in the outset. Undoubtedly Kamehameha V was right in saying that privileges and duties had been bestowed upon the common people for which they were wholly unprepared.

During his reign from various causes a retrograde tendency began to show itself among the native population and the former good understanding between the races began to be impaired.

One cause was the partial withdrawal of the American board from its mission to these islands, the evil effects of which have been felt morally, socially, and politically. There has passed away a class of white residents devoted to the interests of the natives and possessing their confidence, who acted as mediators between them and that portion of the white population which had less regard for the rights and the welfare of the aborigines.

Another cause was the premature extinction of the order of chiefs, who were the natural leaders of their race, and whose part could not be filled by plebeians or foreigners.

The scourge of leprosy, which compelled the enactment of severe segregation laws, helped to widen the breach between the races.

The consequences were first seen in the lawlessness and race hatred which broke out during Lunalilo’s brief reign, 1873-74.

The next reign was signalized by an extraordinary development of the resources of the country, produced by foreign enterprise and capital and by a large increase of the foreign element in the population.

King Kalakaua, however, seemed to be blind to the course of events and to the true interests of his people. His chief object appears to have been to change the system of government into an Asiatic despotism on the pattern of Johore, in which the white “invaders,” as they were called, should have no voice in its administration.

In pursuance of this policy systematic efforts were made, with too much success, to demoralize the native population by the revival of heathen superstitions and the encouragement of vice, and to foment race jealousy and hatred under the guise of “national” feeling. The patronage of the Government was abused without stint, and the corrupt arts of Tammany were employed to carry elections and to pack legislatures with subservient officeholders.

A number of patriotic “sons of the soil” of both races labored with small success to stem the tide of corruption and to avert the impending ruin of their native land.

At last affairs reached such a crisis that on the 30th of June, 1887, an uprising of nearly the whole foreign population, supported by the better class of natives, took place, which compelled the King to sign a constitution that was intended to put an end to personal rule. By this instrument the administration of public affairs was placed in the hands of a Cabinet, responsible only to the Legislature, while officeholders were made ineligible to seats in that body.

The remaining three and a half years of his reign teemed with intrigues and conspiracies to restore autocratic government. One of these ended in the deplorable insurrection and bloodshed of July 31, 1889, which did much to aggravate the ill-feeling existing between the two races, and was made the most of by reactionary politicians to fire the native mind.

In spite of Kalakaua’s faults as a ruler he was kind-hearted and courteous in private life, and there was mourning in Honolulu at the news of his death, received January 29, 1891.

Grave apprehensions were then felt at the accession of his sister, Liliuokalani, which, however, were partially relieved by her promptly