world. The permanent white population of the city and the Kingdom had rapidly increased, and in cultivation and general intelligence was probably above the average of communities of its size, as people who go to settle so far away from home are usually the most enterprising among their fellows. This class of people was sufficiently numerous in the city itself to form a separate community or society, as it were, who were in the habit of thinking and acting for themselves, and to whom the little country owed most, if not all, the standing it held abroad.

This class lived on the best of terms with the Hawaiian chiefs and people, some of them having formed matrimonial alliances with the native families of the higher grades. Our Puritan friends did not look with any more favor on this class than they did on the Catholics, meeting out to them but scant courtesy, and but little, if any, of that Christian charity of which they were presumed to be the exemplars. In fact, they had no use for anyone whom they could not bully and browbeat into a cringing sycophant or a willing tool. They took the most offensive ways of reminding people of their supreme hold on the King and Government, quite in keeping with their early training, or the lack of it, wholly and contemptuously ignoring such men as Wylie and Robertson, who had done the work and gave character to the Government under the new conditions.

This state of things could not last long and resulted in the appointment, after several popular meetings, of a committee of 13 citizens (some of them now living), who waited on His Majesty Kamehameha III, demanding the dismissal of Judd and his associates. This was readily acceded to, but not without some expressions of surprise on the part of the King and his native advisers at the existence of such a bitter antagonism between people of a race claiming so great a superiority to the Hawaiians. The common natives were bewildered at the exhibition. They attended the meetings without taking part. As their fathers, shortly after welcoming the first sky pilots, saw reason to repent of their rashness, the sons began to entertain grave doubts with regard to the wisdom of the new tinkers in Governmental affairs, as well as to the results of their tinkering. The effect on our "message" bearers was indescribable. Each one of the 250 odd men, women, and children belonging to their guild looked upon the downfall of the Judd cabinet as a personal calamity. They realized that the heritage was in danger. This was the first genuine setback they had ever experienced.

For the next twenty years the Government, while by no means perfect, was, under the virile rule of the last of the Kamehamehas, administered with evenhanded justice, having regard for the interests of all and endeavoring to secure the greatest good to the greatest number. During this time the most capable men in the realm, regardless of nationality or creed, were called upon to assist the head of the nation with their counsel. This call did not, however, at any time during this period include any member of the Puritan guild, whose interests were not by any means ignored, as some of their members were honored with subordinate appointments, where they could do no harm. During all this time—to the appointed an eternity, to the rest of the nation a respite—there was no publication which would admit their drivel but was loaded with their complaints, and no pulpits into which they could climb but resounded with their wails and maledictions.

Another page of history is completed and the Puritan is again in luck. The last of the Kamehamehas is gathered to his fathers at the close of 1872, and as the Hawaiian saw the last representative of his race