by surprise that she was cowed into obedience, especially as some of the ministers threatened her that in case of refusal a republic would be at once established and she would become a political prisoner. She has further stated to friends that she would have refused and at once proclaimed a new constitution, containing all the old (and added) prerogatives, had she but received sufficient warning to prepare herself; but, even as it was, that she swore with a mental reservation. This, then, was the status of monarchy in Hawaii when Liliuokalani became Queen—a reigning sovereign who had at least twice striven to supplant her brother even at the expense, if necessary, of walking over his strangled corpse to the throne; a woman notoriously loaded with the grossest social vices, such as had contributed so largely to the late King’s downfall in 1887, but still strongly upheld by the majority of the native people, who believed her professions and promises to restore them to an equal franchise; possessed, as her friends claimed, of qualities of justice, firmness, and courage, which events proved to be but selfishness, mulishness, and savage ignorance; a hater of whites and a promoter of race prejudices; an idolatress, a kahuna worshiper, and an advocate of the most abominable methods which distinguished the ante-Christian epoch. The natives soon turned from her in disgust.

The so-called “Reform” party, consisting chiefly of the “Missionaries,” could do nothing with her. Foreigners, generally, feared and hated her. She gradually began to interfere in official appointments and Parliamentary elections, and to usurp autocratic authority in all directions. Her dismissal of Government officials and appointment of known thieves, vagabonds, and vicious ignoramuses from among her personal favorites and paramours to the most lucrative and responsible positions exasperated everyone outside her personal following. Her tour in state about the islands (as is the custom of Hawaiian monarchs upon their succession) was marked by the studied absence or the open insults of the great body of the Hawaiian people. Her retainers could not procure a supply of food from the natives and had to rely on the whites, while the hookum, or giving of presents (an ancient Hawaiian custom), was a pitiable failure, only participated in by officials, or those otherwise dependent on royal favor. Secret leagues were formed, both among the whites and the Hawaiians, to remedy the existing conditions. Of these the Hui Hawai’i Alohaaina (Hawaiian Patriotic League) was the most prominent, from the arrest of nearly one hundred of its members and their trial for treason.

I was myself a member and one of the organizers of this league, as also of a white league (under the same name), among the latter of whose members were most of those who actually “carried guns” in the overthrow of the monarchy last January. The mass of Hawaiians had by this time become possessed of a bitter hatred to the ruling dynasty. Of the most stable class of natives, the following sentiment, related to me by one who, under Kalakaua, had held in succession all the most distinguished positions in public and political life, is a sample of the then prevailing thought: “I have been trained from childhood to love and obey my ali‘i (chiefs); no one would more gladly give his very life for them. But the days of the ali‘i are past; they are not more; their successors are unworthy the name; my aloha for them has withered. I weep for Hawaii. The Kingdom must come to an end; and who can say what will be the best for our country—annexation or a republic?” And amid such sentiments the “Hui Hawai’i Alohaaina” came into existence the 1st day of March, 1892.

E. R. 94—APP. II—43.