vidual, or a more abominable travesty of justice, never before received the sanction of a Hawaiian court.

The new cabinet, backed by the pretorian guard of “Honolulu rifles,” decided on making a show to the world and at the same time demonstrating to the native Hawaiians how insignificant a factor they had become in the land of their birth. A general election of members of the Legislature was ordered for the 15th September, 1887, within the lines of the new constitution, and under regulations which the revolutionists were confident would preclude the possibility of any failure in their schemes. The division of the whole country into “districts,” “wards,” and “precincts,” and the organization of political clubs, with the peculiar technical slang of the ward bosses, were new and novel features in the Paradise of the Pacific; but the business was pushed forward with a zeal worthy of a better cause, and a whole crop of McLeans, McLeods, McStockers, O’Raffertys, and the like, bloomed out like magic as managers and instructors in the science of how to beat an overwhelming majority of the honest citizens at the polls.

Nor were any of the minor details overlooked. The swaggering gait, tilted hat, humped shoulder, and leering stare of the ward bosses made the stranger from New York and San Francisco feel quite at home, and gave unmistakable assurances of our being fully abreast of the age. The missionary of the present generation became an apt pupil of the scoundrel, who was an adept in all the black arts by which the will of the people is defeated at the ballot box. In due course the election was held, and the results showed how perfectly the organization of the revolutionists had been carried out. Only two independent native Hawaiians out of forty eight elected members were returned to the assembly, and these two were practically under the control of the machine. The average standard of intelligence of the Legislature was much lower than that of any Hawaiian Legislature either before or since, and included such men as Notley, Wall, Makee, the two Dowsetts, father and son, the Wilcox brothers, George and Albert Deacon, and the like; men who were selected because they could be depended upon to vote straight without any danger of their giving trouble by having views of their own.

The mental and moral obliquities of the lawgivers were plainly outlined in their physical deformities, as seven-eighths of the whole number were either pingo-toed, knock-kneed, or bow-legged, and served as excellent illustrations of the well-known physiological principle or truth of the general harmony of mental and physical attributes. The history of the session and the character of the work done did not in any way disappoint those at all acquainted with the personnel of the honorable body. The speakers and leaders in the Assembly, without exception, were members of or under control of, the Missionary party, and the whole business of the session was carried through on the “cut-and-dried” principle. The main object in view was to emphasize their contempt for the King, his native subjects, and all others who were not in sympathy with the revolutionists, and at the same time to strengthen, by suitable legislation, their hold of the situation. When they felt they had attained their object they adjourned, “subject to the call of the President of the Legislature,” avoiding prorogation, thereby still further showing their determination to arrogate to themselves all the functions of government.

The community, the nation at large, soon realized that instead of being ruled over by one king, who, however injudicious he might be at times, never failed to realize that he was the first gentleman of the