

Rev. John Alexius Augustine Bachelot sailed from Bordeaux in the French ship Comet, Cap. Plassat, in company with two other Catholic priests, the Rev. Mr. Short, a subject of Great Britain, together with four laymen. The Comet arrived at Honolulu with the missionaries, July 7th, 1827, having been about eight months on the passage.

On the 5th day of July, the three priests landed from the Comet, and had a long interview with Governor Boki, who received them in the most open and friendly manner: welcomed them to these shores; told them there was no obstacle to their remaining; promised them his protection and support, and engaged to provide them with houses and land. The succeeding day the priests had a second interview with the Governor, who reiterated his previous promise and expressed more warmly than before, the satisfaction he felt, that they had safely arrived in his country. On the 10th, orders were given to have the promised house prepared for the reception of the missionaries, which they took possession of on the 12th; disembarked their effects on the succeeding day, and, on the 14th celebrated, in their own dwelling, the first mass ever performed at the Sandwich Islands. On the 15th, they were visited in the most friendly manner by several of the principal Chiefs, when their hearts were made glad, with the prospect that appeared before them, of commencing, without difficulty the labors of their mission.

It will be understood, that at this period, Boki was the sole guardian of the king, (then a minor,) his brother Kalaimoku being dead, and as such, had an undoubted right and power to grant the Catholic missionaries liberty to remain and pursue the avocations of their calling. It has been said by the Protestant missionaries, that when the government knew Catholic priests had come to the Islands, they were immediately ordered to leave. If such an order was issued, it came from the chieftainess Kaahumanu, who was entirely under the dictation of the Protestant missionaries, and they are responsible for its intolerance. No one pretends to deny they were untrusting in their efforts to increase her power, or, that she was absolutely governed by their advice. But Governor Boki was legitimate authority, and he wished to keep generously the promises which had induced the Catholic missionaries "to leave all, and bring healing to the sick of heart." About the beginning of 1828, the priests moved into their new residence, and raised a humble altar to their Lord and Master. The people flocked to them for instruction, and Boki and other chiefs frequently attended divine service in their little chapel. Their success seems to have roused the sectarian jealousy, of the Protestant mission, notwithstanding its infinite superiority in wealth, numbers and political influence: "but all this availed nothing while Mordecai the Jew sat at the king's gate."

In April, 1828, Messrs. Bingham, Clark, & Chamberlain were appointed a "committee to inquire into the plans and operations of the Jesuits settled in this place." From

that period the Catholics had no peace. Every means was resorted to, which could tend to injure the priests in the eyes of the people, and bring the Catholic mission into odium with the chiefs. They were constantly represented as deceivers and idolaters, but by carefully obeying the laws and, submitting patiently to the sneers and slanders of their powerful rivals, and the vexatious insults which the chiefs were incited to heap on them, the priests continued their labors until the close of 1829.

Unfortunately for the Catholic cause, Governor Boki, in December, 1829, left this country, alas! never to return; to the hour of his embarkation, he continued the undeviating friend of the priests, and an advocate for the faith he had embraced, often had he been heard publicly to remark, that "he could see no just reason, why the ministers of the Catholic church had not as much right to teach the doctrine they professed as the missionaries from the United States." The reins of government were soon grasped by the Queen, Kaahumanu, and then commenced the era of persecutions, tortures, banishment and injustice, which the Protestant mission so obstinately defends, if it does not openly applaud.

Directly that Governor Boki had departed, it was observed that the Governess Kaahumanu, was, if possible, more than ever surrounded by the members of the Protestant mission. In all the affairs of the Islands, and even in her household arrangements, she invariably sought and implicitly obeyed their directions. Who, then, is answerable for the shocking persecution of the Catholics? An ignorant savage old woman of sixty, who did not know the difference between Catholic and Protestant, (except so far as the ladies of the latter faith could give her fine bonnets and dresses,) or those men who ruled her councils; and even in this country are more remarkable for hating Catholics, than doing God service?

The Governess hastened then to use her power, as her spiritual directors advised. Mr. Bachelot was ordered not to permit the natives to attend worship in his chapel. A few of the bolder converts disregarded this order, and attended mass on the 7th of January, 1830, on which day, a band of armed ruffians dragged him from the altar, while in the act of devotion, by the express command of the so much praised convert, the docile pupil of the American mission, the "good and pious Governess." The evangelical labors of the priests now ceased, though the daily mass was celebrated in their private chapel.

About the end of January, 1830, Luika, a native woman, (who was baptized years before on the coast of California,) and two male converts were most inhumanly whipped and tortured by a chief, high in the esteem of the Protestant mission, "because they would not renounce the wicked faith of Rome." The woman Luika, was afterwards visited by the Rev. Mr. Bingham, of the Protestant mission, who accused her of "worshipping images, the Virgin Mary, and the Pope," and in the most violent and abusive manner, threatened her with the severest punishments in

this world and the next, if she did not repent of her idolatry. It is a little amusing to see how pertinaciously throughout the whole affair the Protestants persisted in knowing what Catholics believed, so much better than the Catholics themselves. If exasperating language is an evidence of the milk of human kindness, Mr. Bingham was a perpetual fountain of sweetness. His anger did not convert Luika, and the exertions of his intimate friend, the "good Governess," were equally unavailing. Luika was taken by her to Mani, kept seven days without food at one time, incredible as it may appear, and after nine weeks of alternate promises and insults, kindness and severity, was dismissed as incorrigible, and formally given over to the devil.

About the same time, seven native converts were torn from their friends, and sent naked to work, cutting stone on the reef in the boiling sun—a kind of labor (so executed) painful beyond description. At night their limbs were so loaded with chains; that sleep was almost out of the question. The only crime of these men was Catholicism. None other was ever alleged against them. At the same time, and for the same offence, six native females were condemned by Kinau (the daughter of Kamehameka II., and of course the step daughter of his widow the Governess) to make each fifteen mats of six fathoms by five in dimension. These females, after several months' labor at their task as prisoners, though continuing firm in the Catholic faith, were liberated by the humane exertions of Liliha, (wife of Governor Boki,) and their punishment remitted. One of them was sick when the sentence was passed, and died with her young infant about a month after she had obtained her freedom.

The next act of persecution which took place, was on the person of a native, by the name of Anoloniko Kibawahine, a man noted for his exemplary deportment and mild disposition; he was a Catholic however in his belief, and for that crime, he was seized upon in the most barbarous manner, loaded with irons, and confined in the fort for the space of three months, with scarcely food sufficient to sustain nature, subjected to be kicked, spit upon, and abused by every unfeeling wretch who felt willing to display his temperament in acts of such brutal barbarity. From this cruel torture Anoloniko was only relieved, to labor in company with twelve others, namely, Bakelin, Luakini, Pelepe Kamakuhon, Kekime Keinekanila, (a blind man,) Nanakea, 70 years of age, maies—and seven females, (one of whom was upwards of 60 years of age,) who for not renouncing their faith in the Catholic creed, and for no other cause, were compelled to labor as prisoners for eighteen long months (associated with criminals of the lowest order,) in carrying stones to build the great wall at Waiki.

These are the females, whom Mr. Reynolds in his account of the voyage of the Potomac, says, "were kept at hard labor building a wall, and were not permitted to enter the town, because they were Catholics, and would not change their religion for that of the missionaries, at the Island,"

and for whom Mr. Bingham had some feeling of compassion, because of their blind hardness of heart." Their physical sufferings, which a word from him would have terminated, does not seem to have made a very deep impression on his tender heart.

On the 2nd day of April, 1831, a council of the chiefs was held at the fort, before which Messrs. Bachelot and Short were summoned. Without hesitation they appeared, and demanded for what cause they had been peremptorily cited.

The King was not present, but an order signed by his majesty containing the sentence of expulsion, was immediately placed in the hands of Mr. Bachelot. Against such an arbitrary act of injustice he immediately protested, demanding, "If he had committed any crime, or violated any law, he might be tried for the offence, and not judged without a hearing." After some expostulation on the part of Mr. Bachelot, the order is rudely taken from his hand by one of the principal chiefs, and every effort to obtain possession of it again was ineffectual. The priests were then told that their expulsion was not intended, but that they were invited by the King, peaceably to return to their own country. Kaikoewa, a chief of the highest order afterwards visited the French mission house, and reiterated the assurance, that the order for forcible expulsion was not intended.

Application was then made by Messrs. Bachelot and Short, to the masters of different vessels to provide them with a passage, but without effect; the authorities of the island, finally, prevailed on the commander of a Prussian ship to consent to take them to China for 5000 dollars; that sum of course the priests could not pay, and consequently they were permitted to remain.

Unfortunately for the Catholics, one Hili, an Englishman, had now arrived at this island, and immediately joined with the American missionaries in the hue and cry against the priests of the Pope. He declared himself an agent of the English Episcopal Mission Society, come to these seas, for the purpose of extending the blessings of Christianity. The Protestant divines now thought they had obtained a champion, through whom, they might succeed in banishing the Catholics.

It was now decided to drive the priests out of the country at once, and that neither delay, or a hearing should be granted them. On the 9th December, they were told they must leave the country, in a native vessel, commanded by Capt. Summer an Englishman, but where they were to be taken was not communicated. Messrs. Bachelot and Short, protested against this arbitrary proceeding, and asked in what they had violated the laws or orders of the government. All remonstrance was useless; they were in the most insulting manner driven on board, on Christmas Day. They earnestly entreated for one day more, that they might keep the Nativity of our Lord on land, but this one privilege was denied them, and the miserable ill-fitted craft was ordered to sail forth with.

To be continued.