Q. She said she could do nothing?
A. Yes; because the constitution said she could do nothing without being approved by her Cabinet.

Q. What did the committee do when they went out? Did they give this information to the native people?
A. Yes, sir. This committee shortly after they came out—they told the people they could do nothing now; that they would have to wait until the next session. Also, the Queen came out and told the people she could not give them any constitution now because the law forbids.

A great many petitions were exhibited—sometimes they were to the Queen and sometimes to the Legislature—asking for a new constitution.

A book was also shown containing the names of members of the organization throughout the island, and giving the numbers as follows: Oahu, 2,320; Maui, 381; Hawaii, 266; Kauai, 222, and Molokai, 263.

Q. (To interpreter.) Why don't other natives join the organization?
A. They sometimes go to meetings. When anything happens they go together.

Q. These are active members of the organization?
A. Yes.

Q. In matters of this sort the natives followed the lead of this organization?
A. Yes, sir.

Prior to the constitution of 1887 the nobles were appointed by the Crown and the representatives were elected by the people, with but little obstruction in the qualification of the elector. The number of nobles was 20 and the number of representatives was 28, and these, constituting one body, enacted the laws. The cabinet was only responsible to the King. The majority of voters was overwhelmingly native. It is easy to understand how completely the native people could, if they desired, control the Government as against the white race. Under the constitution of 1887 the number of nobles and representatives is equal. The qualification of an elector of a noble required him to own property of the value of $3,000, unencumbered, or an income of $600. Practically this vested the power of electing nobles in the white population, or, as it is sometimes termed, the reform party. A cabinet could not be removed by the Crown except on a vote of want of confidence by the Legislature. The ability to elect a small number, even one of the representatives, enabled the white race to control legislation and to vote out any ministry not in accord with them. This placed the political power in the hands of the white race. I use the words "white" and "native" as distinguishing the persons in the political contests here, because they are generally used by the people here in communicating their views to me.

I had supposed up to the appearance of this memorial that the real demand of the native was for a just proportion of power in the election of nobles by the reduction of the money qualification of an elector. This I had derived from interviews with some of the intelligent half-castes. This memorial indicates an opposition to the new constitution because it takes away from the Crown the right to appoint nobles and the right to appoint and remove cabinets at will. There is no aspiration in it for the advancement of the right of the masses to participate in the control of public affairs; but an eager, trustful devotion to the Crown as an absolute monarchy. I had wondered whether or not this race of people, which up to 1843 had no rights of property, and over whom the king and chiefs had absolute power of life and death, had fully cast off the old system and conceived the modern ideas in the United States of the control of the government by equal participation by every citizen in the selection of its rulers. Up to the appearance of this memorial I had received but little satisfaction on this line of thought.

In this connection I invite your attention to Inclosure No. 2, being a copy of resolutions presented on the 16th instant by a committee of the "Hui Aloha Aina"—the Hawaiian Patriotic League.