as Locke of Waialua, Oahu, Goodrich of Hilo, Whitney of Waimea, Kauai, and Shipman of Kau, Hawaii, who endeavored to teach the people of their respective districts to work as civilized men, with modern tools, and to improve their homes and to take a civilized and intelligent care of their families, were frowned upon and denounced by the balance of their devout brethren for neglecting the all-important "message." The unwavering loyalty of the people to their teachers, under the circumstances, speaks volumes for the constancy of the old-time Kanaka.

About the beginning of the decade commencing with 1840, the commercial interests of the country demanded a more formal government and governmental methods conforming in a measure to those of the nations with whom it was in communication. Persons capable of assisting in the work of reorganization were not plentiful and the chiefs naturally looked to their spiritual advisers for assistance, as they had been instructed from the beginning that there was nothing on the earth or in the heavens above or in the waters under the earth beyond their ken.

Again luck favored our Puritan friends. It would never do to have it appear that they sought secular employment and preferment. Equally impossible would it be for them to permit any except the Lord's anointed to embrace such an opportunity. Consequently, under cover of the plea of the necessity of getting the permission of the A. B. C. F. M., which at that time took a whole year, they perfected their plans, and Judd, Richards, Armstrong, and Andrews rather ostentatiously severed their outward connection with the mission and took positions under the Government, or more properly speaking, took the Government. This was just into their hands; nothing could have been finer. And from this time on, through all the various changes and vicissitudes of fortune, they looked upon the little kingdom as the veritable promised land, and taught their descendants to recognize and claim it and all belonging to it, together with the reversion and reversions, remainders and remainder, rents, issues, and profits thereof as their rightful inheritance for all time.

The development of the whale fisheries of this ocean and the increased commerce resulting therefrom brought to these shores quite a number of visitors of various nationalities during the decade under consideration, some of whom became permanent residents. Many of these people were men of education, knowledge of the world, and more than usual ability.

These were confronted by a singular social condition of things not a little puzzling to the uninitiated. Our Puritan brethren had by this time increased in numbers to such an extent as to form a community of their own, and, as before remarked, were drafted from a stratum of society which was not only destitute of the advantages of social training and polish, but which with genuine loyalty to their creed and their history, affected to despise the manners and courtesies which amongst civilized nations are the evidences of good breeding. With them the sum of all the virtues consisted in the exhibition of those Puritanical characteristics so familiar to the reader of English history, and the moral obliquity which prompted them to hale the Catholic out of the vineyard caused them to surround themselves with a barrier of social exclusiveness as impenetrable as an East Indian caste. An exception, however, was made in favor of those who were sufficiently hypocritical to make a pretense of adopting their creed and outwardly conforming to their ways.

These being the conditions of social recognition, it will be readily