this movement was only partially successful, inasmuch as the overthrow of the monarchy, then contemplated, could not be accomplished.

It, however, gave a very severe blow to public liberties and to equal rights, because a reactionary constitution was forced upon the masses, which has since been the law of the land without having ever been submitted to the approval or ratification of the people; and its modification has been strenuously opposed by our plutocrats, because they knew, from its inception, that the said document was a fraud and a snare. It professed to be liberal, but it was about as deceptive a document as the character of the men who inspired it. It disfranchised a large number of natives, while it gave to utter strangers, and to all the illiterate Portuguese then under the influence of sugar-planters and others, the unprecedented right of voting without having to take any allegiance to the Government. The reaction, which naturally followed the violent inauguration of such a retrograde factum, led to the second revolution, attempted in 1889, by some natives under R. W. Wilcox—the only instance in Hawaiian history in which the natives tried to assert themselves politically without foreign help.

The failure of this movement did not deter the natives, but aroused in the masses a strong feeling of opposition to the reform cabinet then in power, which was formed by the very same men who headed the present rebellion. This opposition of the masses showed itself very emphatically in the regular elections following, notwithstanding the inequalities of the franchise, which virtually gave the wealthy classes the control of half of the law-making power of the land; the Hawaiian people, whom the missionary sugar-planters had aimed to control in this manner, repeatedly carried a majority at the polls in all the elections since 1890, and the only method left to the reform party to attain the ends to control the Government has been by bribery and corruption, with that very wealth which the generosity of the American people had given to Kalakaua for the general benefit of all his subjects. Thus the good that the great American nation had intended for the Hawaiians turned out in the hands of a few greedy foreigners to be the means of oppressing those very same natives.

The flagrant inequalities thrust by this revolutionary constitution on the native people, thus disfranchised in their own country, has been the bone of contention ever since. The Hawaiians have been as a unit at the polls in carrying the representative seats for the special object of obtaining a new constitution doing away with the injustice embodied in the present one. They have, for four years, demanded the enactment of a law by the Legislature, authorizing the election of delegates to a constitutional convention, for the framing of a really liberal organic law. In seeking a new constitution, the natives do not want to disfranchise anyone or put any qualification upon a voter other than that he should be a resident in the country for a certain period of time and should know how to read and write in his mother tongue; but they do want equal rights for all.

However, every honest effort made by the native Hawaiians to secure a liberal change of this nature, a change that would give freedom and equality to every soul that came freely into this country, has been defeated by the most unprincipled means that men can be capable of employing; and to their shame, the missionary sugar planters, the descendants of men who preached the eternal principles of good morals and claimed freedom and equality as their birthright, are the very men who stand in the way of the fulfillment of these liberal principles. But the very people who have been represented to the great American