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# LUNALILO.

HONOLULU, JANUARY 15, 1873.



*King of the Hawaiian Islands, Elected January 8th, 1873.*

### KING LUNALILO.

HIS MAJESTY was born in Honolulu, Island of Oahu, January 31st, 1835. His mother, the Princess Kekaulohi, whose portrait appears in the report of the Wilkes Exploring Expedition, was the daughter of Kamehameha the First, or the Great, the conqueror and uniter of the eight large islands of this Archipelago under one dominion. It is said that when the child was christened by the missionary Mr. Bingham, the name proposed for him was William Charles Kanaina, the name of his father; but the Princess objected, saying, he is the last of the High Chiefs of the land, and his name shall be LUNALILO, or Chief over all.

The young Prince grew up a bright and promising boy. When at the Royal School with other young chieftains, he was distinguished in all studies and literary attainments; and he was noted for his application and quickness, and for his good nature and generous disposition. When he attained manhood he fully sustained all the promise of his early youth. He was remarkable for his courteous demeanor and diplomatic aptitudes. He seemed to be born for a Court;—and Mr. R. C. Wyllie, the famous old Minister and adviser of three Kings of these islands, said often to us, that Prince William was fitted for the highest exercise of a *haute politique*.

And here we remember a little incident of twelve years ago. The illustrious minister was on the point of departure per steamer for a neighboring island, and crowds of friends were retreating ashore, as the last whistle was sounding. Among these was the young Prince, who, upon receiving the salute of Mr. Wyllie, stepped back a pace or two, took off his hat, and bowing low with grace and dignity, said in mimicry of diplomatic style, "Permit me, Mr. Minister, to wish you *bon voyage*, and to renew my assurance to your Excellency of my very high esteem and most distinguished consideration."

At this period his cousin the King was his friend. He was one of the King's Aides, and was styled Royal Highness at the Court; but after a time another cousin ascended the throne, who frowned upon our Prince. He lost his position as Aide, his name was stricken off the Court Roll, and he was only to be addressed as Highness. It is not for us to discuss the cause of all this; we only mention the facts. And with our Prince under a cloud, and without employment or proper social position, it may be expected that he somewhat disappointed early hopes, was neglectful of a noble career, and became the Prince Hal of Hawaii.

We place on the first page an excellent photograph likeness of the King, taken by Chase on the 3rd inst., five days before he was elected King. He is well formed, and of a commanding presence, and evidently of robust constitution. He has a fine-toned sonorous voice, capable of a very deep bass intonation, which enables him to recite from memory choice selections of English classic poetry with fine effect. His memory and range of reading is somewhat extraordinary; and as an illustration we will mention that on one occasion we were pointing out a group of photograph por-

traits in a frame, and one of Mrs. Scott Siddons, the beautiful and brilliant actress now in America, and upon learning her name the Prince expressed a lively interest, and mentioned some particulars showing his familiarity with the history of her grandmother, the celebrated English tragedienne, Mrs. Siddons, and we could not help reflecting with some interest at the time, that this Son of a savage Line, who had never left his own islands, should have a reading taste so far developed as to take pleasure in studying the history of the histrionic illustrators of the literature and ideas of a people of whom his fathers had no conception, and with whose tongue his native idiom could have no affinity. He speaks the English language with the greatest purity, and is said to have some facility in the use of the French language.

The King has most agreeable courtly manners. No one ever met him socially when Prince in his well-appointed parlor, without being deeply impressed by the natural nobility and refinement of his manner. He wins of course now, as King, lavish adulation and toadying flattery; but there are a few honest discerning hearts who remember him in past days, when in spite of a disguise that clouded his princely character, they beheld and recognized the evidences of a generous heart, of a refined courtesy, and of a chivalrous deference in the presence of ladies.

His guarded, dignified and reverential respect for the fair and gentle of our race, was a distinguishing trait; and in this he illustrated, with princely pre-eminence, one of the redeeming features of his race, who, with all their faults, it is interesting to say of them, that never in a single instance, since the foreigners have come in contact with the Hawaiian, has a white woman received a shadow of insult by look, word or deed, from a native of this Archipelago.

### ODE TO LUNALILO.

Hail to the Son of the ancient line!  
All of our hopes in Him combine.  
Hail to the Choice of the eight glad isles!  
He comes to his own with welcoming smiles.  
Hawaiians rose up with one heart and one voice  
To gladly proclaim the Chief of their choice.  
Such a shout went up from mountain and sea  
To call to a Throne a King of the free!  
The Sun of our hopes was late in eclipse,  
But now we can hail him with proud speaking lips.  
Dispersing all mists, he comes forth in his glory  
To shine out on the seas a radiant story.  
In him the glad isles are now to be blest;  
He will reach forth his hand from the East to the West;  
He will gather new children from many a zone,  
To mingle in peace and in thrift with his own.  
In his day, shall the lightning flash under the sea,  
And draw closer the bonds with America the free?  
Ah, yes! in one mart that is equal and right  
Shall the isles and Columbia freely unite;  
Then a tide of rich blessings shall flow to our shores,  
And the wealth of the world shall press at our doors;  
O'er a fast growing people he will then be a King,  
And of Hawaii triumphant we proudly may sing;  
From the tongues of a million shall peal forth the strain,  
Lunalilo is King o'er the Pacific's broad main!

## A HISTORY OF THE EVENTS LEADING TO THE ELECTION OF KING LUNALILO.

THE Hawaiian Islands have occupied an interesting position before the world, ever since the first announcement of the discovery accomplished by Captain Cook. But at no time in their history has any event of so much interest taken place, as this recent election by unanimous acclamation of a new King. Probably there never was the like happening anywhere before among any people. Here was a nation with one voice, one heart,—cordial, hearty, enthusiastic, and yet so peaceful,—moving in one solid, unbroken mass, to choose with eager love their Supreme Chief.

The shout of such a people, their full volume of love must go up to Heaven and guard their choice with every blessing. They must grow stronger with the exercise of such devotion. It gives nobility to love nobly; and heroes are made by hero-worship. Even as the Athenians were made great by their faith in Pericles, so will the Hawaiians become better by their love for Lunalilo.

He is not loved for the sole reason that he represents the ancient line of princes, but on account of his manly presence and magnetic character. If he fell, he was always a fallen angel to observing minds, because a natural nobility of soul would burst forth from the obscuring clouds of evil influence. He always, and under all circumstances, maintained the manners of a gentleman, and asserted the dignity of a Prince. And if a wonderful contrast is presented to men's minds between the position of but a few weeks ago and the present, they feel in beholding the dignified assumption of royalty, by the Prince, that in spite of terribly adverse influences, he asserts in his character that he was born to rule, and is every inch a King.

But who thought so a month ago? Where was the clamorous devotion, and open-mouthed, hat-waving loyalty, that culminated in such a grand outburst of seemingly patriotic expression at the Stone Church, when the late King died? Does not everybody know that among the foreign community, and especially the officials of the late government, that all was doubt and divided opinion in respect to four candidates to the Throne. Such a one was urged on grounds of dignified respectability; another as the representative of property, and a third as representing the will of the late King; but for the fourth there was neither voice nor party, except a murmuring sound of love coming up from the native people.

We felt the electric thrill of that love, and hardly was the late King cold when we penned a few words of appeal, and asserted the sovereignty of the People, and their right alone, without intervention or intermediary, to choose for their Sovereign the man of their choice. Still all was doubt and intrigue, with diversities of cliques and factions, when, concurrent with an address from the Prince, we gave utterance to a declaration for the "True Prince," in connection with some important utterances on his part in respect to the material interests of the country. Now the tide of

opinion began to set in, accumulate, and concentrate upon the Prince. Public opinion had received a stimulus and a direction. The Plebiscitum, with accompanying addresses, instructions, and ballots, circulated by the thousands throughout the country, foreshadowed to the lukewarm, the doubtful, and even the bitterly hostile, that the scattered and uncertain voices of the people, now likely to be organized and concentrated, would roll in upon the Capital with a volume of power that would without hindrance place the Prince in the Palace; and so all now, including the timid, the treacherous, and the respectably conservative, began to hasten to proffer adhesion and a toadying loyalty.

At this time the Prince's movement toward the Throne was assured and triumphant; but did we slack our zeal and labor? There was still work to be done, for treachery was certainly meditating a diversion. A handbill was issued from the Government Press, which endeavored to falsify the Prince's proclaimed lineage. This was scattered in the night at the street corners. It was an assassin's stab in the dark, and the work of sneaks and cowards, which should condemn them to political obscurity in these islands as long as the King they maligned shall reign. But this was not all: an inflammatory, rhapsodic manifesto was addressed to the native people, in the name of a Chief, but believed to be inspired by the same parties who gave utterance to the genealogical slander. In this document an attempt was made to revive savage reminiscences of slaughter, by speaking of the flow of the "bitter waters," which signified to the native mind the heart's blood of men. But this effort, like the other, was made to recoil upon its authors, to cover them with ridicule and scorn, and to strengthen the cause of the Prince.

And now, the once neglected Son of the Ancient Line; the Grandson of the Conqueror; the poor youth who had been allowed to rust and riot in obscurity; the Chief who had none to do him reverence; the Prince who had no place in the palace of his forefathers; and the despised man, who might have gone to the bottomless pit without a prayer, or a living helper to stay his course, was suddenly glorified,—He was the coming Man; his hall, like a very Mecca, was thronged with eager office-seeking pilgrims; he was overwhelmed with a 'leventh hour loyalty; the doubters and the traitors were loudest in their welcoming hail; and the voice of the people was recognized as the voice of God, even by the "servants of God," who now discovered every virtue in the revealed Successor, and accumulated prayer and blessing with a lengthened loyalty upon the head of One who was already blessed and consecrated by a loving people's acclaim and enthronement in their hearts.

But does any one in these islands feel or believe that this popular acclaim could have been brought forth with such power and effect, without the direction and organization which it received? Who does not feel that the appeal to the sovereignty of the people, the demand for a Constitution in which the people distinctly have a voice, and the recognition of the True Prince, were key-notes leading up to the Plebiscitum,

that decisive stroke of policy which, accompanied with instruction and direction, organized and concentrated the people into a compact, unanimous army, who surrounding the Hall of Election, made doubting electors feel the danger of gainsaying this loyal army's will.

And there were doubters and traitors to the people among these electors, who hoped by a secret ballot to stab unseen the True Prince; but was not this purpose unmasked by the printed instruction, leading to a resolution, which required every member to put his name upon his ballot. Who now, as they listened to the suppressed cries of an impatient multitude outside, ready to tear down the building and bear the Prince to his throne, dared to put his name upon a ballot that did not bear the name of Lunalilo?

This final strategy secured every man, and every vote; and although three were not endorsed, they were all for Lunalilo. And now the restless, roaring multitude outside, that were mad to hail their King, heard this,—and then there went up a shout that thrilled every heart; and as we stood on the balcony and waved the portrait of the new King above the heads of the frenzied people, and cried, "God save King Lunalilo!" there rang out cheer upon cheer, with such a mighty, one-voiced, one-hearted, heaven-reaching shout of gladness and love, as must have stirred every fibre in the soul of the Chosen One, to make him forevermore a hero and a true King.

We doubt not he felt so then, and also when he stood in the Stone Church the next day, to make affirmation to his duties as a King. How triumphant he sat upon the regal feather-cloak of the ancient Kings. He the cynosure of every eye. All of beauty and respectability gracing the occasion. Every power, and influence, and interest in the land there to do him honor. Every traitor silenced, every cavil hushed, and every sneer subdued; but only triumph, cheers, huzzas, hat-wavings, and the outpourings of an enthusiastic loyalty. He felt then, no doubt, how glorious it was to be King; but as he noted many a one from the Feather Throne, must he not have felt, as memory may have revived the past, how mean it was to be a mere man, without any prestige of power or means; and how mean his fellow-man could be in the worship of this prestige.

Every influence that had fought this Choice, or had held aloof in the days of doubt, now stood forth to officiate at the crowning triumph. And the workers and the lovers from the beginning had to stand afar off,—Conservatism and old routine, that never raised a finger in the fight, and that would have had another Ruler, now took in hand the Chosen Ruler. Ideas and zeal brought forth the triumph; but the respectability of property must now take the direction. The dollars that did not raise a single shout of the people, must now lead them. The weight of mere monied accumulation must be considered. The jobs, and dickerings in haberdashery and hardware, in lumber, in bricks and mortar, and in sticks and stones, must now shape our policy. The old rings of mediocrity and means, and the ancient authorities of respectable commonplace must still be the power behind the Throne. One

good idea may be greater than all this; but it requires perhaps one hundred thousand dollars to beat it.

We have had some hopes in the better fortunes of our islands, awakened by the beginning of a new reign, thinking that it gave promise of a new era. We saw before us a march of mind, and the bringing forward of new measures, that were to quicken the progress of the country, extend her influence abroad, and make for her a name to satisfy the hopes of her best well-wishers. But shall the leopard change his spots, or the old cliques get out of their old grooves? Can generous and progressive ideas spring up where they have had no culture? Will not, as before, with rare exceptions, salary be paramount to the saving or the serving of the country, and men be content with official routine, and flatter themselves that it be mistaken for statesmanship? It may be so for a time, and all our hopes of the dawn of a new and better era set back for a later day.

But let us prove the generosity of our hopefulness, and faithfulness to ideas and measures, by our patience. If any one has merely hoped for the eclat or the emolument of office, it is well that he is disappointed; and if, on the other hand, there be any one who put himself forward with a view to an opportunity to illustrate generous and patriotic ideas, and he did not get that opportunity, he can afford to wait. The country will wait for him; and if his ideas are just, they will challenge an acceptance. This Archipelago has had its ages of quietude, but it must wake up now. The lightning under the sea will electrify it; the superabundant life of other lands will flow in; a free market for every product will enrich us; we shall have, as we should have, a great city, a flourishing port, and a world-wide commerce;—but we cannot have this by standing still.

And yet it is said, by those who have got the "inside track" in public affairs, that we must be more conservative! The Lord help us! With every plantation either bankrupt or struggling for an existence; with no small farms or manufactories, or other industrial interests to speak of; nobody making any money except about half a dozen brokers; with only a handful of people, and they declining;—of what shall we be conservative? Of what brilliant policy or masterly measure of the past? Shall we be afraid of ideas, and fear to jostle our weak little state by any march of progress? No, truly not; for if ever a country needed a shove, this one needs it, and needs it right now. Its own lethargic public opinion will not move. But it has no opinion among those who ought to have opinions. It is only a prey of cliques; and this passion of a rude native race for a beloved Chief, is only a plaything of the cliques. The native people have no political organization. They may be worked up to an overwhelming enthusiasm; but this has no permanence, and is no power,—and bureaucracy rules, owing to the want of experience of the Master. But he will grow in knowledge of State-craft and King-craft; and with the love of the People at his back he may set all cliques at defiance, and act out his sovereign will for the best good of his beloved country.

## THE NATION.

The lustre of a great name ennobles a whole people, and a brilliant promise in a new Chief ought to quicken a nation. And here is a nation that needs quickening. It is considered moribund, or at any rate without sufficient vitality of its own to live on, and needs a new lease of life. A new inspiration and an awakened passion, ought to give it a fresh start. As it is said of Pope Sixtus, who was senile, hopeless and decrepit when called to wear the triple crown, yet when he entered the Vatican he threw away his crutches, and quickened by new hopes and new powers, lived another twenty years of vigorous life. So may this dying nation behold a living saviour in Lunalilo, the Chief of their love, and resolve that he shall be the King of a living and a growing people.

It is time that some saving impulse or influence should spring up. The decline is notable and rapid. When Captain Cook came, there were no doubt several hundreds of thousands, and now a bare fifty thousand. And the race is not dying of disease, but of barrenness. You see healthy parents and no children. And what is the trouble? There is no family, no virtue, no moral character, as we understand these things. There is no influence to save the girls: there was once a vile feudal influence, that at any rate preserved chastity for a time, and resulted in procreation and offspring; now there is no influence. Offspring is a burden, and barrenness the rule. The last remnant of the aristocracy are all childless; and it is the fashion throughout the land to get rid of babies, by giving them away, or otherwise.

Oh, hapless people that delight not in babies! A clumsy silk gown is of more consequence than an own child, and a howling hula is sweeter than a lullaby and a rocking cradle. And yet there is love for little ones not one's own; and there have been passionate loves in the traditions of the people, that would say that there is some power and heroism of nature upon which to build. Oh, yes! this race is worth saving, and worth saving for this world as well as for another; and if we have hope, let us give it our hope; and this our hope is in the reciprocal love between the new King and his people.

His nature and his generous spirit need every sustenance; and he needs to be surrounded by those influences that shall strengthen his hopes, keep lively his interest in the possibility of saving his people, and make glorious his future by an obliteration of the past. The circumstances attending his accession, the uprising of his people, will awaken abroad, as well as here, an earnest and interesting expectation; and wo to those who by neglect or evil influence help to disappoint this expectation; they will be unholy meddlers in a great cause for which they were not fitted, and traitors to the hope of Hawaiian national life.

Whilst we desire and advocate immigration for the upbuilding of this Kingdom, we are equally as earnest in our wish for natural Hawaiian increase and home reproduction. We do not know of a better tempered

and a better working people, when rightly influenced, than the Hawaiians. We would cover up their nakedness if we could, and not point it out with a mean condescending criticism. We have cast our lot with Hawaiians; and we and our own have lived away off and isolated, even sometimes a lonely girl among hundreds of them, without one shadow of alarm or one word of insult; and for this, although they may have ten thousand faults, we love this people, and desire their preservation as a Polynesian race. With this feeling and hope in mind, and looking around for congeners to help the increase of Hawaiian babies, we have ever fixed our hopes upon races in Malaysia, though not Malays, who, although the winds and currents may be against our view, show by feature and language the indications of some remote kinship with the Hawaiian people.

How shall we draw these races closer together, and stay the decline of our native people? It is mainly to be effected through the hope in the new King. He affords a golden opportunity for Hawaii to draw towards her the people and the treasure of Asia, as well as the minds and the capital of America. If the opportunity that there is in him is slighted through neglect, self-seeking, or want of statesmanship, then there must arise an influence that will sweep aside old cliques and bureaucratic routine, and make for this Archipelago an opportunity for the increase of her people, the development of her soil, the extension of her commerce, and the making for her a name commensurate with her capabilities and her position in the great ocean.

## KAMEHAMEHA THE GREAT.

THE Grandfather of King Lunalilo deserves to rank among the foremost heroes and organizers of the world. He had neither education, training, history, tradition, or any other influences whatever to aid and guide him; and yet he, a barbarian, destroyed the order of ages, founded in superstition, and substituted his own individual authority. He established a united and central authority, and made a nation out of savage tribes and chieftaincies, without the help of a single political precedent before him; and it is curious to think that as he had no history before his eyes, why he should have cared to have left his native island, Hawaii, which had become all his own, and face the dangers of stormy seas in frail canoes, with a view to subject neighboring savage islands, all for the sake of founding a kingdom and making a history for his name.

This is curious, because there were no wars that called out his generalship, and no grievances or oppressions to prompt patriotic exertion and heroism. Kamehameha was a spontaneous conqueror and organizer. He simply subdued and united his native islands because he wanted to do so. His superior physical prowess and strategy, soon drew around him, a petty chief, a band of followers. As these augmented he measured spears with his neighbors, and having conquered all of them, he sighed for other worlds to subdue, and did subdue all that his canoes could reach.

It was perhaps not a very grand warfare when armies

were transported by canoes; but two or three hundred could carry five or six thousand men, and they were capable of making a very respectable slaughter, inasmuch as the opposing force was sometimes used up to the last man that could be found, and sometimes a single combat terminated a war. If Kamehameha had had an Alexander's or a Napoleon's opportunity, he would have compared well with them as a successful destroyer of his fellow man; and as it is, he compares better as a permanent organizer, inasmuch as his work still stands.

He did his work as thoroughly as the Norman conqueror of England, by destroying every opposing chief that dared to show his head, and established a monarchy that now receives its sixth Sovereign. This was a good deal for a savage to do; for he was a veritable savage, eating his poi and raw fish, and paddling his own canoe. But he was a splendid, heroic savage. He was called *Puhikapu*, or Strangler of the Sea Snake." He could fend off five spears, hurled at his breast, at one time. He could break the bones of the best man in his army. He would rage in the fight like a wolf in a sheep-pen. He quaffed blood with a frenzy for slaughter; and yet withal he was a splendid worker for peace, because after his big wars there have been no more wars, and his Grandson inherits a land of peace.

However, this peace is mostly because it is a land of death, where more die than are born; and if the decay of the people should keep on as it does, it might be possible for a great-grandson to inherit a kingdom without a people, like the King of Yvetot. But this is a consummation for the Grandson to prevent; and it will be his glory to restore to this Archipelago at least as many people as the Grandfather organized under his sway. And thus, for the enlightened and cultivated Sovereign of this day, there is a better opportunity for distinction than the savage ancestor enjoyed, inasmuch as it will be a more glorious work to create or introduce a new people, than to destroy or organize one.

Lunalilo the Benignant must restore the numbers that were conquered by Kamehameha the Terrible. The Former has not as many adults to work in all the land, as the latter had to fight in one of his armies. King Lunalilo has not under his sway the material for a third rate municipality; and yet there are those in authority who would advise him to be content with his Kingdom. It is well for a man who has no higher capacity than the economies of a salary, to be content with an order of things that does not disturb him; but that a King for whom cannons roar, should be content with an empty parade and a Kingdom of men that can all be packed into one big ship, it would be derogatory to the hopes of this Archipelago; and to the loving enthusiasm that called the King to his Throne. No, Lunalilo will not be content to be a nominal King. He will fuse races, and make a new people, and as a Creator, far transcend the glory of the Conqueror.

Kamehameha signifies "The Lonely;" and the land has fast become lonely under the sway of the Kamehamehas; but with Lunalilo, which is chief over all, there is an inspiration in the name which is to lift up the nation.

## THE DYNASTY.

KAMEHAMEHA the Founder, and styled the Great and the Conqueror, was born in 1753; was the son of Keoua, the Chief of Kohala, Hawaii, and a descendant of Umi, the great hero of Hawaiian history. Kamehameha I. died in 1819.

Kamehameha II., a son of the Conqueror, was born in 1797. He, with the help of Queen Dowager Kaahumanu, destroyed idolatry throughout the islands. The idols had been demolished, and the people were waiting for the white man's religion, when the missionaries arrived. The whole nation was ready to be organized into parishes and schools. The King and his Queen Kamamalu went on a visit to England, where they both died of measles in 1824. Their bodies were brought back to their native soil on board the Blonde frigate, commanded by Captain Byron, a relative of the poet Byron.

Kamehameha III., or Kauikeaouli, also a son of the Conqueror, was born March 17, 1814, and died December 15, 1854. He divided the lands of the islands among the nobles and the people,—to each a third,—and reserving for the Sovereign or Crown a third. He granted a Constitution in 1852, in which the Nobles and Representatives concurred. During his reign the independence of the Kingdom was recognized by Great Britain, France, and the United States. He had for his Prime Minister Mr. R. C. Wyllie, who devoted his life and a large fortune to the interests of this country. He wrote the country into the history of nations, and must be ever remembered as a distinguished benefactor of this Kingdom.

Kamehameha IV., or Alexander Liholiho, was a grandson of the Conqueror, and nephew and adopted son of his predecessor, who appointed him over his older brother Lot Kamehameha. He was devoted to the sanitary condition of his people, and essayed to stop the decay by reformatory measures. He and his Queen, Emma, built the Queen's Hospital. He was the most accomplished Prince of his line, and foreigners as well as natives sincerely mourned his death, November 30, 1863, when only twenty-nine years of age.

Kamehameha V. ascended the throne on the death of his brother. His purpose was to increase his Kingdom by immigration, and to establish a free market in America for the products of his islands. He strove intelligently and patriotically for these ends. He was born on the 11th of December, 1830, died on the 11th December, 1872, and was buried on the 11th January, 1873. The eleventh was evidently an eventful day to this King.

Lunalilo, the Sixth King, commences his reign under most favorable auspices. It will be his glory to make a kingdom worthy of the extent and position of the Archipelago, and of the political consequences which its Sovereign enjoys among the family of nations.

## CAMPAIGN DOCUMENTS.

The late King had not been dead an hour, when we penned the following:

### AN INTERREGNUM.

The death of the late King without an appointed and proclaimed successor, causes a lapse in our political life, and leads to a disputed succession. \* \* \* \*

The choice of a new head of the nation is to be left to a Legislature; and it is only to be desired that such a Legislature was to be chosen by the people in view of the present political exigency. A convention of the people called in consequence of the demise of the last of the Kamehamehas might afford an opportunity for a correct expression of the political sentiment of the country. We need such an expression, and we need such a political

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organization as will take the initiative in the movements of Hawaii nei, that will be sufficiently enlightened to appreciate all her capabilities and all her wants, and that will possess the statesmanship to lead her onward by wise and timely measures in the march of material progress.

During this interregnum the People are the actual Sovereign. \* \* \* \* The Hawaiian People, native and foreign born, are now Sovereign. Let them consider well how they delegate their powers.

Later on we discussed the necessity of the restoration of the popular Constitution of 1852, or at any rate the establishment of a Constitution which should be the joint creation of all the estates of the realm.

Then followed the address of the Prince to the People:  
TO THE HAWAIIAN NATION!

*William C. Lunalilo, Son of Kekauluohi, the Daughter of Kamehameha I., to the Hawaiian People, Greeting:*

WHEREAS, The Throne of the Kingdom has become vacant by the demise of His Majesty Kamehameha V., on the 11th of December, 1872, without a successor appointed or proclaimed; and

WHEREAS, It is desirable that the wishes of the Hawaiian People be consulted as to a successor to the Throne; therefore,

Notwithstanding that according to the law of inheritance, I am the rightful heir to the Throne, in order to preserve peace, harmony and good order, I desire to submit the decision of my claim to the voice of the People, to be freely and fairly expressed by a PLEBISCITUM. The only pledge that I deem it necessary to offer to the people is, that I will restore the Constitution of Kamehameha III. of happy memory, with only such changes as may be required to adapt it to present laws, and that I will govern the nation according to the principles of that Constitution and a liberal Constitutional Monarchy, which, while it preserves the proper prerogatives of the Crown, shall fully maintain the rights and liberties of the people.

To the end proposed, I recommend the Judges of the different election districts throughout the Islands, (hereby appealing to their ancient allegiance to the family of the Kamehamehas), to give notice that a poll will be opened on Wednesday, the 1st day of January, A. D. 1873, at which all male subjects of the Kingdom may by their vote peaceably and orderly express their free choice for a King of the Hawaiian Islands as successor of Kamehameha V. And that the said officers of the several election districts do, on a count of the vote, make immediate certified return of the same to the Legislative Assembly summoned to meet at Honolulu, on the 8th day of January, 1873. That if any officer or officers of any election district shall refuse to act in accordance herewith, or if there shall be a vacancy in said offices in any district, the people may choose others in their places, who may proceed in conformity to law in conducting the election.

Given under my hand at Honolulu, this 16th day of December, 1872.

*God Protect Hawaii Nei!*

Afterwards appeared the handbill entitled "Eia ka Oiaio," or Behold the Truth.

According to this, it was alleged that Lunalilo was not a grandson of Kamehameha the Great, but of Kaleimamahu, a half-brother of the Conqueror; and that thus the Founder of his Dynasty was his great-uncle, and the celebrated Ch of Keoua was his great-grandfather. Of course there is not a particle of documentary proof of this, or any other statement in respect to the lineage of

Hawaiian Princes; and as the Hawaiian People enthusiastically recognized Lunalilo as a grandson of the Conqueror, he is so to all the world. The handbill was scattered around the streets of Honolulu at night, and this justly gave rise to the most bitter indignation.

After this appeared an Appeal or Manifesto, addressed to the Hawaiian People, by the Chief David Kalakaua. We give this in full as a literary curiosity, and as an illustration of the poetic imagery and fervor of the native mind, whatever may be said of its common sense or statesmanship. It will be seen that whilst this candidate for Royal honors talked liked a poetic barbarian, the True Prince addressed his people like an enlightened Statesman.

O MY PEOPLE! MY COUNTRYMEN FROM OLD!  
ARISE! THIS IS THE VOICE!

Ho! all ye tribes and divisions! Ho! my own ancient people! The people who took hold and built up the Kingdom of the Kamehamehas; from the first blow struck at the water of Keomo, to the complete union of the islands at the sea-beach of Kuloloia. (Honolulu.) Arise! This is the voice!

Ho! Maui of Kuimeheua the Great! Ho! Maui of Kamalalawalu! of Kihapiilani also! Ho! Molokai tall of Hina! Ho! Lanai of Kaulu! Ho! Kauai of Mano, of my ancestors gone! Arise! Turn ye! Here is the voice!

Ho! the relatives of Keaweheulu, of Kameelamoku and Kamanawa! they who met the hardships, the hunger, and the weariness of the spear and the implements of war! Our blood flowed first and our bodies were scarred in the creation of this House (government), and the securing of the peace now enjoyed. We created this government.

HERE IS THE VOICE! ARISE AND LISTEN!

At the present time, while the night watch and the sacred mourning of affection is being held over the corpse of our House finder, our last Lord, the final one of the Kamehamehas,—behold, the sacred doorstep of Liloa is shaken, the symbolic cord of Ahaula is broken, it is dragged down by the unworthy, it is overthrown and lies face downward, its tabus are trodden on; its sleeping great one, who sleeps the long sleep,—his tabus are broken.

Thus while we are mourning, comes a voice grating on the ear, as of a bawling crowd—disturbing the thoughts of the hearer, distracting the mind and attention, and it pours out thus:

"HO! THE HAWAIIAN NATION!

"William C. Lunalilo, the son of Kekauluohi, the daughter of Kamehameha I.," etc. A vote to be taken on the 1st day of January, 1873, for a King for the Throne of the Kamehamehas.

Oh, Uli, (thou god!) regard not this! It is not *we* who have sprung forward to mock and to treat with contempt the corpse of our beloved King, who now sleeps. It is *those* who treat thee with contempt, and we bid them farewell forever.

Let me direct you, my people; do nothing that will be contrary to the law, or that will disturb the peace of our Kingdom. Do not go and vote, and do not trammel the labors of your Representatives; it will be opposing their authority and powers on the 8th of January, on which day the Legislature is to meet and choose a successor to the Throne. Don't be led by their false teachings, as a hog with a string in his nose is led ignorantly along to the oven prepared to cook him.

Stand fast! Stand firm! Be men, and fearless! Give not up your rights and privileges to others. The Kamehamehas are ended; the land, the government, which we labored and strove to create, has returned to us.

Be patient and wait, my people, until after the funeral of Kamehameha V., the one absorbing affair before us,—our last Lord. The land is full of bitterness of grief; the chiefs are all alike.

For this reason will I be silent and still, but my mind is full of conflicting emotions, to see the things that are done in despite of our King. Before his beloved body is out of sight, behold, how his bones are mocked. Beware, or the words of the Gospel may apply to us: "They parted my raiment among them, and for my vesture they did cast lots."

I shall not now speak of the senseless things that are now being done, but as you have earnestly pressed me to present my views as to the condition of affairs and for the good of the Hawaiian people; and because I have an ancient right to the Throne, from the birth of Keaweikahialii, over Maui of Kama, Oahu of Kuihewa, down to Kauai of Manokalanipo; therefore,

I ask you to hear me; I am of the first-born, you are of the second-born, of the same ancestors.

#### THE PLATFORM OF MY GOVERNMENT!

1. I shall obey the advice of our ancestor, of Keaweheulu, my grandfather, which he gave to Kamehameha I. to be a rule for his government:

"The old men, the old women and the children, shall lie in safety on the highways."

2. To preserve and to increase the people, so that they shall multiply and fill the land with chiefs and common people.

3. To repeal all the personal taxes, about which the people complain.

4. To put native Hawaiians into government offices, so as to pay off the national debt.

5. The amending of the Constitution of 1864. The desires of the people will be obtained by a true agreement between the people and the occupant of the Throne.

Beware of the Constitution of 1852, and the false teachings of the foreigners who are now grasping to obtain the direction of the government if W. C. Lunalilo ascends the Throne. In this way the country narrowly escaped in 1853, shortly after the passage of the Constitution of 1852. It was when Kamehameha III. was sick, that he was urged to sign the transfer of the country to America.

Don't listen to the deceiver!  
Don't slight my words!

As we are in a season of mourning, I am therefore brief, not to tire you, and that you may be sure of the warning of the voice which now echoes on all sides.

After my much lamented lord and father is buried, I shall again issue my views, with bravery and without flinching, and without subserviency:

Let the sound of voices be hushed,  
Rest ye, oh people,  
The kapu is kept.

Wait until my voice is again raised, and ponder well on what is here said. Ho, ye women, my family, turn ye your husbands, and tell them not to part with the rights of our ancestors. And tell them to be ready when I call again!

In the inspiring words of our ancestors, a call to guard well our rights now threatened; then,

Arise, O people!  
To the front! Drink the waters of bitterness!

D. KALAKAUA.

HONOLULU, Dec. 28th, 1872.

As a contrast to the mischievous rhapsody of this chief, we here give the words of Prince Lunalilo in reply to a deputation of the Shipmasters in the Port of Honolulu:

"Gentlemen:—I am truly pleased to meet you; and

happy to receive a kindly congratulation from the representatives of an interest so important to the welfare of this country. I hope to see our commercial relations extended to all nations.

"In the event of my occupying the grave and responsible position to which you kindly allude, and to which the favorable wishes of all the people of these islands would seem likely to call me, I shall make it my duty to discriminate fairly in respect to the interests of native and foreigner, and respect the rights and interests of all.

"I thank you cordially, gentlemen, not only for the interest expressed in regard to my person, but in behalf of my weak little country. I hope, in carrying out such views as you express, to advance all its interests and its position before the world."

Also, in reply to a letter of Mr. Walter M. Gibson, addressed to him on the same day that the *Plebiscitum* was proclaimed, he said in respect to immigration and the material interests of these islands:

"The subjects upon which you ask my views, especially that of immigration, are, in my opinion, of the utmost importance to the interests of our country, and ought to receive the early, the earnest, and careful attention of whoever shall conduct our Government. And further, I believe that a liberal policy in the disposal of the public lands, and the adoption of measures for providing public improvements, whereby waste lands may be brought into demand, and made available for cultivation, would be wise public measures." \* \* \*

The above views, contained in the *Plebiscitum*, the reply to the Shipmasters and letter in respect to immigration, etc., may be said to constitute the political platform of the Prince. He appealed fairly and intelligently to the People, native and foreign, for their suffrages, and was unanimously elected King; and, in the language of the placards, which we had printed on the morning of his election, he was

"THE KING OF THE PEOPLE."

"THE KING OF HEARTS."

"HURRAH FOR LUNALILO."

"THE KING OF THE FREE."

In considering the efforts made to ensure the election of King Lunalilo, we have not mentioned the Agency of the KUOKOA, a newspaper in the native language. It was an early and an active partizan; and its management joined to the efforts that we have spoken of, go to sustain an assertion that we are about to make, that it was foreign ideas, and organization exclusively, which made available the popular wish to place King Lunalilo upon the Throne.

His Majesty fully appreciates the value of his foreign subjects, and of foreign residents, in the development of his kingdom, and recognizes that the welfare of the native race is now bound up in the prosperity of the foreigners. In this respect His Majesty resembles his great ancestor, the Conqueror, who reposed a generous confidence in the intelligence and good will of the foreigner. If this confidence had never been abused how much more happy and cordial might be the relations between the two races. However, as it is, their intercourse is most peaceful. The white man lives alone amid a crowd of Hawaiians, whose fathers were savages, and he never dreams of molestation; and as we have said before, the white woman is revered as some being of a higher order; therefore, for the sake of this respectful worship, in which we join, let us forgive the Hawaiian a multitude of faults, and let us be healers and saviors of his race.