treaty, the three together containing the whole of the missionary party, together with a small sprinkling of those who did not wholly sympathize with their views and aspirations. On the accession of Gibson to position and power a general tarpauline muster of all the brains in the crowd was made, committees were appointed, resolutions passed, memorials prepared, appeals and petitions drawn; in fact the maggot bed had a spasm which threatened as serious consequences to the patient (i.e., the maggot bed) as sometimes follows a congestive chill. They appealed to the American Minister resident (Daggett), carried in solemn procession their memorials and petitions to the King, and prayed to the Lord Almighty—all without any apparent result. Gibson compassed the whole in replies and dispatches which were respectful, polished, and diplomatic, and which might have served as forms for them in their future correspondence. He remained unshaken.

It very soon became apparent that he was the rallying point for the native Hawaiians, who, under his guidance and tutelage, were beginning to learn, and in a measure appreciate the relation of matters, and to assert their rights in the land of their birth. No sooner did the Missionary party understand this new feature of the game than without hesitation they unblushingly proclaimed that the Kanaka must go. They conveniently forgot the errand which ostensibly brought their forefathers to these shores, despised the rights of hospitality, and, blinded by cupidity, worked themselves up to the point where they were prepared to override and trample upon any and all rights and interests not in harmony with their own. In short, certain of their number did not hesitate to say that the money and thrift of the white men having made the country what it was, it was high time that it should be made in fact, as well as appearance, a white man's government.

This was the attitude assumed in the face of the fact that ever since the foundation of the Government under its present form, the chief judicial, executive, and diplomatic offices had been voluntarily conferred upon foreigners, the Hawaiian having a laudable desire to be represented by at least one position in the cabinet.

Up to this time no demand on his generosity had been refused. The sugar plantations of his white brother required cheap labor. He, without hesitation, voted from the public treasury large sums to defray the expense of scouring the world to satisfy the demand. China, Japan, the South Seas, Germany, and Norway, were in turn thoroughly tried as sources of supply. The demand far exceeded the supply, and at the urgent request of his white brother, he threw open the flood gates in 1881 and thousands of Chinese swarmed on his shores in a yellow tide that brought with it not only all the vices of the pagan Asians, but also an epidemic which laid 300 native Hawaiians corpses forever to rest in the sands of the quarantine station at Honolulu, and cost the public treasury $110,000 in cash.

The production of sugar by Chinese coolies was not looked upon with favor by our California friends, but labor must be had, and the Hawaiian was again called upon to lend his assistance to the introduction of the less objectionable Japanese. Again he yielded, only to find that he had at last practically voted away the avenues of occupation for his own countrymen, and had, at the crafty solicitation of those whom he had supposed to be his friends, filled his country with a heterogeneous horde of pagans and worse, far outnumbering his own people, with whom they had little or nothing in common, and who,