and imprisonment to labor faithfully and to remain with his employer to the end of the contract term.

Of 14,439 laborers on plantations in 1885, 2,136 were natives and the remainder imported labor. Generally, the rule has obtained of bringing twenty-five women for every one hundred men. The immigrants were of the poor and ignorant classes. The Portuguese especially, as a rule, could not read or write and were remarkably thievish. The women of Japanese and Chinese origin were grossly unchaste.

The price of all property advanced. The price of labor was depressed by enormous importations and by the efficiency accruing from compulsory performance of the contract by the Government.

In the year 1845, under the influence of white residents, the lands were so distributed between the crown, the Government, the chiefs, and the people as to leave the latter with an insignificant interest in lands—27,830 acres.

The story of this division is discreditable to King, chiefs, and white residents, but would be tedious here. The chiefs became largely indebted to the whites, and thus the foundation for the large holdings of the latter was laid.

Prior to 1876 the kings were controlled largely by such men as Dr. Judd, Mr. Wyllie, and other leading white citizens holding positions in their cabinets.

A king rarely changed his cabinet. The important offices were held by white men. A feeling of amenity existed between the native and foreign races unmarrined by hostile conflict. It should be noted that at this period the native generally knew how to read and write his native tongue, into which the Bible and a few English works were translated. To this, native newspapers of extensive circulation contributed to the awakening of his intellect. He also generally read and wrote English.

From 1820 to 1866 missionaries of various nationalities, especially American, with unselfishness, toil, patience, and piety, had devoted themselves to the improvement of the native. They gave them a language, a religion, and an immense movement on the lines of civilization. In process of time the descendants of these good men grew up in secular pursuits. Superior by nature, education, and other opportunities, they acquired wealth. They sought to succeed to the political control exercised by their fathers. The revered missionary disappeared. In his stead there came the Anglo-Saxon in the person of his son, ambitious to acquire wealth and to continue that political control reverently conceded to his pious ancestor. Hence, in satire, the native designated him a “missionary,” which has become a campaign phrase of wonderful potency. Other white foreigners came into the country, especially Americans, English, and Germans. These, as a rule, did not become naturalized and participate in the voting franchise. Business and race affiliation occasioned sympathy and cooperation between these two classes of persons of foreign extraction.

Does this narration of facts portray a situation in a government in whole or in part representative favorable to the ambition of a leader who will espouse the native cause? Would it be strange for him to stir the native heart by picturing a system of political control under which the foreigner had wickedly become possessed of the soil, degraded free labor by an uncivilized system of coolie labor, prostituted society by injecting into it a people hostile to Christianity and the civilization of the nineteenth century, exposed their own daughters to the evil influences of an overwhelming male population of a degraded type, implanted Japanese and Chinese women almost insensible to feelings of chastity, and then loudly boasted of their Christianity?