A. Yes.
Q. It was in the power, then, of the whites united to elect the body of nobles, was it not?
A. The whites as a rule used all their influence to control the noble vote.
Q. Why did the whites use all their influence to control the noble vote?
A. Because it was their only hope of controlling or influencing legislation.
Q. How many nobles and how many representatives were there under the constitution?
A. Equal—about 24 each.
Q. If the whites could get the 24 votes of the nobles, then they had an absolute bar to any action by the representatives or the King?
A. That was the intention.
Q. If they got two or three representatives they had control of legislation so far as that legislative body was concerned?
A. If it had been carried out to its logical conclusion it would have been so, but as the result proved, they were not able to entirely control the noble vote.
Q. Now, if they had been able to entirely control the noble vote, and to get some of the representatives, they could have determined the question of the cabinet?
A. Yes.
Q. They could have removed any cabinet that did not suit them?
A. Yes; provided all the whites had banded together.
Q. I suppose sometimes the whites didn’t keep banded together—and the natives in all things?
A. Yes.
Q. You had within yourselves those sources of power?
A. Yes.
Q. That was the principal cause of agitation for many years in elections?
A. Yes. Where the Hawaiian felt that his cause was weak, and it was to that point that, so far as they were able, they were striving so as to maintain the control.
Q. Now, Mr. Damon, do you think that you could have good government here on the basis of an educational qualification for voters, so as to allow everybody who could read and write to vote?
A. Yes; provided there was some strong power, as one might say it—as in an unruly school—to preserve order.
Q. Do you think that you could maintain a state government like the states of the American Union with that sort of suffrage?
A. My personal opinion is that we could grow up into that by a period of trial, until the voter appreciated what a vote really meant.
Q. How long do you think that would take to get the native population up to the high standard of the whites on that question? Can you see any time definitely or clearly?
A. I am of this opinion—that they have had so much given to them in this country—everything has been so free to them, that they have not appreciated the advantages that they have; but when they get to be deprived of the franchise for a period of, say, five years, until they have wrestled for it and waited for it, that when it is given to them eventually they will appreciate it.
Q. Do you think that in five years after annexation you could give to every native who could read and write the right to vote?
A. Yes; provided the franchise was extended to other nationalities here.
Q. What other nationalities here?
A. There is a growing Portuguese element here. There is a growing intelligent Japanese element here of the better classes, and those Chinese who are born in the country and have interests here.
Q. What sort of interests?
A. Either commercial, agricultural, or professional.
Q. You make the same qualification as to votes for all of them?
A. Yes.
Q. Suppose the Chinese were not allowed to vote—then what?
A. They have not the same desire except in isolated cases for voting that the Hawaiians, Portuguese, and Japanese have. They have not been accustomed to it.
Q. Do you allow any Japanese to vote here now?
A. No; not at present.
Q. I mean before the revolution?
A. No.
Q. Any Chinese allowed to vote?
A. No.
Q. Is there anything you desire to say Mr. Damon other than what you have said?
A. I would say that I was born here, brought up here, and have a sincere regard for the Hawaiian people, because they have many good traits. They have shown a desire, especially the generation which is now and that which is coming on, to put themselves forward if they knew how, and though they may be a diminishing race