nimity of the best contrivers in the little Kingdom was strained to the utmost to convince American statesmen that 2 and 2 made 5, and that great material advantages would inure to the Republic through a commercial treaty of reciprocity with Hawaii. The native Hawaiian understood little or nothing of the force of the project, and failed to see wherein he would be benefited, but as his white friend and guest so greatly desired its consummation, he, as usual, good-naturedly assented and rendered such assistance as he could to bring about the desired end.

The foregoing in brief was the condition of things, business generally slack, profits uncertain, and the reciprocity treaty hanging fire in Washington, when the 12th of February, 1874, arrived. This was the day appointed by Ministerial proclamation for the Legislature to assemble and fill by ballot the place made vacant by the death of Lunalilo. The Legislature met. There were but two candidates, Queen Emma and David Kalakaua.

Queen Emma was the choice of the native Hawaiian population, almost to a man; but saint and sinner for once met on common ground and decided to, if possible, defeat the wish of the people by securing the election of Kalakaua. The reasons for the union of effort, on the part of people so radically antagonistic, to compass the election of Kalakaua are worthy of attention. As has been heretofore mentioned, a reciprocity treaty with the United States, or something equivalent thereto, had for some time been looked upon by the majority of the business community as being the only salvation. This view had been almost universally adopted by the American Missionaries, their descendants and associates. It may be here remarked as a significant fact that with two exceptions, the children of the missionaries neglected to enter the chosen field of their fathers, they seeming quite content to let the souls of the gentle islanders take their chances, while for themselves they generally preferred lines which gave promise of more tangible rewards for thrift and energy.

The wisdom of their choice being at the present time amply demonstrated by the enormous annual gains of some of their number, which far outrun the wildest dreams of romance, as for instance, Baldwin, with a net gain for the year 1889 of over $300,000, followed closely by the Wilcoxes, Bailey, Alexander, Castle, Cooke, Rice, and a number of others hardly less fortunate. It may also be remarked at this time that the term "missionary," which to those acquainted with the general relationship of individuals, business enterprises, etc., is quite clear and definite, to the uninitiated is likely to be misleading and requires a word of explanation. The nature of their society and the methods of recruiting from the "outside world" have been before alluded to, and with this in mind it will be readily seen that the missionaries, at the time of which we are treating, included in their fold a large number who could lay no claim to this designation except in so far as they acted with the saints when the balance of the world was to be beaten, and made a pretense of covering their moral nakedness from time to time as suited their convenience with a cloak of religious hypocrisy.

The members of this guild, more especially the original missionaries, considered themselves and taught their children to feel that they occupied a moral and social plane far above not only the native Hawaiian, but all "outsiders" of their own race. In fact, the missionary placed between his own family and the generous-hearted islander whom he came across the sea to pilot the way to everlasting life, a chasm far more difficult to bridge than ever existed between the