nation as being illiterate, illiberal, and not worthy of sympathy, not
worthy of the manly right to vote, are about the only ones here who
are struggling for liberty and equality to-day, and these are the much
traduced Hawaiians. Thus the political situation here for years past
can be clearly defined as follows: The Hawaiians have been patiently
and peacefully contending to regain by legal means a just political
status, whereby all the foreigners would also enjoy equal liberal rights;
while the reform party have been intent on realizing, by violent and
arbitrary ways, the gradual but total disfranchisement of the natives,
and accessibly the control of the poorer classes of foreigners, by capri-
cious property qualifications.

In other words, the sugar oligarchy have sought to override all true
constitutional principles and to realize the un-American phenomena of
creating a plutocracy of their class, to whom all other classes and
interests should be politically and materially subservient.

In this they may have been encouraged by the docility of the Hawai-
ians in general; but certainly neither the revolution of 1887 nor the
coup de main of 1893 have in any way been revolts against unfair,
oppressive administration, while they may be fairly characterized as
desperate grabs for personal power, which the plutocratic faction could
not obtain by fair, honest means at the ballot box.

Furthermore, the policy of the reform party may be said to be one
of gross ingratitude, in the sense that the native legislators—of whom
it is safe to say that they always acted with decorum and intelligence
equal to any State legislature in the Union—have never refused to
enact laws or appropriations for the benefit of the sugar industry,
which has been fostered in every practical way. Our statute books
are full of liberal laws, and in nowise oppressive, showing ample evi-
dence of the intelligent and progressive character of our Government,
and of generous provisions for the protection of foreign capital and
fostering of industries conducted here by foreign investors. In no
other part of the world, under aboriginal rule, have foreigners pros-
pered so well as here. Even the system of taxation ought to satisfy
any men but selfish plutocrats; for it is the masses, the poor people,
who bear the principal weight of direct and indirect taxation (which
is heavier than in the United States), while taxes on property are very
light and easily evaded; planters have never been taxed anywhere
near to a just proportion to the actual values, and, moreover, their
taxation has been reduced by 25 per cent since the McKinley act
came into effect, while no reduction of any kind has been granted to
the other classes.

Having regained temporary possession of the power, through the
revolution of 1887, the sugar missionaries dropped for a time their
annexation schemes, and merely tried to use the United States to keep
themselves in power, reserving annexation as a desperate expedient.
This is proved by the treaty which they attempted to negotiate in
1889-90, in which a special clause, now known as the "bayonet clause,"
allowed them to call at any time for the landing of the United States
troops, to protect them and any cabinet they might uphold. This treaty
was rendered impossible by the turn of the elections in 1890, in which
the sugar planters and missionary influence combined were downed by
the strong will of the natives, allied with the foreign workingmen and
mechanics, who opposed the coolie-labor policy of the wealthy class.

The reform party then turned again to their old schemes of plotting
for annexation. Rumors of conspiracies and expected uprisings on their
part have been rife ever since 1890, and the liberal results of the various