

was all to make them Christians.' And again he repeated: 'It was all done to promote Christianity.'

#### PERSECUTION OF CATHOLICS IN HAWAII.

Referring to the hardships and suffering to which these Catholic natives in Fiji were subjected on account of their religion, leads back our thoughts to the Hawaiian group. I may remark that English and other Protestant residents gave repeated expression to their horror and indignation at the cruelty which was there exercised towards the Catholic natives. Captain Beechey, writing in 1831, attests that 'the system of religious restraint was alike obnoxious to the foreigners residing at Honolulu, and to the natives.'

I take the following authentic statement of facts from the *Supplement to the Sandwich Island Mirror*, of January 15, 1840 (printed and published at Honolulu), and reprinted in San Francisco in July, 1897.

Three priests, one of them Rev. Mr. Short, an Irishman, landed at Honolulu in 1827. They were favourably received, and for a time the natives were allowed to flock to them for instruction. After a few months the Protestant ministers became alarmed at their success, and in April, 1828, Rev. Messrs. Bingham, Clark, and Chamberlain got themselves appointed a Commission to inquire into the proceedings of those unwelcome visitors. As a result, a royal order was issued in 1829, prohibiting the natives from attending at Catholic worship or receiving instruction from the Catholic priests. The only Catholic chapel as yet erected was little better than a native hut, thatched with grass. A few of the more fervent natives, despite the prohibition continued to privately assemble there, but on the 7th January, 1830, an armed band invaded the unpretentious sanctuary and carried off to prison a few native converts that were praying there. Three of the most prominent of these converts were a little later 'summoned before an inquisitorial tribunal, and because they would not instantly renounce the religion they had embraced, were inhumanly beaten with a stick by a native high in authority, one of the most promising members of the Protestant Church.' In the month of March eight other natives were arrested and arraigned for embracing the Catholic religion: 'For this dreadful crime they were sentenced to the hard labour of cutting stones on the reef, where they were compelled to toil for more than six weeks, with no provision made for their food, and none allowed, except the scanty pittance they occasionally obtained from their friends; and when at night they were suffered to seek rest, their limbs were confined by chains, in such uncomfortable positions that sleep was impossible.' Six native females were 'condemned at the same time for the same offence, and were sentenced to make each fifteen mats of six fathoms by five in dimension.' These females were kept in prison for several months, and one of them, Aloia Keluhonnanui, was so wasted by sickness and hardship that she 'expired with her young infant, about a month after she had obtained her freedom.'

Another native convert, by name Anoloniko Kihawahine, a man noted for exemplary deportment and mild disposition, was subjected to special persecution for no other crime but his religion; 'he was seized in a most barbarous manner, loaded with irons, and confined in a fort for the space of three months, with scarcely sufficient food 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.' He was freed from this torture only to be punished anew with thirteen others, one of whom, Nanakea, was a blind man, 70 years of age. All of these, 'for not renouncing their faith in the Catholic creed, were compelled to labour as prisoners for eighteen long months, associated with criminals of the lowest order, in carrying stones to build the great wall at Waikiki.' Mr. Reynolds, an officer of the American frigate *Patomac*, in an account of his visit to Honolulu, states that he was filled with horror at seeing those natives thus treated, and he in particular refers to one of them, 'a woman who, carrying an infant on her back, was bearing large stones in her arms.' He added: 'this punishment was inflicted because they were Catholics, and would not change their religion for the missionaries at the Island.'

In April, 1831, an order was given for the expulsion of the Catholic priests. An Englishman named Hill had at that time arrived at Honolulu. We are told of him that he 'immediately joined with the American missionaries in the hue and cry against the Catholic Church. This mendicant and impostor declared himself an agent of the English Episcopal Mission Society, and that he had come to these seas for the purpose of extending the blessings of Christianity.' He assumed the name of Lord Hill, and everything that malice could devise was done to poison the minds of the King and chiefs against the Catholics. The decree of banishment against the priests was carried out on Christmas Day, 1831, when they were put on board a rickety old brig of 140 ton, and a month later they were landed on the coast of California, 'on a barren strand, with two bottles of water and one biscuit, and there left on the very beach without even a tree or shrub to shelter them.'

#### TREATED AS SLAVES FOR CONSCIENCE SAKE.

It was only at the remonstrance of Commodore Downs, of the *Potomac*, that the natives, who had been for eighteen months treated as slaves 'for conscience sake,' were released from bondage. The firmness of those sufferers for the faith led many other natives to ask for instruction in Catholic truth. In 1836 Protestant missionaries stirred up the Government to renewed efforts to extinguish every spark of Catholicity in the Islands. A well-instructed native named Kimione Paele and several others were seized and enslaved to what was known as the scavenger's task. Of Kimione Paele, the document from which I take the account of this persecution, writes:—'He had not only to perform the office of scavenger, but was loaded with chains about the neck, the waist, and the legs; he was beaten in the most cruel manner, kicked, trampled, and spit upon by the members of the Protestant Church, but more feelingly so by Mr. John J—, a native, celebrated for his piety, who sought every opportunity and devised every means in his power to augment

the torture and suffering of this miserable man.' The wife of this Kimione was after a while also seized 'and condemned for being a Catholic, to labour with her husband at his filthy employment. At night they were chained together by the hand and the foot, with no place on which to rest but the cold earth, and no food to sustain nature but the offals rejected by prisoners.' What is meant by 'scavenger's work' is set forth in detail, as witnessed by the writer of the document. It is repulsive, but it shows to what extremes men pretending to liberality can push their malice when persecuting Catholics for their religion: 'They were compelled, for days and years, in the capacity of scavengers, daily with the scorching sun blazing upon their uncovered heads, with their naked and bare hands, to remove the excremental filth, which was hourly accumulating in a public and exposed place, appropriate for the convenience of the soldiers and menials attached to the fort.' Of the same Kimione it is said that he was often so laden with chains that his neck was brought in contact with his knees. It is added: 'During all this period of protracted torture which these sufferers were constrained to endure, they were constantly subjected to insults and abuse the most unfeeling, and exposed to the open gaze of their merciless persecutors.'

Some priests who, in the meantime, had landed in Hawaii were, with the exception of one British subject, once more driven into banishment with every accompaniment of contumely. One of these, Rev. Mr. Bachelot, was in a dying condition when he was forcibly dragged on board the schooner. He expired at sea some days later, and his remains were interred at Ascension Island, where a monument was subsequently erected to mark his resting-place. The priests being thus banished, an ordinance, dictated by the Protestant missionaries, was published by the King on December the 18th, 1837, forbidding any priest or teacher of the Catholic faith evermore to set foot in his dominions. On the 29th of June, 1838, nine natives were 'condemned for being Roman Catholics' and associated with Kimione in his slow martyrdom; 'they were compelled daily to toil like beasts of burden, and whether the sun blazed upon their uncovered heads, or the rain fell in torrents upon their naked bodies, there was no remission; brutality forced them, famished and sick and wretched as they were, to labour without cessation, and to suffer without commiseration.' Of some of the female converts who were thus suffering for their religion it is remarked that 'during the first six months of their slavery they were compelled to work on the public road of the Palama, without covering for the night, or food provided for them for the day; and this they did without uttering a murmur or a sigh, but with cheerfulness and resignation.'

On the 15th of June, 1839, sixty-seven natives, 'men and women were driven like a herd of cattle into the village, accused of the heinous crime of favouring the Catholic religion. These pitiful objects, several of them females with children on their backs, others in that state which humanity at least required should have been left quietly at home; many old and decrepit, and a few wasted with sickness, had been forcibly brought from the district of Waianae, a distance of forty miles, over mountain and through dale, with no provision made for their sustenance and no shelter at night but the broad canopy of heaven.' One of these native sufferers named Luahina was so exhausted that he was left behind a few miles from Honolulu: 'he soon sank under the weight of accumulated misery, and expired in the evening of the day on which he had been forsaken.'

I will cite only one other passage, which brings before us the terrible torture to which these persecuted natives were subjected. Two females, on June 24, 1839, were hurried to the fort at Honolulu, '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. they were repeatedly ordered to renounce the Catholic religion and embrace Mr. Bingham's religion; this they refused firmly to do, preferring rather torture and death. The elder of the two (about 50 years of age) was then drawn up to a withered tree, her arms placed round one of the branches about seven feet high, and there shackled with irons, so that she might be said to hang by her wrists, as she could barely touch the ground with her toes. The other female was brought up to the caves of a low thatched house, and her arms were forced around one of the rafters about six feet in height and then made fast by irons on the wrist. In this position her ankles were also fastened with irons. During the night heavy showers of rain fell, which poured in torrents upon the exposed persons of those miserable beings, and in the morning when the sun shone forth 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 about 11 a.m. to witness the scene of persecution. The gentlemen succeeded in liberating the prisoners from their awful and critical position. When taken down, nature was quite exhausted: they were unable to stand without support, their hands quite cold, the wrists lacerated and swollen, and their heads burning with fever caused by the scorching rays of a vertical sun. They had then suffered torment for 18 hours without water and food of any description, and would probably, had it not been for the timely intervention of the foreigners, in a few hours more have expired at the stake.' It was only in 1840, through the intervention of the French and British Governments, that this cruel persecution for religion's sake was brought to a close.

MR. P. LUNDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease Write to him.—\*.