old city.

The "Minorcans" of Florida preserved their own language for many years, and even now their descendants maintain some words. More persistent was the survival of a tasty gastronomic detail: the famous "formatjades", cheese, meat, or sweet curd pastries that are made and consumed in Menorca on Easter. On Holy Saturday, the streets of the Minorcan town in Florida were also walked through singing in honor of the Virgin the popular "Deixem lo dol"; as the singers were rewarded with pastries, the song of congratulation to Mary was called "formatjades", and the denomination, in both senses, became very common in Florida (1).

Between the irrigation channels of the New Smyrna plantations, that song of naive Marian devotion resounded. Then, when the Minorcans left the indigo and sugarcane lands to live in Saint Augustine, its cheerful notes animated the old stones of the ancient city. Even today, the "formatjades" - popular pastry, song of "Deixem lo dol" - are intimately linked with the Minorcans who arrived in Florida with Father Camps in 1768.

(1) For the history of this colonization, the essential work is "Dr. Andrew Turnbull and the New Smyrna Colony of Florida" by Carita Dogget Corse (1st ed. 1919, 2nd 1967), as well as "Minorcans of St. Augustine", an unpublished study by E. W. Lawson existing in the Saint Augustine Historical Society. Also the thesis "The Minorcan Colony in Florida", presented at the University of Florida by Kenneth H. Beeson, January 1960.

(2) 47 Italians married Minorcan women in the Parish of Mahón from February 15 to March 28, 1768 (Diocesan Archive, book 7 Marriages Mahón, folios 44-69).

(3) Contract of Dr. Turnbull with the Minorcan colonists, Mahón, February 11, 1768. Historical Archive of Mahón.

(1) "Charming Betsy", with 232 passengers; "Henry and Carolina", with 142; "Elizabeth", with 190; "Friendship", with 198; "New Fortune", with 226; "Hope", with 150; "American Soldier", with 145, and "Betsey", with 120. If we add the children born later during the voyage (we know the names of three of them: Eulalia Alzina and Antonia Arnau, born in April, and Bartolomé Ximénez, born in the Atlantic in May), the total comes to 1,407 passengers.

(2) See the crude eloquence of the numbers: In 1769, 155 adults and 22 children died; in 1771, 10 men and women and 6 children; in 1773, 1 older and 13 children; in 1774, 5 adults and 19 minors; in 1775, 30 men and women and 21 children; in 1776, 45 adults and 8 infants; in 1777, 72 older persons and 12 children.

VII. The Rev. Dr. Camps, Parish Priest and Apostolic Missionary

In 1768, there was no Catholic bishop in Florida. For this reason, Rev. Pedro Camps had to depend directly on the Apostolic See in the exercise of his pastoral ministry. To this end, he obtained from Pope Clement XIII the title of Apostolic Missionary, with a parish priest patent for the Catholics emigrated to that American region. He was accompanied in parish work by Rev. P. Fr. Bartolomé Casasnovas, a religious of the Augustinian convent of Our Lady of Toro, in the capacity of cooperative vicar.

Once installed in New Smyrna, the Minorcan parish priest got in touch with the nearest bishop. For this purpose, he made use of some fishermen going to Cuba, and on October 20, 1769, wrote to the prelate of said diocese, Most Illustrious D. Santiago de Echevarría, introducing himself as parish priest and missionary dependent on the Apostolic See, and begging him "to send me the Patent of Parish Priest and another of Vicar for the said Fr. Casasnovas, as well as oils for Baptism and Extreme Unction, and two Directories of the Divine Office, and let it be done with corresponding secrecy, by means of the Fishermen, for the spiritual relief and benefit of those Catholic people" (2).

The Bishop of Cuba was distrustful, at first, before this unusual request from a priest he did not know. The Spanish governor of Havana, D. Antonio Bucarelli (1), intervened, and the case passed to the Royal Council of the Indies, for resolution by King D. Carlos III. The prelate alleged that since the legitimacy of the claimant and the pontifical jurisdiction he claimed were not established by the letter itself (from Dr. Camps), a simple letter was little proof of belief, and the quality of being a foreigner dwelling among heretics diminished the concept, and raised fears of abuse of the Holy Oil. For his part, in his report, Governor Bucarelli states that "the concept formed by the aforementioned bishop of Cuba has been very prudent and he has acted with judicious caution, because in truth the matter of the letter and request of Dr. Camps is very delicate and one should not proceed with the weak influence of a letter, entrusted to uncertain Fishermen who were not known to Dr. Camps" (2).

This cloud of misunderstanding and distrust soon dissipated, and Dr. Camps received from the Bishop of Cuba what he had requested. He thanks him in a letter dated in New Smyrna on January 4, 1772, an extremely interesting document for the data it provides about his work and his parish flock from the zealous Minorcan parish priest. We transcribe this letter in its entirety:

"Most Illustrious Sir. I have received your appreciated letter with the letters of title of Parish Priest for me and of Vicar for Fr. Bartholomé Casasnovas, for which we give the due thanks; I have received the sacred oils and the faculties, which your Goodness has deigned to subdelegate to me, which is of great consolation for all. I remit to Your Illustriousness a note of my Parishioners; in the first year many people died due to the change of air, and little comfort, for lack of houses, but now they are always improving, last year nine children died, and eleven adults, and twenty-nine have been born.

We have a Church already somewhat adorned, at the main altar there is a figure of the Holy Christ, one of St. Anthony, and one of the Patron of the Church, which is the Apostle St. Peter, and more adornments are being added. We preach every Sunday and Lenten Feasts, and some during the year, besides the doctrines to which we are obliged. We publicly administer the Sacraments, and our Processions without any disturbance. All of us, as well as the English, hold us in great respect. The Lady of the Lord of our Population (1) is Catholic and very devout, frequents the Church and the Sacraments, which serves as an example for all. About five months ago I remitted to Your Illustriousness a copy of our Jurisdictions, I believe you will receive it; we await the new concession momentarily, for it has been more than a year since we wrote to His Holiness. As we now have the Jurisdiction of Your Illustriousness, we are comforted. Our salary consists of three hundred pesos that Mr. Andrew Turnbull, Commander of our Population, is obliged to give me every year, and two hundred sixty to Fr. Casasnoves. I have two parts of the emoluments, and one the Fr. Until now they have been few, because the people are still poor, because as they came to cultivate a land that was all forest, little was harvested; this year the poor will begin to remedy themselves, for maize has been harvested almost all year, and nine thousand pounds of indigo, and as we hope it will always increase, we remain comforted. At present we only need an altar to expose the Sacrament, and as we have no Lignum Verae Crucis, if Your Illustriousness has the opportunity, we would be grateful if you would favor us. We, I and Fr. Casasnoves, give thanks to God for having found in Your Illustriousness a Prelate who, with his Prudence, goodness, and learning, will guide us, with which we ensure a happy success in our offices. I hope that in due time you will remit us sacred oils, and Directory of the office, which we already need for this year, and in the meantime we remain praying to God to keep Your Illustriousness for many years with the greatest happiness. From the Town of the Musquitoes (and by another name they now give it New Smyrna) January the fourth of one thousand seven hundred and seventy-two. I kiss the hands of Your Illustriousness, my Lord. D. Santiago de Hechavarria, Bishop of Cuba. - Humble subjects and affectionate servants of Your Illustriousness. Dor. Dn. Pedro Camps, Curate of the Catholics of the Town Mosquita, or New Smyrna. The Rev. P. Fr. Bartholomé Casasnoves, Vicar. - Most Illustrious Sir. The Families that compose my Flock are one hundred and seventy-five, which compose of communion five hundred persons, of confession sixty, and forty children who do not reach the age of seven years, of the male sex are sixty more than the female. This is the Note that for now I can give you. January the fourth of one thousand seven hundred and seventy-two. Dor. Pedro Camps, Benedictine Curate of the Town established in Mosquita. Your Illustriousness will note that not all are Minorcans, although almost all married to women from Menorca, and by Families it includes three houses where fifty unmarried young men reside" (1).

As prescribed in the sacred canons, Parish Priest Dr. Camps punctually kept the register of his parishioners. This book, considered the "Golden Book of the Minorcans", in the happy expression of Mons. James Nunan, covers the entire time the Minorcan priest was at the head of his flock in New Smyrna, that is, from 1768 to 1777 (2). Through this register it can be verified that, under the vigilant zeal of Rev. Camps, the Catholic population grew, not only by the birth of new parishioners, but also by the conversion of several Greeks, who are known to have been Catholics because they acted as baptismal godparents.

The Revs. Camps and Casasnovas enjoyed great popularity, and their small parish church of San Pedro was the meeting place and the center of all activities promoted to improve the living conditions of those emigrants.

When in the years 1776-1777 there was the definitive migration from New Smyrna to Saint Augustine, the concerns of Rev. Camps increased; he even found himself deprived for some time of his stipend and the use of the sacred vessels and ornaments of his poor church. But, faithful to his

charge, like a brave captain who is the last to abandon his sinking ship, he remained in New Smyrna until there was a Minorcan there, and was the last to move to Saint Augustine, on November 9, 1777 (3).

In this city, Rev. Pedro Camps continued his humble and selfless ministry until death came in 1790. His body rests in the Cathedral of Saint Augustine, where he is esteemed and venerated by the current descendants of the Minorcan emigrants of 1768.

The great ministerial work of our Apostolic Missionary, his direct dependence on the Holy Father, and the extensive territory of his jurisdiction, led several historians to think that Rev. Pedro Camps was bishop of Florida (4). It was not so. He was only a humble parish priest, dedicated and faithful in the service of his parishioners.

Through the ages, the work of the Minorcan priest acquires gigantic proportions. "Without a doubt, the greatest among his achievements was the restoration of the Catholic religion in Florida and the propagation of its faithful to neighboring states, especially in Georgia" (1).

During the twenty years of English occupation in Florida, Dr. Camps's parishioners were the only Catholics in that vast region. Not only did they not grow cold in their faith, but they extended it in works of apostolate, such as the Congregation of St. John the Baptist, the first Catholic congregation in the State of Georgia, founded, among others, by the Mahón native Gaspar Hernández. And among many distinguished Catholics of the next generation, stand out the figures of the bishops of Mobile and Texas, descendants of the emigrants of 1768 and surnamed respectively Manuci (of Italian descent) and Pallicer, originally from Alaior (2).

(1) Annually during the Easter season, the "Easter Festival" is celebrated in Saint Augustine, with historical parades and theatrical representations of the various stages of the city's past, with up to 200 extras appropriately attired. In 1965 Mrs. Eleanor Philips Barnes, well known for her historical research, composed "The Voice of St. Augustine" for the occasion, in whose third act, "Easter in a Spanish Town", our "Father Pedro Camps" and other Minorcan characters intervene: Seguí, Parpal, Pallicer, Juaneda, Hernández..., portrayed by descendants of the Minorcans of 1768.

(2) In translating the reference to the two directories or booklets indicating the prayers, Carita Dogget Corse ("Dr. A. Turnbull and the New Smyrna Colony of Florida", 1967, p. 66) falls into an error, well understandable in a person not very versed in Catholic liturgy, of believing that Dr. Camps asked the Bishop of Cuba for two assistant priests to conduct divine service: "two assistant priests for conducting divine service".

(1) D. Antonio María Bucarelli y Ursúa, knight of the Order of St. John, was governor of Cuba until 1771, when he was promoted to viceroy of Mexico. He died suddenly in 1779.

(2) General Archive of the Indies, Seville: Letters and files of bishops..., shelf 87, box 3, file 27, document no. 2.

(1) Archive of the Indies, location cited, doc. no. 31.

(2) The baptismal register opens with María-Juana Femenías, born on August 25, 1768, and ends with María-Rosa Fallini, daughter of an Italian emigrant, born on September 16, 1777. This parish book of Dr. Camps was for many years in the archive of the Cathedral of Saint Augustine, and is now preserved in the library of the University of Notre Dame, in South Bend, Indiana.

A BIOGRAPHY OF THE REV. DR. PEDRO CAMPS JANER PARISH PRIEST OF THE MINORCANS
EMIGRATED TO FLORIDA IN 1768. BY FERNANDO MARTÍ CAMPS, PBR., DIOCESAN ARCHIVIST

(3) Those who moved from New Smyrna to Saint Augustine were around 600, according to Paul Green ("Cross and Sword", pamphlet published in 1965 on the occasion of the 400th anniversary of said city, p. 19).

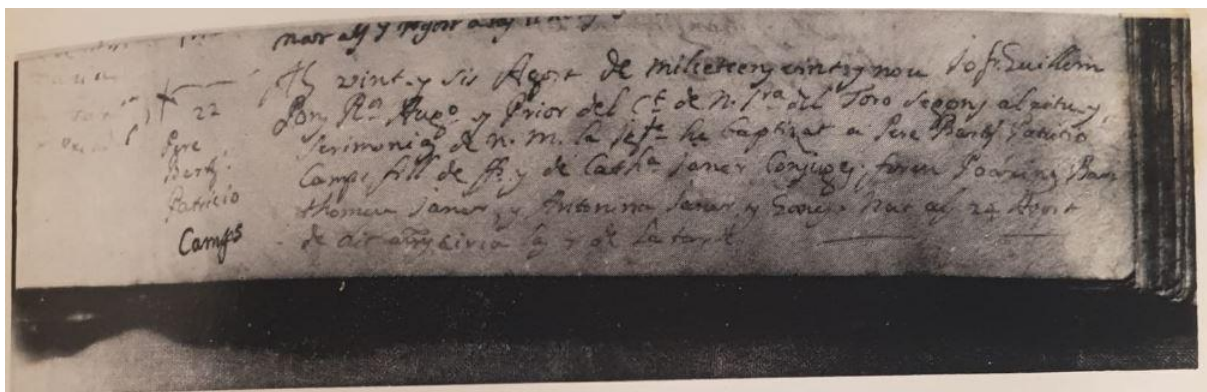
(4) Following Antonio Ramis ("Noticias relativas a la isla de Menorca"), Rafael Oleo Quadrado ("Historia de Menorca", vol. II, p. 587) and Francisco Hernández Sanz ("Historia de Menorca", p. 346) mention Rev. Camps as bishop of Florida.

Let these few data suffice to clarify the priestly figure of the Rev. Dr. Pedro Camps y Janer. To his venerable memory, these pages are dedicated by a priest who glories in belonging, through the maternal branch, to his same Camps lineage.

Ciudadela, March 17, 1975, feast of the missionary bishop St. Patrick, third name day of the Rev. Pedro Camps.

(1) Thus writes Mrs. Marmaduke Hamilton Ployd, graduate in History and retired librarian of Savannah, who visited Menorca researching the Minorcans who emigrated in 1768. See her documented study "Los menorquines de S. Agustín de la Florida", in the newspaper "Menorca", Mahón, September 11, 1958.

(2) The Manuci were domiciled in Mahón before the arrival of the Italians brought by Dr. Turnbull. Marco Manuci, native of the Republic of Venice, son of José and Lucia Pavana, married in Mahón to Magdalena Roqueta Mendoza on January 31, 1745. - Francisco Pallicer Sintes, son of Antonio and Juana, was born in Alaior on February 7, 1753, and left for Florida at the age of 15.



Baptismal record of Pedro Bartolomé Patricio Camps Janer, born on August 24, 1729 around seven in the afternoon, and baptized two days later in the parish church of St. Martin of Mercadal by the prior of the Mount Toro convent, Friar Guillermo Pons.



Calòritx Estate, where the father of Rev. Camps worked as a tenant farmer. It is located in a wooded and picturesque area, about six kilometers from Mercadal. We do not know for certain whether the Florida missionary was born here itself or in some house his parents had in Mercadal. But the childhood and youth of Rev. Camps took place in this rural house, which preserves some elements from that era.