each pastor was to receive his salary from the Government treasury promptly, and amply sufficient for all his needs.

It is this same element of personal rule which the King cherished and constantly pushed forward in politics. In this he was helped by the style of political management which was introduced under the sugar-planting interests. Soon after I arrived there occurred the first advance made by the King in this direction. The Haiku Sugar Company had succeeded in building a canal to bring water from the windward side of Maui down to Kiamakuapoko to irrigate their cane fields there. Another company wanted to build a canal higher up, of course cutting off the water supply of the upper gulches that fed the Haiku ditch. The cabinet refused them a charter.

A loan to the King of $40,000 was effected, and at this place that cabinet was dismissed at midnight and a ministry more favorable to the other party appointed, and the influence of money rather than principle became paramount. From that time onward the King pushed his schemes of personal aggrandizement as fast and as far as he dared. In Mr. Gibson he found a willing tool, who, for the sake of retaining his official position, did the King's bidding, and put through one iniquitous and ruinous measure after another. The foreign community remonstrated and yielded, remonstrated, opposed, and yielded, till finally forbearance ceased to be a virtue, and the situation became so embarrassing, perilous to all business, social, moral, and political interest, that an uprising of the sensible and intelligent and respectable part of the community (commonly stigmatized as the missionary element) led to the promulgation of the constitution of 1887, which abridged the power of the King, and was intended to make the cabinet, appointed by approval of the Legislature, the responsible organ of legislative and executive authority.

I refused to join the league under whose management this constitution was secured because it was a secret organization, whose leaders might initiate measures to which I could not consent. I published in the newspapers over my own name, however, the first and only public complaint that was thus openly made of the conduct and character of the King, and asked for a public meeting to formulate demands that would secure good government for the benefit of the community and end the misrule which was ruining the natives and scandalizing the foreign community. The common talk at that time was about shooting the King at sight, but I could not be convinced that a stable government would ever be secured by assassination.

The special occasion for the very vindictive feeling at that time was the conduct of the King in getting an opium license passed by the majority of the Legislature, then under his personal control, selling the license to one Chinaman without delivering it, but pocketing the money ($75,000 or thereabouts), selling it afterwards to another Chinaman, who was shrewd enough to secure first the delivery of the license. All this was supported by sworn affidavits published in the newspapers, to which the King made no reply.

Another fact that incensed the community was the revelation about that time of the King's use of old superstitious practices and abominable orgies to degrade the Hawaiian people and make them the more ready tools to accomplish his purposes. In seeking a charter for the secret society he had formed (the Hale Nana, a mixture of Free Masonry, Mormonism, and diabolism) the character of that institution came to be quite generally known. You can obtain information about it from reliable sources. Suffice it for me to say that part of the exercise was