"haughty" Southerner and his African slave. Fortune favored the guild with material wealth, and it might with truth be said that the financial resources of the country were practically in their hands. It did not take long for this class to be designated the "Missionary party," by which term it is now generally known. This is, however, periodically resented by members of their guild in the newspapers of the day—sometimes snappishly, and at others with a whine.

The foregoing little digression seems necessary to explain the situation and, to be brief, the Missionary party espoused the cause of Kalakaua with the view of reinstating themselves in the position they enjoyed before the downfall of Judd, not doubting that the new King would prove a willing tool to act their bidding. David's impecuniosity and other social disabilities seemed to them sufficient ground for believing that ordinary gratitude, if no other motive, would induce him to heed their instructions. On the other hand, Queen Emma was surrounded by and under the control of individuals and influences not only inimical to the "Missionary Party," but to a treaty of reciprocity with the United States, or, in fact, any other compact which might, even remotely, threaten the autonomy of the Kingdom.

She was a member of the Anglican Church in Honolulu, and her principal advisers and associates were British people, all of whom were opposed to any American alliance, excepting a certain few whose interests were such as to be favorably affected by a modification of the tariff on Hawaiian products entering American ports, in whose case self-interest triumphed over patriotism and they either remained silent or sided with the "Missionary Party" which was, by the way, at this time, the only class which deserved the name of a "party", all others were simply "outsiders".

By law, the election was in the hands of the Legislature, consisting of about fifty members, over two-thirds of whom were native Hawaiians. This simplified the manipulation of the business very much, and for the first time in the history of the nation the white man applied to the most important election ever held in the Kingdom the methods so common in the ward politics of New York and other American cities thereby grossly deceiving the people, controverting the popular will, and ultimately gaining the desired end by the election of Kalakaua.

For the first time in his experience, more than fifty years after he had first welcomed his white brother to his shores and besought his instruction in the ways of civilization and religion, the Hawaiian found himself face to face with the bugbear of race prejudice. It was a new and strange element to him which he did not understand and for which he was not responsible. The men like Wyllie, Robertson, Harris, and their associates who had formulated for him methods of government, forseeing the possibility of the intrusion of this prejudice in the affairs of state, had diligently guarded against such a catastrophe and as long as their counsels prevailed the danger was averted.

From this time on the internal relations of the heterogeneous commonwealth rapidly changed, and the aboriginal Hawaiian, who had been so long the subject of prayerful solicitude was forgotten, his interests and rights ignored and despised, and as from time to time he appeared in the Legislature of his native land, he was either cajoled, bullied, or bought into supporting the schemes of his white brother. The basket of leaves and fishes was small, the hungry maws numerous, manners scarce, and consequently the scramble for spoils and plunder was savage. Our Puritan friends and their allies, with the sentiment strong within them of rightful inheritance to everything in sight, were