seen that the recruits from what they were pleased to term the “world’s people” were, with scarcely an exception, the most unworthy sneak whom greed of gain had tempted so far from home. And in some cases, family and business alliances the most incongruous were made with persons of more than doubtful morality, if judged by the Puritan standard. It must not be forgotten, however, that deviations from their generally exclusive rule had, in almost all cases, solid material advantages to commend them—considerations which the Puritan has never yet been known to ignore.

The Hawaiian, at this period, presents many interesting and curious features to the student of history. The memories of the great Kamehameha had not lost their influence, and the ruling chiefs, in many cases, proved themselves not unworthy successors to the founder of Hawaiian unity, giving evidence of firmness, moderation, and judgment which challenge the admiration of all who are acquainted with the complicated problems demanding their solution at this stage of their national existence.

Their reception of the white men was altogether unique. History furnishes no parallel. While in all time and in every part of the world the colonization of a superior race has been vigorously resented and repelled by force of arms, usually resulting in the ultimate subjugation or extinction of the aborigines, the Hawaiian welcomed his white visitor, encouraged him to remain, adopted his religion and dress, aped his manners, sought his instruction, and finally asked his assistance in framing a government on a civilized model. A reception so unusual was quite to the taste of our “message” bearing friends, who did not fail to make the most of it, while some of the world’s people were more modest, as appeared at the time of the election of representatives to the first Legislature in 1845, when the Hawaiians urged their white friends to accept their suffrages and show them how to carry on the business of legislation, they themselves being desirous of learning the methods of representative government before assuming any responsible part in its management.

All the lands, without exception, belonged to the Crown and to the heads of the powerful chiefly families. Without hesitation the chiefs enfranchised the common natives and divided the lands between the Government, themselves, and the people, giving titles in severalty on terms which have commanded the approval of all acquainted with the conditions.

Up to this time the nation had encountered no serious difficulties excepting those occasioned by following the advice and instructions of the “message” bearers, which were prompted by a selfish jealousy of all others in the field.

In arranging the machinery and perfecting the methods of government it was very soon discovered by everyone outside their own following that the unassisted efforts of the “message” bearers were wholly unequal to the task; consequently the services of such men as Wyllie, Robertson, Record, Lee, and others, professional men, not of the fold however, were secured, and the little nation very soon took its place in the great family of independent states by virtue of treaties negotiated with rare tact and good judgment, chiefly through the efforts of Wyllie.

By 1853 the little ship of state was fairly under way. Representative Government was running smoothly, and the common people were learning their duties as freeholders, and taking such part in public affairs as their intelligence fitted them for. Honolulu had become an important shipping port not unknown in the business centers of the