

From the Catholic Expositor.

A CATHOLIC STORY.

(CONTINUED.)

On the 20th of June, 1838, three men and three women were arrested, tried and condemned for believing and practising the observances of the Catholic Church, and sent to work with poor Kimione and his wife, and the aged Valeriano, who were still at work as scavengers. These unfortunate converts, nine in number, were forced (sick, famished, and feeble as they were) to toil without cessation. Chains and the lash rewarded each faltering step, or toil-wrung sob of complaint.

Captain Elliott of H. B. M. ship Fly, during his brief visit in September of the same year, was shocked at this scene, and openly and in high tones denounced the cruelty and intolerance of such proceedings. He wrote to the Governess to entreat her "to release these who were suffering for mere opinions." The Governess in reply states, these people are idolaters, and are punished for believing in the Pope, and therefore declines setting them free. Captain Elliott warned her not to trust too far those malicious and evil-minded persons who have misrepresented the Catholics to her, and says: the Catholics do not profess to worship images, (and surely they ought best to know what they do believe,) and advised her, in conclusion, not to invade the persons or property of British subjects on such untenable grounds. Captain Elliott was forced to depart, however, without obtaining any mitigation of the sufferings of Kimione and his eight companions. They were still at the public works, fed, lodged and beat as no Christian would feed, lodge and beat his dogs. When on the 15th of June, 1839, sixty-seven natives, accused of Popery, were driven in, like wild beasts, from the district of Naneia, forty miles from Honolulu, almost without food, and with no shelter at night, but the sky.—Some of these were women with children on their backs, some old and infirm, and some ill, one of them sunk down on the road, unable to go farther, was abandoned in this state, and died the same evening.

The sixty-seven wearied prisoners were dragged before the Governor and Chiefs, at and in their presence, were closely questioned by the Rev. Mr. Richards, of the American Mission, who told them they were to be punished—not for being Catholics—but for disobeying the laws in repeating the prayers of that faith. A very nice and satisfactory distinction, worthy of a place in that gentleman's elaborate reports to the Board at home.

By threats and promises, all but thirteen of the trembling party were induced to renounce the Catholic faith, and promised to obey the laws by attending the Protestant Church, and therefore were permitted to find their way back to their homes. The remaining thirteen, were ordered to the fort, to be put to the torture; we say torture, for the wrist of one person was there lashed to that of another, their arms raised over a partition seven feet in height, which divided each couple, who also had their feet confined in irons. On Sunday morning, the succeeding day, exhausted by fatigue and pain, nine of this number were liberated, and the remaining four, two men and two women, twenty-four hours afterwards, all promising to obey the law.

On the 24th of June, a circumstance occurred, which from the sex and respectability of the sufferers, called forth the indignant interference of the resident foreigners, and compelled the Missionaries, individually, to show hands. It is taken from a paper printed on the spot—has never been, and cannot be contradicted.

"Juliana Makawahi, aged 50 years, and Malia Makalina, aged 30, were dragged in a rude insulting manner before the Governess, by a mob of natives, and accused of Romanism, and after twelve hours detention, and being questioned by some underlings, as to their religion, they were hurried to the fort, like their predecessors, to be tortured, till they should renounce their faith in the religion of the Pope." On their arrival at the fort, at 5 P. M., the two female prisoners were repeatedly ordered to renounce the *pule* (faith) Pelani, (the religion of the French,) and embrace the *pule* of Mr. Bingham; this they refused to do, preferring rather torture and death. The elder of the two was then drawn up to a withered tree, her arms placed around one of its dead branches, about seven feet high, and then shackled with irons, so that she may be said to hang by the wrists, as she could hardly touch the ground with her toes. The other female was brought up to

the eaves of a low thatched house, where her arms were forced round one of the rafters, about six feet in height, and then made fast by irons on the wrist. In this position, her ankles also were fettered with irons, and she stood with her face (which was necessarily much inclined) so near the thatch, that it was constantly lacerated by the stubs of grass, which she was unable to avoid. During the night, heavy showers of rain fell, which poured in torrents upon the exposed persons of these miserable beings, and in the morning when the sun shone forth, in all its splendor, as it climbed to its meridian height, its scorching rays blazed upon the uncovered heads of the poor sufferers who were becoming more and more exhausted, as their torture was protracted. In this situation they were found, by a large number of the most respectable of the foreign residents, who visited the fort at about 11 A. M., to visit this scene of persecution. The Governor was absent; but the gentlemen succeeded in liberating the prisoners from their awful and critical position.

When taken down, nature was exhausted. They were unable to stand without support; their wrists were lacerated and swollen, and their heads burning with fever, occasioned by the rays of a vertical sun, and eighteen hours of torture—without food or water. But for the interference of the foreigners they must, in a few hours have died at the stake. One of the gentlemen, when he first saw the wretched condition of the prisoners, hastened to Mr. Bingham, and entreated his intervention; but Mr. Bingham declined "interfering with the course of the laws." The Rev. Mr. Bishop was then appealed to, and he immediately repaired to the fort and expressed the utmost horror and indignation at the scene. He declared "such inhuman proceedings must be checked," and then they were checked. The Governor ordered their irons to be struck off, and the hapless women released. With singular constancy they refused to the very last to renounce or deny their faith, and declared themselves willing to endure on, even to death, for the name of "Christ the Son of God, who died on the cross for their sins."

Kimione and his band were not set free, however; their obstinacy in persisting in their errors had exasperated the ignorant ferocity of certain chiefs, and even the missionaries themselves would, if they had tried, have found it difficult to allay the bitterness they had engendered towards "the doctrine of the Pope" in the minds of these easily-excited and wrong-headed Islanders. There has been more than one effort made to gloss over the barbarous treatment of the females who were forced to work on the roads, but the facts are too public. No one living on the Island from 1836 to 1839, can or will dispute them.

But the petty tyranny that triumphed in this lone and distant region over the stranger and the helpless, was soon to be broken. The sovereign of France, indignant at the audacity with which these island chiefs trampled on the rights of the citizens of France, sent the frigate *Artemise*, commanded by the gallant Laplace, to teach them wisdom and toleration.

On the 9th day of July, 1839, the *Artemise* cast her anchor in the waters of Oahu, and on the same day an officer was despatched with the following document to the Sandwich authorities:

MANIFESTO,

Addressed to the King of the Sandwich Islands, by Captain Laplace, commanding the French frigate *Artemise*, in the name of his Government.

His Majesty the King of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill-treatment to which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies: otherwise they would have endeavored to merit its favor, or not to incur its displeasure, as

they have done in ill-treating the French.—They would faithfully have put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine, they will comprehend, that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel under this absurd pretext, the French from this Archipelago, was to offer an insult to France and to its sovereign.

It is, without doubt, the formal intention of France that the King of the Sandwich Islands be powerful, independent of every foreign power, and that he considers her his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these, all favors—for those, the most cruel persecutions. Such a state of affairs being contrary to the laws of nations—insulting to those of Catholics—can no longer continue, and I am sent to put an end to it. Consequently, I demand in the name of my government:

1st. That the Catholic worship be declared free throughout all the dominions subject to the King of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

2d. That a site for a Catholic church be given by the government at Honolulu—a port frequented by the French—and that this church be ministered by priests of their nation.

3d. That all Catholics imprisoned on account of religion, since the last persecutions extended to the French missionaries, be immediately set at liberty.

4th. That the King of the Sandwich Islands deposit in the hands of the Captain of the *Artemise*, the sum of twenty thousand dollars as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

5th. That the treaty signed by the King of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate *Artemise* by one of the principal chiefs of the country; and, also, that the batteries of Honolulu do salute the French flag with twenty one guns, which will be returned by the frigate.

These are the equitable conditions at the price of which the King of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that understanding better how necessary it is for the prosperity of his people, and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them; and thus imitate the laudable example which the Queen of Tahiti has given in permitting the free toleration of the Catholic religion in her dominions. But, if contrary to my expectations, it should be otherwise, and the King and the principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities which may be the unhappy, but necessary results, will be imputed to themselves alone; and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

C. LAPLACE,

Captain of the French frigate *Artemise*, the 10th July, (9th according to date here*) 1839.

Captain Laplace also invited all American citizens—except the clergy, to whom he imputed the cruel persecution of his countrymen, the passage of the intolerant laws—to take refuge on board his ship, if they felt themselves exposed to danger. The lay foreigners who, as a body, had thrown the blame on the mission, returned a very polite answer, and expressed much gratification at the presence and conduct of the French commander.

Forty-eight hours were given by the commander of the *Artemise* for the King to comply with the terms of the Manifesto—failing to do which hostilities would then immediately commence. His Majesty, however, being absent, intercession was made by the Go-

* The first missionaries lost a day somehow on the passage, and actually kept Saturday for the Sabbath, up to this moment.

vernor, to have the time extended for complying with the terms of the Manifesto, till a vessel might be despatched to a neighboring island, for the King. The period protracted was, in consequence, protracted for six days, and the Governor immediately despatched a small native schooner to the island of Maui, where the King at that time, was residing.

On Saturday morning, the 13th instant, the King not having arrived, the Governor made known to Captain Laplace, that he was willing and disposed immediately to comply with the conditions of the Manifesto in behalf of his sovereign, whom he feared might have been persuaded or prevented from leaving his residence at Maui. Accordingly, at 3 o'clock the same day, Colonel Kekuanoa, the Governor, in full uniform, repaired on board *Artemise*, in the King's barge, carrying with him twenty thousand dollars in silver and gold, and bearing also the treaty, (similar to the Manifesto) signed by himself and the Governess Kekauloohi, in behalf of Kamehameka, III., King of the Sandwich Islands. As the barge proceeded to the frigate, the fort saluted the French flag with twenty one guns, which, on the Governor's arriving on board, was returned by an equal number. Kekauloohi was received with every respect and attention by Captain Laplace, and after remaining on board about an hour, returned to the shore.

This was an established religion—the unholy union of church and state—suggested, maintained and defended to the last, by citizens of free and tolerant America—abolished forever, and peacefully abolished, by a French frigate.

On Sunday, the King arrived, and Captain Laplace, for the first time, went ashore. He was escorted by two hundred men to the palace where a military mass was celebrated.—On the 17th, the royal family visited the *Artemise*, and were entertained with the usual honors.

A commercial treaty between France and the Sandwich Islands was ratified before the frigate sailed. The persecuted, including the long suffering Kimione, were set free, and full and formal security of person and property to all foreigners, and liberty of conscience to all sects, were guaranteed in consequence of her visit. But shame it is to us, that the tri-color should be compelled to teach justice to the children of the twenty six stars.

Before closing this narrative, the compiler would disclaim the belief that the American churches, or the American Board of Missions would, for a moment, encourage a spirit of intolerance. Their whole system of conduct proves they would not, and step by step some of the members of the mission protested against the progress of these persecutions.—But the desire for uncontrolled superiority was supreme. Circumstances favored the wish, and the descendants of the Pilgrims, thus tempted, proved that the stern, unsparring blood of their puritan sires was not extinct in their veins. They resolved to be "unto all a guide and a law."

The citizens of this country have been slow to believe their cherished and favorite servants could lend their energies to the task of teaching man to hate and despise his brother, because of differences of faith, which they admit are not essential to salvation. To convince those persons of their mistake, and to enquire on what ground of reciprocity Protestant missionaries expect to be kindly received in Catholic countries, it is right to call attention to the contemptuous and exasperating manner in which Protestant papers preach and write of the Catholic faith. Even here, our very school-books are tainted with expressions calculated to engrave on the docile mind of childhood bitter dislike—not simply peculiarities of catholicism—but of all Catholics, of the immense body of our fellow-beings. Is this republican? Is it wise? Is it christian? In a geography prepared and printed by the missionaries, and by them introduced into general use in the Sandwich Islands, we find these deliberate falsehoods stated with respect to the Catholics of Canada. After teaching such things, these amiable shepherds are astonished that Catholics do not invite and assist them to spread farther such invaluable truths. But here is an extract from their very reliable and impartial book:

TRANSLATION

"The French people who dwell there (Canada) are very ignorant. Many of them do not know the (*palapala*). When they came to Canada, they came with bad teachers. They were lying teachers, who followed the re-