and accordingly an invitation was extended to the Catholics to send teachers, who in due course of time arrived at the islands.

Our Puritan friends had about ten years the start of their Catholic brothers in the race to deliver the "message" to the simple islander, during which time they had made good use of their opportunities. Notwithstanding this great advantage, they did not look with favor on the advent of their Catholic brethren. In the first place there was one quotation from their text-book peculiarly applicable to the present case (and they were nothing, if not strong on quotations), which was, "Thou shalt have no other Gods before me," and then the Catholic brother had a little different version of the "message." The encouragement which our Puritan friends had received at the start had made them aggressive, and they had, by successive steps, directed with more skill than has been shown by any of their descendants, secured the virtual control of the Government, which has, however, been continually denied by them all until the appearance of Armstrong's letter in the Independent of the 30th May, 1889, referred to above. The Government at that time (about 1830) was a monarchy assisted by a council of Chiefs.

During the decade following 1830, the little original band of "message" bearers received very considerable additions to their ranks, all being recruited from the same uncompromising, intolerant stock from which the first were drafted, the recruits, with one or two exceptions, being of the $200-a-year class of New England Parsons. They were never noted for individual aggressive courage, but numbers, as with (basar mortals), gave them assurance, and a taste of power sharpened their cupidity. The Catholic (or anyone, for that matter, outside their own pale) was an interloper who must be routed at all hazards. This they endeavored to do through the agency of the chiefs, while keeping themselves in the background, so that should odium or failure attend their efforts, they could disclaim any responsibility in the matter. Their machinations resulted in the disastrous occurrences of 1839, 1843, and 1848, the details of which can be gleaned from the newspapers and histories of those times, and are entirely in keeping with the recorded characteristics of the gentle Puritan from the first day that his dirty paw smudged the pages of European history.

They managed in a degree, hardly comprehensible at this date, to retain their hold on not only the chiefs but the common people, and their dictum was supreme in every sphere, social, moral, governmental, and even individual. As a consequence some of the most absurd regulations were promulgated, the ears and claws of a few still showing themselves in the Hawaiian statutes of to-day. The country was dotted all over with unnecessary churches, Kawaiahao among the number, built by the painful labor of the uncomplaining native to satisfy the wishes of his teachers and everything was subordinated to the one idea of religion as they taught it. The advantage of teaching their willing pupils any of the arts of civilization and at the same time instructing them how to avoid the pitfalls of the new order of things never seems to have entered their heads. The consequence was that as far back as 1840 there were graduates of Lahainaluna (the mission high school on Maui) who had passed creditable examinations in Conic sections, who had to don the malo and go into the taro patch if they desired to earn an honest living, not having been taught a single practical idea which would assist them in earning a living in a civilized way.

As a matter of fact such genuine benefactors of the Hawaiian race