not to be indifferently dealt with. After the usual wire pulling the
game was called and the saints showed up with the practical control
in almost every branch of the public service, Cabinet, Supreme Court,
Board of Education, Bureau of Surveying, etc.

The inchoate American reciprocity treaty was a matter of so much
importance, meaning as it did success or failure to almost every enter-
prise in the Kingdom outside of the capturing of fish and the manufac-
ture of poi, that after the first grab and snarl over the plums, all
whose interests were to be affected by the change of tariff, united in
as cordial a manner as might, for instance, the fiercer animals of a
menagerie when confronted by a common danger in a supreme effort to
secure its ratification. The aged Chief-Justice Allen, of the Supreme
Court, was relieved of his duties on the bench and dispatched to Wash-
ington armed with a high-sounding title to represent the interests of
the little country (or rather its moneyed and planting interests), and
urge on the treaty to its final ratification. A better choice could not
have been made, as Judge Allen was a typical American politician of
large experience in his native land before coming to Hawaii, and both
training and self-interest united in causing him to put forward his best
efforts to ensure the success of the mission entrusted to his care. A
trump card in the game was to send the King to Washington and
show to the Republicans the anomaly of (as Barnum would have put
it) the only King on earth who owed his throne to, and reigned by the
will of the people, and not by the grace of God.

Accordingly the King, accompanied by a staff of officers selected
for the trip, visited America’s capital, also several other principal
cities, and for the time being, in physical proportion to say the least,
was a “bigger man than Grant.”

During the period of waiting for Uncle Sam to make up his mind to
grant their request, our little insular community put in the time pull-
ing faces at one another, intriguing for and securing positions for
themselves and their favorites. In this contest the Missionary party
were generally consistent and loyal to themselves, whilst outsiders had
to fight their battles singly, having only the support of their personal
friends. The Honolulu newspapers of the years 1875 and 1876 contain
some spicy reading of a personal nature, giving evidence of more than
usual bitterness, which, in the Legislature of 1876, culminated in an
open feud. A majority of the assembly was native Hawaiians, with
six or seven British, and the remainder Americans, German, and half-
caste.

The native Hawaiian leaders were not all dead, and some of the
brightest then living were in the house; amongst them were Aholo and
Pilipo. The quarrel was confined to the white members, and took the
form of a determined effort to unseat the cabinet. The wrangle was
boisterous, filled with bitter personalities, and in every way unseemly.
It continued for three days, the native members remaining mute spec-
tators during the whole time. In the afternoon of the third day, all
the contestants being blown, question was called. The native mem-
bers glanced around to Pilipo as one who might say a word for them
touching the situation. Pilipo arose with great deliberation, addressed
the chair, asked the indulgence of the house for a few moments, and
reminded the interpreter that as what he was about to say was intended
especially for his “white brethren,” he wanted his views made very
clear to them.

Pilipo proceeded, and as he warmed to the subject, his few moments
extended to an hour and a half, compassing one of the most scathing,