

TWENTY-SEVENTH ANNUAL
REPORT

OF THE

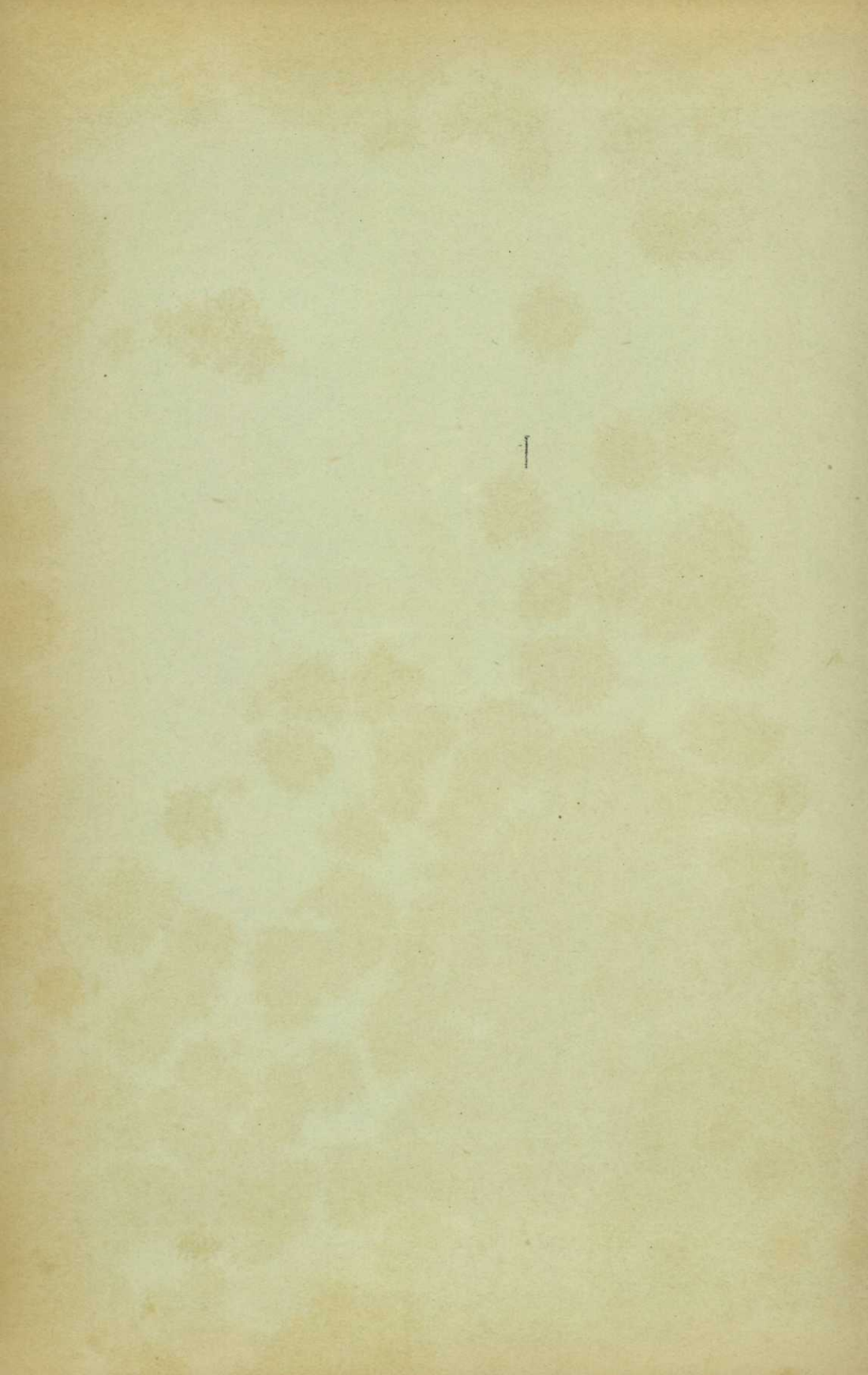
HAWAIIAN HISTORICAL
SOCIETY

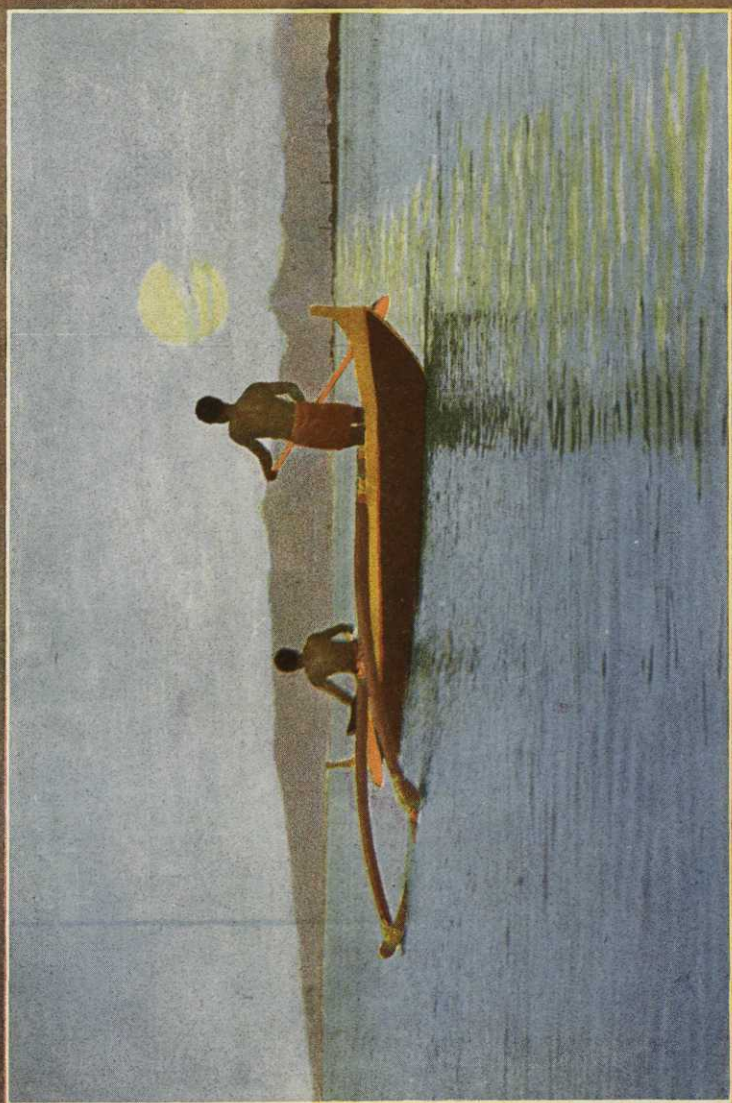
FOR THE YEAR 1918

WITH PAPERS READ AT THE ANNUAL
MEETING JANUARY 20, 1919



HONOLULU
PARADISE OF THE PACIFIC PRESS
1919





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HAWAIIAN HISTORICAL SOCIETY

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A. LEWIS, JR.....FIRST VICE-PRESIDENT
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W. D. WESTERVELT.....CORRESPONDING SECRETARY
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MISS E. I. ALLYN.....LIBRARIAN

Additional Board of Managers

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W. D. WESTERVELT.....TRUSTEE LIBRARY OF HAWAII

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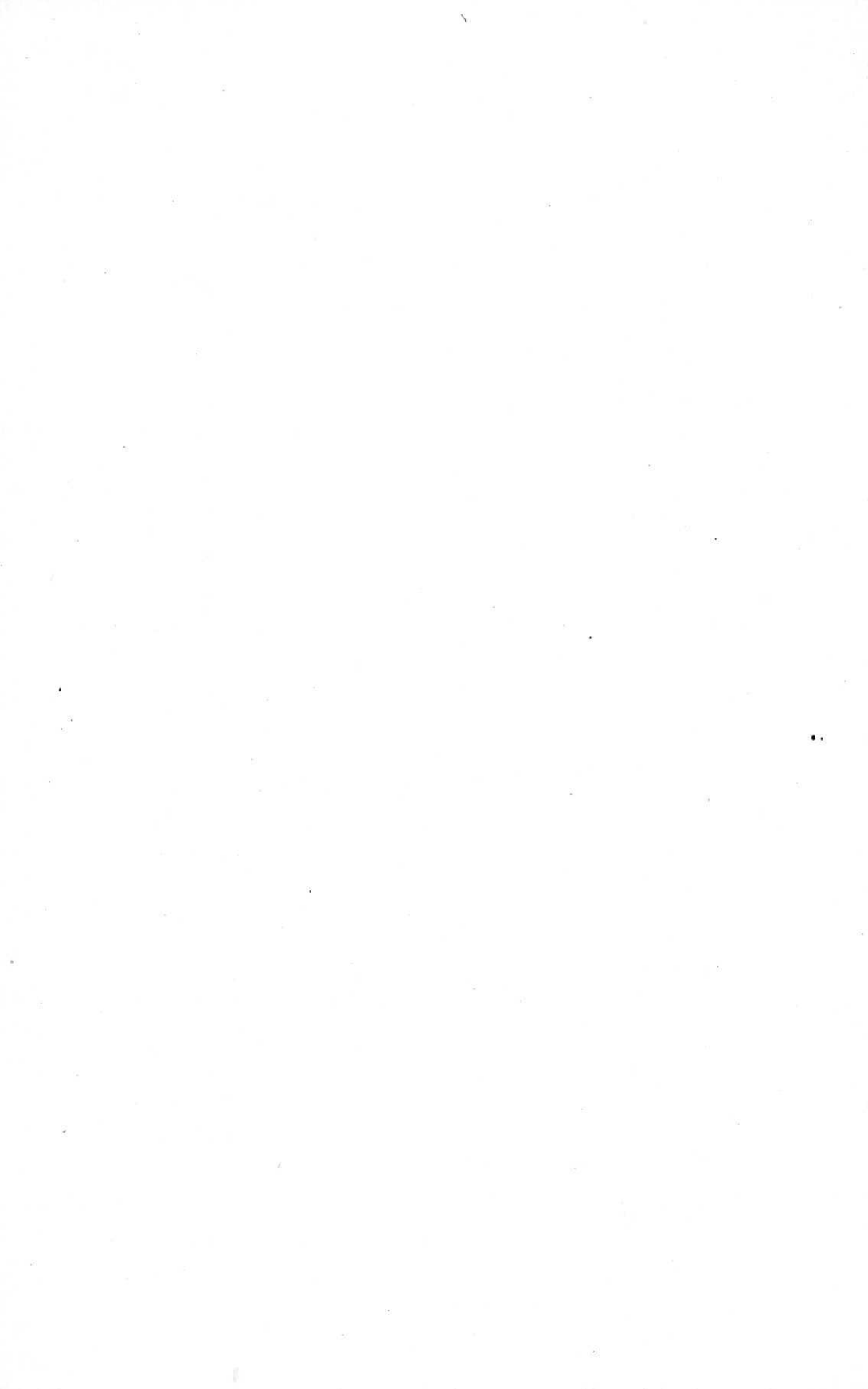
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MRS. W. D. WESTERVELT MR. S. M. KANAKANUI

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(Authors are alone responsible for their respective statements.)

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Minutes of the Annual Meeting.

Held January 20th, 1919.

The twenty-seventh annual meeting of the Hawaiian Historical Society was held in its rooms at the Library of Hawaii Monday evening, January 20th, 1919, Mr. Dole presiding.

In the absence of the Recording Secretary it was moved that the Librarian act in that capacity for the evening. Carried. The reading of the minutes of the last meeting was omitted.

The report of the Nominating Committee was presented and referred to the Society for approval.

One of the members suggested that it was eminently fitting and desirable that Mr. J. S. Emerson should be chosen President of the Society, and presented this as a motion, which was seconded. After a pleasant exchange of courtesies on the part of the nominees the vote was taken and the motion carried. The entire body of officers for 1919 was then elected by unanimous vote.

Mr. Emerson was called to the chair. As President he suggested that Mr. Gartley be given the place of chairman of the Library Committee. With these exceptions the report of the Nominating Committee was approved.

Owing to illness the Treasurer was absent, but a report of total receipts and expenditures with balance at the end of the year was presented by Mr. Westervelt.

It was moved and seconded that the report of the Treasurer be received, and printed after being audited.

The report of Mr. Westervelt, Corresponding Secretary,

was read, and a motion made that it be accepted and printed in the annual report.

Miss E. I. Allyn, the Librarian, read a brief report for the year. This was accepted and ordered printed.

Mr. Wilder made a report for the Membership Committee and announced the names of new members acted upon by the Board of Managers.

Mr. Westervelt reported for the Printing Committee that the twenty-sixth annual report had been printed, and also Reprint No. 3, *The Log of the Brig Hope*.

The program for the evening then followed. Judge Dole read the first paper. He had chosen for his subject, "General Meeting," which gave opportunity for numerous entertaining incidents admirably told and not without touches of humor, that met a quick response from the listeners.

It was moved and seconded that Judge Dole's paper be accepted and printed in the annual report. Carried.

The audience gave most interested attention to Judge Ashford's carefully prepared paper on "The Last Days of the Monarchy." It was moved and seconded that this paper be printed with the papers of the Society. Carried.

The evening closed with the reading by Mr. Emerson of three Hawaiian Legends reproduced with rare appreciation of the original.

It was moved and seconded that these legends be included with the papers and published with the annual report.

The meeting then adjourned.

E. I. ALLYN,
Acting Secretary.

Report of the Librarian.

TO THE OFFICERS AND MEMBERS OF THE
HAWAIIAN HISTORICAL SOCIETY.

LADIES AND GENTLEMEN :

There is little of interest to report at this time, as, owing to various conditions, no new work has been undertaken.

There have been a few additions to the library. Thrum's Annual for 1918 and "The Passing of Liliuokalani," by W. C. Hodges, were purchased. The other accessions were exchange items, among which may be noted:

American Historical Association, Annual Report 1914-1915.

Bernice Pauahi Bishop Museum, Memoirs, vol. 5, part 1.
Fornander Collections of Hawaiian Antiquities and Folk-lore, 1918. Occasional Papers, vol. 6, No. 5. Directors' Report, 1917.

New Zealand Institute Transactions, 1917.

New Zealand Year Book, 1917.

The way now seems open to carry out the suggestions of a year ago in regard to putting in shape the un-bound material as yet not cared for. Provision has been made for doing this work, which will be under the supervision of Miss M. F. Carpenter, cataloger of the Library of Hawaii.

During the year four new members have been admitted to the Society, one member has withdrawn, and eight have died. The membership is now 167.

Respectfully submitted,

EDNA I. ALLYN,
Librarian.

Treasurer's Report.

FOR THE YEAR ENDING DECEMBER 31ST, 1918.

RECEIPTS.

Balance from 1917.....	\$181.27	
Membership Dues	290.00	
Interest on McBryde Bonds.....	100.00	
Suspense Account	4.00	
	\$ 575.27	\$ 575.27

DISBURSEMENTS.

Paid to Treasurer, Library of Hawaii.....	\$119.20	
Postals and printing.....	12.75	
Enlarging and retouching Kamakau photos	20.95	
Publishing annual report.....	159.30	
Stamps, mailing reports, etc.....	9.95	
Collector	20.60	
Repairing lock	4.50	
Printing 500 copies "Log of the Ship 'Hope'"	48.50	
Sundries	1.25	
	\$ 397.00	\$ 397.00
Dec. 31, 1918, Balance, Cash deposited in Bank of Hawaii		\$ 178.27

ASSETS.

Bishop & Co., Ltd., Savings Department....	\$499.08	
Interest for 1918	20.00	
		\$ 519.08
Commercial Department, Bank of Hawaii, Bal. 12 31 18		178.27
\$2,000 McBryde Sugar Co. Bonds in safe keeping in the Bank of Hawaii, Ltd.....		2,000.00
		<u>\$2,697.35</u>

Respectfully submitted,

J. L. FLEMING,
Acting Treasurer.

January 27, 1919,
Audited and found correct,
C. L. SEYBOLT.

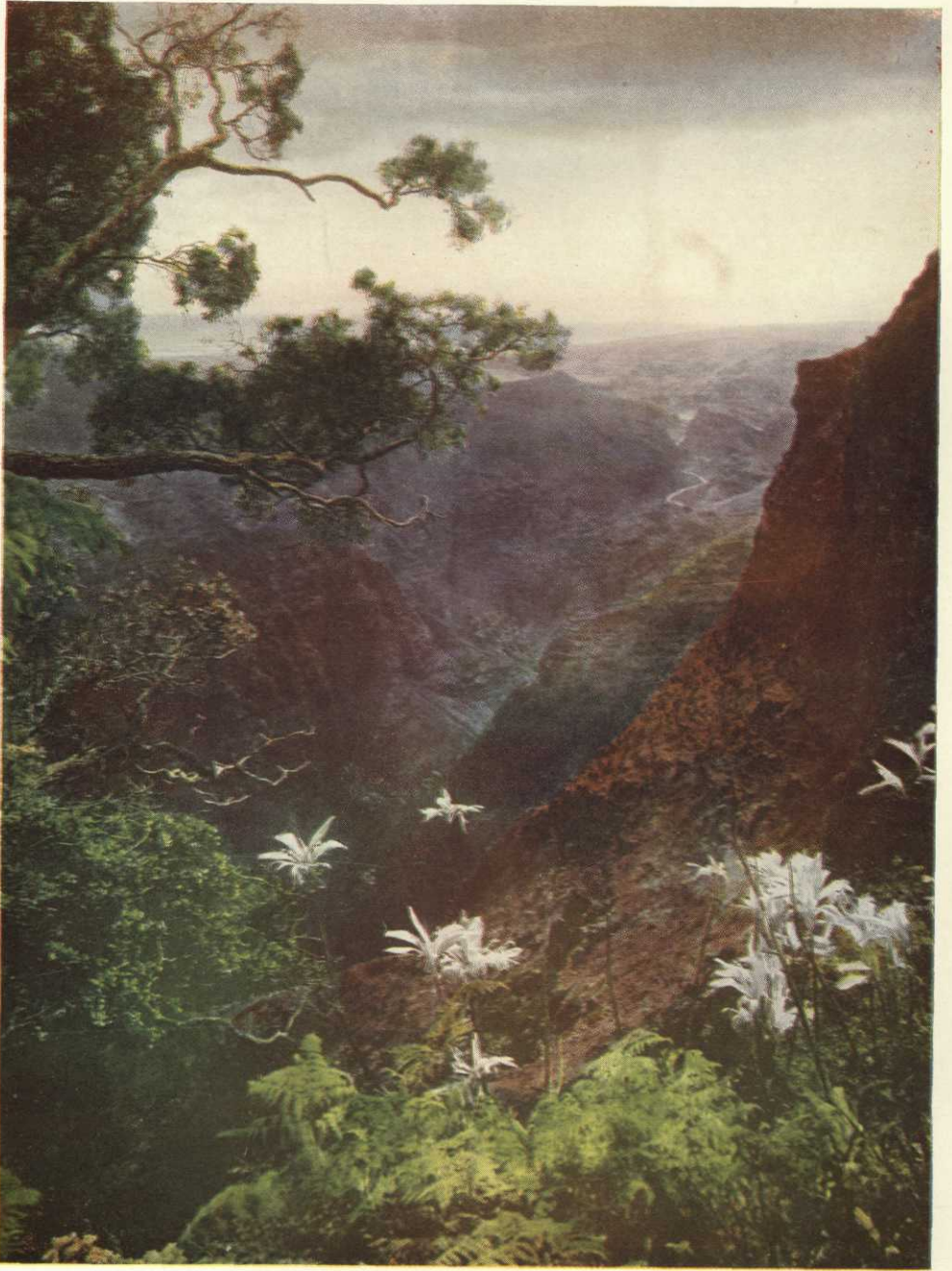
Corresponding Secretary's Report.

There are four historical societies in Polynesia. The Polynesian Society of New Zealand was organized January 8, 1892. Twenty (about one-seventh) of the charter members of this society were from Hawaii. Of these Mr. J. S. Emerson is the only one who holds present membership. The Hawaiian Historical Society was organized three days later, January 11, 1892. Kauai, our beautiful Garden Island, has a local society for the purpose of studying and preserving its own legends and legendary places. The results of its work ought to be put in some good shape for permanent preservation.

In Suva, Fiji, a society was organized a few years ago which, although very small and weak, has done some excellent work, publishing occasional papers of real interest. This society has been helped and fostered by the Suva Herald, and its excellent editor, Alport Barker.

About two years ago a French Tahitian Society was organized in the Society Islands.

The journal of the Polynesian Society, published quarterly and the transactions of the New Zealand Institute, an annual, have unquestionably surpassed the work of any of the other organizations. In published books the New Zealand and Hawaiian students are about equal, although the New Zealanders rightly credit the Bishop Museum with leading in the recent valuable Ethnological publications, edited by Thos. Thrum. When we take into account the Paradise of the Pacific, the Mid-Pacific, the Planters Monthly, The Friend, The Oahuan, and the various annual reports and promotion pamphlets, with papers which are worth while, we can safely claim an annual



Canyon on Kauai

amount of Hawaiian literature surpassing any other part of the Pacific. In the June number, 1918, of the Journal of the Polynesian Society, Hon. S. Percy Smith calls attention to the Bishop Museum Memoirs and suggests that a certain Tawhiti therein mentioned was not the Tawhiti in the Eastern Pacific, but was probably Tawhiti-nui, or Tawhiti-roa, which, according to New Zealand traditions, "were certainly islands in Indonesia". He says, "It was from Tawhiti-nui, probably Borneo, that a branch of the people struck across the ocean until they made land at Ahu, now known as Oahu of the Hawaiian Group". In this connection it is worth while to say that the original settlers of the Hawaiian group, like Hawaii Loa, came from the coast of Asia and not from any group of Polynesian Islands; that several hundred years later many voyages were made between Hawaii and the southern groups. From these later ocean trips came such names as Hilo or Hiro, from Whiro, a noted rover of the South Seas, and Puna or Punga, a South Sea sailor, whose descendants found a beautiful home in the volcanic region, below Hilo.

Attention is called to the value of the publication in Hawaii for future comparative study throughout all Polynesia. There is a great deal of unpublished material still available among the Hawaiians. Mr. Steven Desha, in his Hilo paper, *Ka Hoku o Hawaii*, is collecting material of great importance. He is reprinting some of the long legends published in the early days of Hawaiian newspapers and is securing additional legends from his many acquaintances among the old Hawaiians. It is not too late to collect many bits of legends and even fragments of old stories, but care must be taken by the one who writes these stories, or modern additions will spoil the legends, as well as the reputation of the collector.

Respectfully submitted,

W. D. WESTERVELT,
Corresponding Secretary.

The "General Meeting."

BY SANFORD B. DOLE.

The missionaries in Hawaii from the American Board of Foreign Missions were accustomed to assemble in Honolulu from all the mission stations in the group every year. The primary object of this gathering was to hold a business meeting for hearing reports of the year's work and of the year's experiences in more secular matters, and therefrom to formulate their annual report to the Board in Boston; this would naturally cover a great deal of ground such as difficulties in the missionary work, its progress, social conditions, recommendations in regard to the financial support of individual families, in regard to changes and transfers of missionary families to new localities, the establishment of new stations and perhaps the abandonment of old ones, and many matters of detail.

Another important object of the General Meeting was a social one. The many stations away from Honolulu were more or less isolated—some of them extremely so. This was because of the very crude and imperfect means of transportation between the Islands and by land. The coasters were, until early in the fifties, sailing vessels—generally schooners from thirty to fifty tons bottom, unprovided with comfortable quarters for passengers, who had to provide for themselves with food for the inter-island trips, which often occupied several days and nights. On land the roads were bridle paths, often inferior in character and sometimes dangerous. Yet, because of the vital necessity of an opportunity of change and renewal of acquaintance, and for the children of these families to get acquainted and to have

some touch with wider fields of playground activities, and to have the uplift which association with the fathers and mothers of the other families might give,—because of these and other things, perhaps, the discomforts and dangers of travel were generally faced as a matter of course, and substantially the whole missionary body with their families would observe this important annual convocation.

The work of the “General Meeting” usually required a month or more. Of course some of this time was occupied with religious meetings; mothers’ meetings were held, a church was organized in the missionary body, but perhaps a dominant influence in the consumption of so much time was the appreciation of the social opportunity, and the unwillingness to bring it unnecessarily to a speedy close.

The mothers’ meetings were very earnest and solemn affairs, judging from one which I attended under compulsion from my mother. Whether she noticed that it had a reactionary influence on me or not, I do not know, but she never took me to another. I speak of this with the highest respect; the fact was I was too young to appreciate the lofty exchange of religious sentiment which was the atmosphere of these gatherings. On another occasion at one of these meetings, according to tradition, the following interesting incident occurred: One of the mothers was praying and took occasion among other things to pray earnestly for the Armstrong boys. Whether she intimated in her petitions that they needed praying for because of any special tendencies to evil, or from the fact that their residence in the wicked town of Honolulu exposed them to unusual temptations, tradition saith not. At the termination of the prayer, Mrs. Armstrong—the mother of the boys prayed for—arose and left the room. She confided to friends afterwards that she would prefer that other mothers would let her boys alone, as she felt competent to look after them herself.

Apropós of the Armstrong boys, exposed to the Honolulu environment, the following incident, although not directly belonging to my subject, may be found enlightening. These boys had gotten into the way of joining in festive occasions among their non-missionary acquaintances, where cards were sometimes a part of the entertainment. Card-playing was generally regarded among the missionaries as a worldly amusement, to be strictly shunned, and they had so warned their flocks. It appears that swallow-tailed coats were regarded as good form in evening social gatherings. Such garments were also regarded by the missionary divines as the proper garb in which to address their congregations Sunday mornings. It so happened that the family income was insufficient for furnishing such garments to the growing boys of the Armstrong family; so a mutual understanding came to pass among these boys, under which they took turns in assuming the clerical coat unknown to their father. It was, therefore, an almost inevitable sequence that on a certain Sunday morning when Mr. Armstrong, warmed up with a vigorous exhortation from his pulpit, drew out his bandanna handkerchief from one of his coat-tail pockets; he also drew out with it a flying flock of playing cards, to the shocked surprise of the congregation from whom came suppressed ejaculations of: *Auwe! Kahaha! Pehea la!*

The time occupied in these meetings was considerably shortened after the year 1858, when Rev. Anderson O. Forbes arrived fresh from his theological studies and somewhat imbued with the more rapid disposition of business in the greater pressure of affairs on the mainland. He was, I think, made secretary of the General Meeting, though of this I am not sure; but at any rate he made a vigorous protest against the time spent in the conduct of the "General Meeting", and succeeded in convincing the Fathers that they could get along as well and accomplish their business in a much shorter time. As near as I can remember the missionary body thereafter finished up

their discussions and considerations of reports in about a fortnight's time.

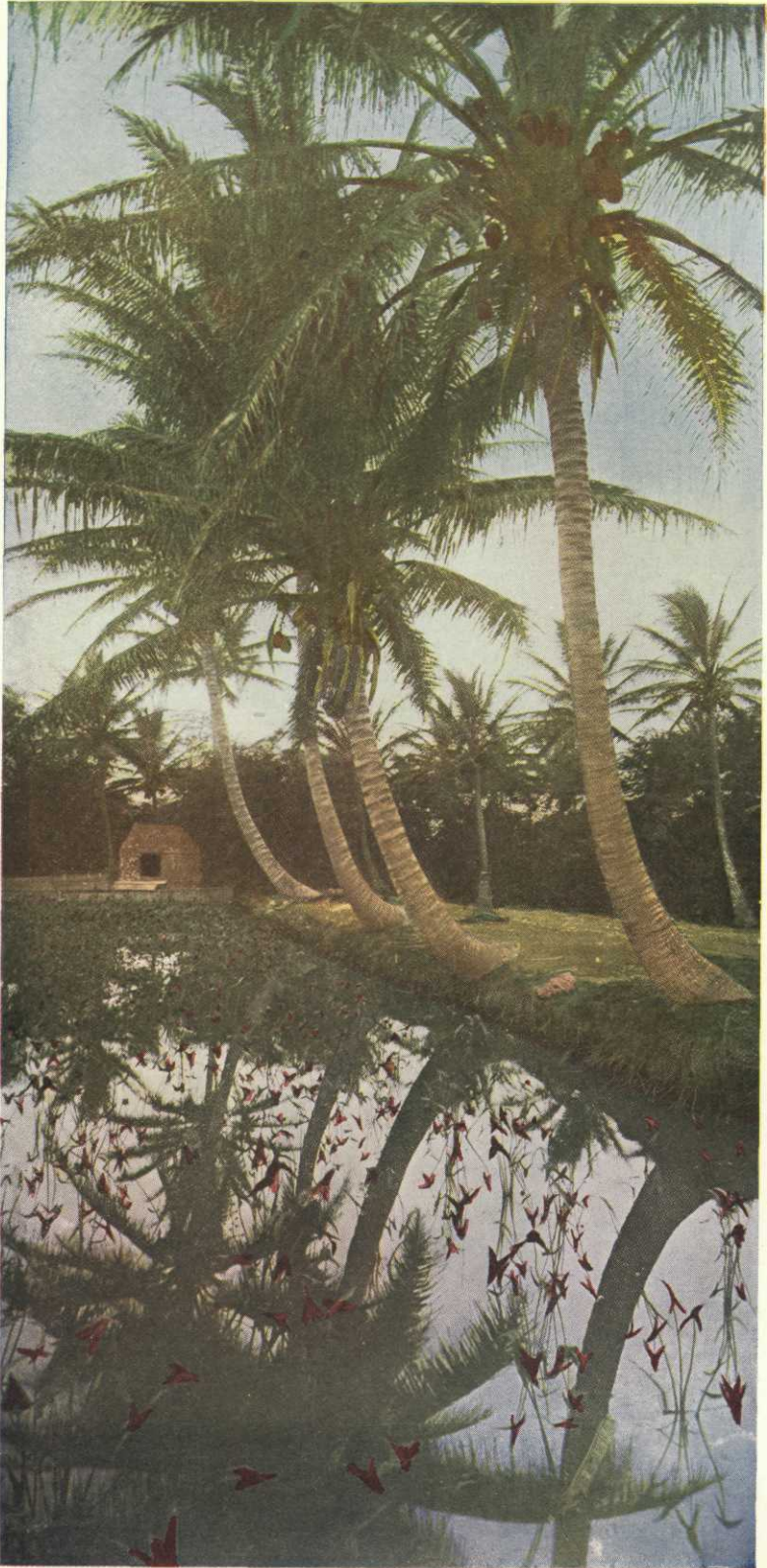
The "General Meeting" was held in an adobe school house standing south of the Kawaiahao church, on the makai side of Kawaiahao street. Its interior was filled with the old-fashioned long school desks and benches of unpainted wood. There was sufficient room for the Fathers, who loosely filled the front part of the room, and their wives and the few spectators further back, and the boys and girls in the seats given over to them near the door. The boys especially held this part of the room, when they had to be present, which was a considerable part of the time. They did a great deal of whittling; model boats, bows and arrows, cross-bows—the large quantity of whale-bone landed from the whale-ships furnishing an admirable elastic material for the bows of these; also peg tops, tating shuttles, were some of the products of the whittling industry. When these objects failed them they would whittle the desks in front of them, sometimes cutting prison cells in the wood with sliding doors in which they would imprison such unfortunate flies as they were able to secure at the window panes; then, of course, there was some aimless whittling.

Why these boys assembled daily where exercises were going on that did not interest them, can only be accounted for on the theory that it was rigidly required of them by their elders, mainly probably from two laudable motives,—first, to keep them out of mischief, and, second—to keep them within an uplifting environment, both pointing to the one result of moral safety. It happened, however, that incidentally bright spots in their captivity were occasionally given to them by a kind Providence. There were houses nearby where Hawaiians lived, and between the houses and the school house were hau trees, and to one of these hau trees a monkey was tied with a long light chain attached to a leather belt around his middle. Once during the exercises in the school house,—I have an impres-

sion that a religious meeting was going on—this monkey came quietly into the room and climbed up and sat down on top of one of the desks and looked around on the gathering. He behaved well, doubtless influenced by the quiet attitude of those present; he moved his seat now and then, and sometimes decorously scratched himself. He was eyed with a lurking want of confidence by many in the room; one lady with a decided expression of alarm, shunned his proximity by sliding quietly over to the further end of her seat. But the boys! It may be safely said that they were no longer oppressed with the solemnity of the exercises.

I had a disagreeable encounter with the same monkey on a subsequent occasion. We boys who were allowed some freedom outside of the school-house, were one day amusing ourselves pestering him by throwing old pieces of lauhala mats at him and over him. We succeeded in getting him very angry; he would fly at us as far as the length of his chain would permit, chattering in a most excited manner. At length, in my enthusiasm, I went dangerously within the length of his chain to get one of the mats that had been thrown; he was quick to see his chance and he sprang upon me and bit me viciously in the hand and was away to his tree before he could be interfered with. I still retain the scar of that bite.

The missionary fathers, always conscious of the serious moral responsibilities weighing upon them in their campaign against Polynesian paganism, rarely indulged in jest and humor in their deliberations. They were, however, human, and the occasional escape of a witty sentence more or less apropos to the subject, would be welcomed with an outbreak of furtive laughter. Father Lyons and Father Alexander, perhaps, gave way to the humorous impulse more than any of the rest. I remember two of Father Lyons' diversions in this field. He was reading his report and having occasion to refer to the troubles the government was having about that time



In Kapiolani Park

with foreign warships, whose commanders had made unreasonable demands and had threatened to compel compliance by forcible interference, and, in more than one case, had carried out their threats, he started to quote a comforting text from the Psalms, which he amended to more fully suit the circumstances. His improved version was as follows:

“Some trust in chariots, and some in horses, and some in men-of-war, but we will remember the name of the Lord our God.”

On another occasion he was giving an account in his report of one of his pastoral tours through Hamakua. His tours, by the way, were always performed on foot; true to his Bible, he did not trust in horses. The day was rainy and the wind,—as is still the case in the upper elevations of Hamakua,—was cold, as he held a prayer meeting in the thatched and windowless house of one of his parishioners. The floor was of stones covered with rushes; in a Hawaiian fireplace in the middle of the floor was a fire for warmth, and the door was shut to keep out the cold. The worshipers gathered around the central fire in the smoky and sweltering atmosphere, and offered up their prayers and sang their hymns of praise. Mr. Lyons closed his narration of this interesting incident with the comment, “We had a melting season.”

The humble building where these General Meetings were held still stands; the doors and windows are closed. It was used as a school house for a time after the missionary fathers no longer held their deliberations within its walls; a sign over the door points to the recent use of the room as a studio of James Wilder—artist and now prominent in Boy Scout leadership.

It cannot be doubted that influences, second to none of human origin, in their value and importance to the development of the Hawaiian community, went out from these gatherings of earnest and devoted men and women, whose lives were

consecrated to the upbuilding of a Christian civilization in the fair islands of Hawaii. And may we not, without undue presumption, feel that the solution of some of the world problems arising and to arise out of the rapidly changing conditions in that great field of action—the Pacific Ocean and its shores—are being made easier because of the honest work done in the humble adobe “General Meeting House”!



KAWAIAHAO CHURCH, HONOLULU.

Last Days of the Hawaiian Monarchy.

BY CLARENCE W. ASHFORD

I HAVE been requested to contribute a paper on some of the earlier and more notable incidents in Hawaiian history that fell under my notice, and, in responding to this request, I have selected two rather interesting episodes in the political history of the period during which I occupied a position in the Cabinet of His Late Majesty, Kalakaua.

It has long been my hope that a more detailed, thoughtful and philosophical review of the period here referred to might be undertaken by some abler hand than mine, before the ranks of those competent to speak upon the subject shall be further depleted by the activities of the Grim Reaper. Among those still happily spared to us, and who, in my judgment, are possibly best equipped for such a service, I take the privilege to nominate ex-Governor Dole; Mr. Lorrin A. Thurston; Mr. William R. Castle, and Mr. Joseph S. Emerson. The names of other competent candidates will doubtless suggest themselves to many of my hearers.

Two incidents have been selected by me for discussion in this paper, namely:

1. The signing of the Constitution of July 6th, 1887, by King Kalakaua; and

2. The interview between the Cabinet and the King, held in the afternoon of July 30, 1889, concerning the delivery to the Cabinet of certain vital portions of the Austrian Field Battery then under control of the household troops.

First—The Signing of the Constitution.

The briefest possible survey of political conditions antecedent to this event is here permissible. The Constitution imposed upon the Kingdom by King Kamehameha V. in 1864, soon after his assuming the throne, (and as the result of the failure of the Constitutional Convention summoned by him for the purpose, to produce anything in that line which was acceptable to the King), had proved, during the twenty-two years of its life, entirely inadequate to the needs and aspirations of a growing political community, wherein the principles of American and British democracy had become and were constantly becoming increasingly influential. The abuses in political government rendered possible by the letter of that instrument were nearly all present in the later administrations during the reign of Kalakaua, and which preceded the inauguration of political reforms of which the adoption of the Constitution of July 6, 1887, was the basis. The Constitution of 1864 permitted a recourse by the King to a system of what may be described as personal government, and in many respects it afforded little or no encouragement or protection to the views or demands of the people at large, even when expressed through the medium of their representatives in the Legislature. Two main features of the Kamehameha Constitution were chiefly to blame as contributing to this condition, namely:

(1) The absolute and unrestrained power of veto residing in the sovereign;

(2) The absolute and unrestrained right of the sovereign to select and dismiss his Ministers at will.

Under such a political charter it was impracticable, if not impossible, that there could survive a genuine system of responsible government, as the Democracy of the present day understands that term. Every shred of political power centered, in the last analysis, in the King, and, as Kalakaua became more and more thoroughly instructed in the theory of this political condition, he seized with avidity upon the political and personal

advantages which the situation afforded, to the utter suppression and strangulation of anything even remotely approaching the ideals of parliamentary or responsible government as at present understood. Whatever may be said in favor or in praise of the system of a benevolent dictatorship,—yet a dictatorship, in order to be tolerable to British and American ideas, must, at least, be “benevolent”,—and the dictatorship which Kalakaua finally assumed, under the adequate and ample protection of the Constitution as then existing, fell far short of that “benevolence” which the more progressive political spirits of Hawaii, native and foreign, felt to be their due.

The result was that only subservient Ministers, who in all respects were content to cringe to the will of the sovereign, would be either selected or retained by the King in ministerial positions,—and, the same type and degree of personal dominance and the same practical dictatorship were gradually but firmly extended throughout the entire gamut of the governmental service. A further result was that every government official became, in effect, the personal servant and dependent of the King, holding office only so long as the King might be disposed to accord him his support. A word from the King would be fatal to the official life of any governmental officer, from Prime Minister to a teacher of a rural school. The single exception to this, as I recall, was that of the Justices of the Supreme Court, whose tenure continued during good behavior, and whose compensation could not be reduced during their continuance in office. The beneficent effect of that provision stood out most conspicuously in the history of Hawaii during the period to which I here allude.

Early in January of 1887, a number of what may perhaps fairly be described as the bolder and more radical spirits of the element opposed to the system of personal government which I have herein attempted to describe, met in an upstairs room of a dwelling house which then stood at the corner of Fort and

Beretania streets, on the site now occupied by the Harrison block—the K. P. Hall,—and there organized a secret political party, under the name of the Hawaiian League. If my memory serves me, there were but seven persons present at that initial meeting, and all adopted and took the oath of secrecy, expressive of its political purposes, which was then and there formulated. The names of some of the parties participating may be not uninteresting in this connection. I recall the following as being then present and as becoming original or charter members of that League, namely, the late Major Henry M. Benson (of Benson, Smith & Co.); the late Dr. Nathaniel B. Emerson; Mr. Joseph S. Emerson; Mr. Lorrin A. Thurston; Dr. Martin (who was then occupying said premises for office and residential purposes); Mr. William A. Kinney, and the writer of this sketch. The purposes embraced within the oath, which virtually formed our Constitution, were, in brief, such a reformation of governmental conditions in Hawaii as should supplant the then outworn Constitution of Kamehameha, and introduce in its stead either a more liberal Constitution under monarchial institutions, or a Republic. It is but just to say, however, that we were all Republicans, and hoped and worked for the substitution of a Republic to be built upon the anticipated ruins of the Monarchy as then existing.

The Hawaiian League grew and prospered. The admission of new members was, for a time, confided to a vote of the full League, when regularly met, but it was soon discovered that this plan would involve too great a delay, and that greater flexibility and progress demanded more liberal conditions for the recruiting of our membership. As a consequence, this matter of recruiting was confided to Committees who met in different places throughout the city, at first, and later, at various points throughout the Islands, and there passed upon the qualifications of prospective members, and administered to them the oath of membership. In this manner, there were

drawn into the membership of the League a great majority of those residents of American or European birth or lineage,—especially those of American and British blood or antecedents, and a not inconsiderable number of the more intelligent and reliable Hawaiians were also associated with us in our hazardous enterprise.

It was early recognized that men without arms in their hands would make but small impression upon the powers that were. The resort to petition and argument had become rather outworn, and it was said to be the boast of Prime Minister Gibson that “the missionaries might complain, to their hearts’ content, so long as the King and he were left to conduct the Government”. In the spring of early summer, therefore, a tolerably liberal provision of rifles, revolvers and ammunition was made for members of the League, and the final shipment of such munitions ordered through a local hardware house, having arrived by the steamer “Alameda” late in June, the local members of the League practically threw off the mask, and assembled *en masse* at the Oceanic dock, upon the arrival of that steamer, where the cases of munitions were immediately landed, opened and distributed. The Government had previously had intimations of the existence of organized opposition, but those in authority apparently thought there was nothing formidable involved, and that all thought of danger could be whistled down the wind, as in the past. The proceedings at the wharf, on the occasion mentioned, however, were a veritable eye-opener to the Government, and everybody felt that the crisis was then at hand.

The more conservative element of opposition to the Government, overruling, for the time, the radicals, as to the character of the program to be pursued, an agreement was reached to hold a mass meeting in the old skating rink, or armory, still standing, (at least in part), at the corner of Beretania and Punchbowl streets. Such a meeting was held in the after-

noon of June 30th, 1887. Some stirring speeches were made, and resolutions were passed demanding the dismissal of the Gibson Cabinet, and the granting of a new Constitution. This was a compromise between a much milder program previously put forth by the "pacifists", and a much more drastic course proposed by the radicals, to wit, the immediate abolition of the Monarchy, and the declaration of a Republic. The radicals, however, assented to the program as adopted, in the hope and belief that the King and his Cabinet would reject the terms offered in the resolutions referred to, and they were astounded and perplexed when the King expressed his concurrence in the spirit of the resolutions as passed. This unexpected posture called upon the radical element, however, to accept the situation as thus developed, wherefore, the Gibson Cabinet having been dismissed by the King, by virtue of the plenary power vested in him by the Kamehameha Constitution, the executive committee of the League met, and nominated four men to constitute a new Cabinet, for the purpose of carrying out the principles of responsible government, under a continuance of the Monarchy.

On the 1st day of July, therefore, the new Cabinet was commissioned by the King, the Commissions being signed in the Blue Room, (now the Treasury), of the Palace, and Chief Justice Judd was immediately summoned to the Palace, where he administered to them the oath of office. This Cabinet consisted of William L. Green, who was generally recognized as the head of the Cabinet or Premier, with the portfolio of Minister of Finance; Godfrey Brown, Minister of Foreign Affairs; Lorrin A. Thurston, Minister of Interior, and the writer of this sketch, Attorney General.

The new Cabinet, in conjunction with strong committees of its political friends, immediately entered upon the drafting of a new Constitution, and the work proceeded both day and night until the document was completed, in the afternoon of

July 6th. I well recall the extremely long and laborious session of the main committee having the matter in charge, during the Sunday next following the change of government. The Committee met at the residence of the late John T. Waterhouse, the elder of that name, at his residence on Nuuanu avenue, and remained in session all day and into the evening. The document having been thus hurriedly whipped into shape, it was fully prepared for the signature of the King in the late afternoon of July 6th.

The incident of the signing of that Constitution being the subject of this particular sketch, I feel repentant for having indulged in so much, by way of description, of the conditions and events which preceded this main episode, but should any future historian have occasion to delve more intimately into the events of that period, it is possible that he may find in the preceding paragraphs of this sketch, should it be available to him, something of utility and information.

In the late afternoon of July 6th, the new Charter having been duly approved by the Cabinet and their friends, and engrossed, the Cabinet proceeded in a body to the Blue Room of the Palace for the purpose of submitting it to the King and of requiring his signature and oath thereto. It was a time of very considerable political excitement, and during the period which had elapsed since the mass meeting referred to, Dame Rumor had been busy in spreading the intimation that the King would refuse compliance with the wishes of the new Cabinet, and would decline to strip himself of the large measure of power and prerogative with which he was clothed by the Constitution of Kamehameha. It was therefore with no slight feeling of trepidation on the part of the different members of the Cabinet, (at least if I may judge their feelings by my own, on that occasion), that we finally met the King by appointment for the purpose mentioned, and there proceeded to read, and require his signature and oath to a document that, in a

very practical sense, constituted his political death-warrant. Having kept us waiting during a period commensurate with regal dignity in the premises, the King at last appeared, bowed to the different members of the Cabinet and took his seat, but with a thundercloud on his brow, that bespoke no pleasant prospect ahead. The document was read to His Majesty, who listened in sullen, and somewhat appalling silence. And then came a general silence, followed by an inquiry from Mr. Green, whether His Majesty approved and would sign the document. This was the signal for the opening of argument, which proceeded until about sundown of that long summer day. The King argued, protested, inquired as to the effect of certain phases of the changes made by the new, in the former Constitution, and for considerable periods appeared to be gazing into space and weighing the probabilities of success in the event of a refusal to comply with the reforms demanded by the Cabinet and embodied in the instrument presented for his signature.

It appears not inappropriate to here sketch the salient features of amendment as embodied in the new Constitution, prefacing this outline, however, with the statement that the new government and its friends had, after mature consideration and discussion, concluded to retain so much of the text of the former Constitution as was not clearly inconsistent with the reforms insisted upon and which were involved in this new departure. The principal amendments therefore, were not more than five, as follows:—

(1) An extension of the voting privilege, to embrace non-citizens as well as citizens. Such non-citizens were to qualify as voters by taking what may be described as a provisional oath of allegiance, (to support the Constitution), but without renunciation of their existing allegiance. An income and property qualification was also attached as a qualification to vote for Nobles, to wit, an income of \$600.00 per year, or taxable property of the value of not less than \$3000.00 over and above

all incumbrances. Under the Kamehameha Constitution there had been virtual manhood suffrage, but confined to subjects of the Kingdom. The feature of the Nobles and Representatives sitting together in one house was retained; the elective members being twenty-four Representatives, and twenty-four Nobles, thus constituting a House of forty-eight members. The Members of the Cabinet had the right to sit as members of the Legislature, and vote upon all questions, except upon a vote of want of confidence in themselves, or any of their number;

(2) The absolute veto power of the King, theretofore existing was intended to be restrained, whereby it could be exercised only by consent of the Cabinet, and it was believed by the Members of the Government that this aim had been accomplished. But, the question having been raised before the Supreme Court, in the case of *Everett vs. Baker*, 7 Haw. 229, the personal right of the King to exercise the veto power was upheld by the Court, Mr. Justice Dole dissenting;

(3) The new Constitution provided that the King should not discharge his Cabinet, or any Minister thereof, unless upon a vote of want of confidence duly passed by a majority of all the elective members of the Legislature. A very interesting debate upon this provision occurred in the month of June, 1890, when the Legislature divided evenly, 24 to 24, upon an amendment to a resolution of want of confidence in the entire Cabinet which had been introduced by the late E. C. Macfarlane, a Noble for the island of Oahu,—and to which resolution an amendment had been moved, by the late Cecil Brown, a Representative from the District of Koolau, and which amendment was directed solely at the Attorney General,—to wit, the writer of this sketch. The result of the debate and of the vote, however, was the resignation of the Cabinet the day following. The main resolution, (that of a want of confidence in the Cabinet as a whole), was not brought to a vote, Mr. Thurston having announced, at the conclusion of the vote upon the amend-

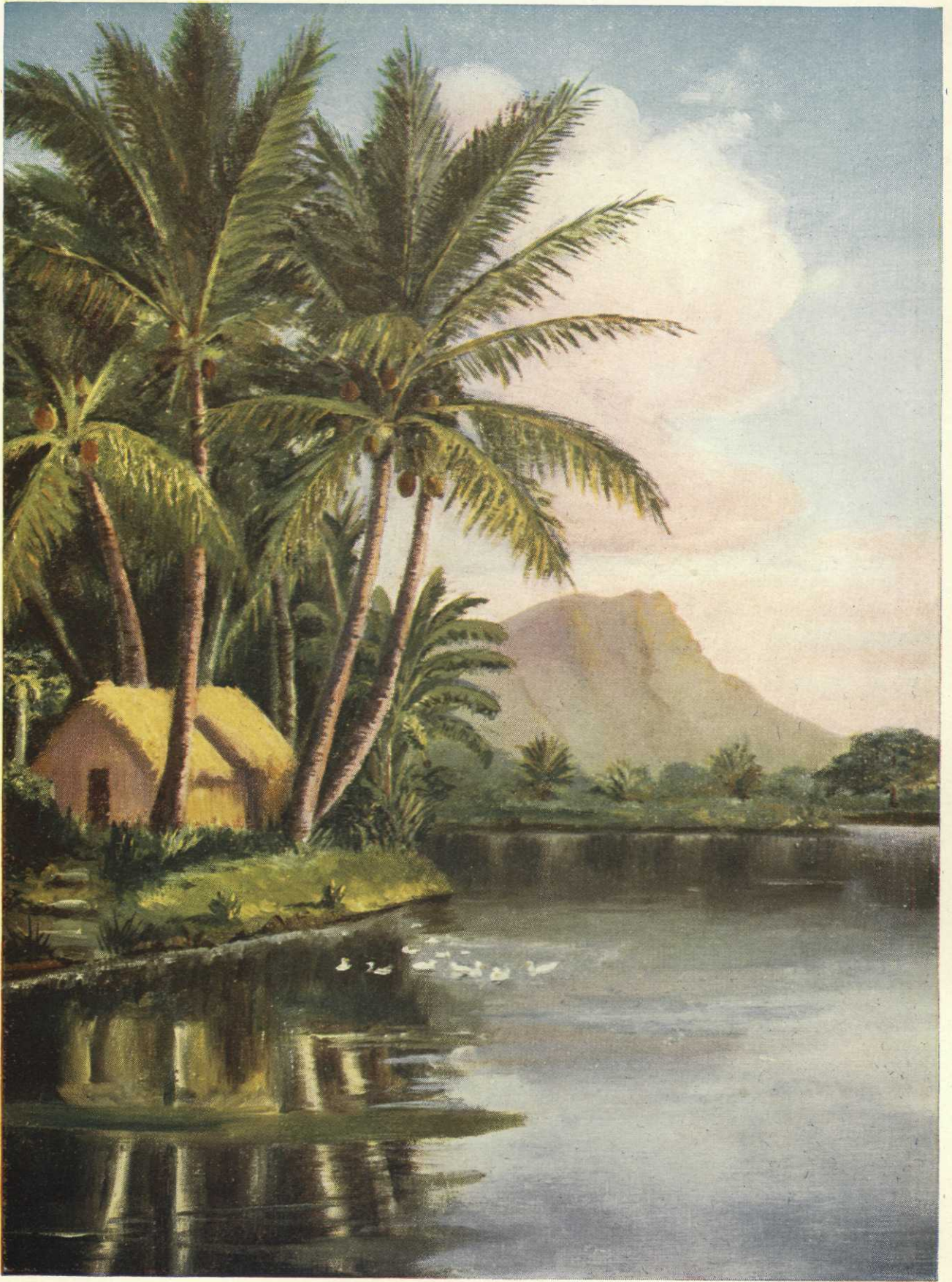
ment, that the majority of the Cabinet would resign,—a design that was then and there joined in by the writer hereof. And thus perished the first and only “reform Cabinet” under the Constitution of 1887.

(4) The qualifications of Nobles and Representatives were extended to include non-citizens as well as citizens of the Kingdom,—an oath to support the Constitution being required of all, and a considerable property or income qualification being required in candidates for Nobles.

(5) The Power of the King to act upon his own initiative was utterly destroyed, (except in the case of veto, as above discussed), and it was provided that no act of the King should be valid unless approved by the Cabinet.

It will thus be observed how deeply revolutionary was the spirit and effect of the Constitution presented to the King for his signature and oath on the occasion in question, and it is no marvel that the successor of a long line of previously despotic or semi-despotic monarchs should have felt galled even in anticipation by the political shackles thus sought to be imposed upon him. No marvel, then, that Kalakaua hesitated, and hedged, and balked and argued and pleaded and stalled in his effort to avoid the inevitable. But it was the inevitable. Revolutions do not go backwards, and there was sufficient determination and force behind the revolution of 1887, (bloodless as it was), to persuade the dusky monarch into subjection to the demands made upon him. More might be written of the arguments made and physical attitudes assumed toward the King by members of the Cabinet on that memorable occasion, but let it suffice to say that little was left to the imagination of the hesitating and unwilling Sovereign, as to what he might expect in the event of his refusal to comply with the demands then made upon him.

I have frequently had occasion to observe and admire the Hawaiian propensity to accept the inevitable with a good grace,



September Eve in Hawaii

but never, either before or since the occasion here under discussion, have I observed such a complete transition from sullen and defiant opposition to that of a suave and complacent acquiescence, as was exhibited by Kalakaua, when he finally abandoned his resistance to the signing of the Constitution and determined to acquiesce in the demands made upon him. I have spoken of the thundercloud which rested upon his brow throughout the greater period of that long interview, and of the sullen and forbidding countenance which he then presented. But, at the end, all those sinister signs and symbols dissolved into a smile, as sweet as seraphs wear, as, with apparent alacrity, the King reached for a pen and attached his signature to that instrument whereby he was reduced from the status of an autocrat to that of a constitutional Sovereign. His countenance and his entire attitude at that juncture were such as might well suggest a feeling of relief and satisfaction on his part that the end of his troubles had come,—and that he was pervaded by a feeling expressed in the sentiment of the lines of that old hymn:—

“This is the way I long have sought, and
grieved because I found it not.”

Lord Byron, in closing the first canto of his remarkable poem “Don Juan”, promised further instalments in the event that the canto then completed should meet with a favorable reception from the reading public. The fact that the poem was later extended into a great number of cantos, each of great length, would suggest that the earlier portions were favorably received.

At the opening of this paper, I promised a discussion of two outstanding political incidents, only one of which has been thus far treated. But I am so appalled at the length to which the discussion of this first incident has been carried, that a discreet caution impels me to now retract that promise, in part, and to follow Lord Byron’s example, by the suggestion that, if

the treatment which I have accorded to the episode herein dealt with, has been such as to awaken a desire for more, which will probably be no better in quality, a return to this field of discussion may be expected at a later date. For the present, however, I drop the pen, close the typewriter, and, with thanks to my auditors for their patience in listening to what I have written, I bid you, in my capacity as an historical commentator, now assumed for the first time, a temporary, and perhaps a permanent, adieu.

January 20, 1919.



HAWAIIAN COAT OF ARMS.

Legends and Cradle Song

A STORY OF THE HAWAIIAN GOD KANE.

BY J. S. EMERSON.

During the month of April, 1883, while making a canoe trip along the coast of Kona, Hawaii, I had occasion to spend a short time at the little village of Kaupulehu. While there I made the acquaintance of a very interesting old fisherman who gave me an account of a local divinity of the long ago whom he called Kane. It is so unlike the other legends of the Polynesian god of that name and shows him in such a pleasing light that I feel that it is but just to his memory to put this story on record. Without discussing whether Kane, the hero of this story, is the same as the Kane who with Ku, Kanaloa and Lono, makes up the company of the four great Hawaiian gods, I will give the tale as told by the fisherman.

Long ago, they say, there came to this place a stranger of dignified bearing named Kane who was pleased to dwell among them, taking unto himself a daughter of the land as his wife. They lived happily together and in due time became the parents of a child of which they were very fond. After a time there came a great famine upon the land, the people cried out from hunger and Kane's wife said to him, "Kane, we are in distress; we have no food." He made no answer, but after a little time he went to the people and told them to fetch firewood from the mountainside and to prepare a great oven for which he would provide the food. They did as they were told, the stones of the oven had become red hot, the people gathered about it were calling for him to bring on the food, but no food

appeared. Then Kane directed them to beat down the glowing arch of stones to a level, as is always done just before placing the food upon them. In spite of the protest by some of the people that there was no food in readiness, the order was carried out. Even his wife said, "Kane, the oven is ready, but where is the food?" Kane replied, "I am the food; cook me." Then, stretching himself upon the glowing stones, he ordered them to cover him over. While some made sneering remarks on his foolhardiness, others, awed by his manner, covered him over with ki leaves or grass and over that a layer of earth, as is usual in Hawaiian ovens, and poured in water through a hole left for the purpose on top, which, reaching the heated stones, rose as a volume of hot steam. More leaves and earth were then added and the further escape of steam was thus prevented. Later in the day there appeared coming from the seashore a man wonderfully resembling Kane. While the people were disputing among themselves whether this were really Kane or not, he came to the oven and directed them to open it. On this being done the large oven was seen to be filled with cooked food sufficient to give the hungry multitude a great feast. The people were made to sit down in two companies, the men by themselves and the women by themselves. The oven, too, was seen to have two compartments; in one was an abundance of pig, fish, bananas, taro, potatoes and other good things for the men to eat, while in the other compartment, which contained the food for the women, there was no pig or bananas, these being articles *kapu* to their sex.

At a point on the shore, near the Kaupulehu boat landing I was shown a stream of clear, fresh water, some three or four inches in diameter, bursting out at tide level from an underground passage said to have been made by Kane when he escaped from the oven by diving or digging his way underground to the sea at this point, a distance of about half a mile. On account of the mingling of the fresh water of this

stream with the salt water of the sea it has received the very descriptive and appropriate name Wai-kawili, the mingling waters.

THE STORY OF KU-MAUNA.

Ku-mauna, or Ku of the mountain, was a large, tall *haole* (foreigner), with a long beard who came to these islands from Kahiki. In his former home he had been used to a liberal diet of bananas, and before settling in a new home he made a diligent search for a place where this need could be satisfied. Such a place he at length found in the district of Kau, Hawaii, in a very marshy, inland section of Hilea, south of and near the base of the lofty peak called Ka-iholena, an exceedingly rainy spot where the rich Iho-lena bananas grew in great abundance. The name Iho-lena (yellow placenta), is descriptive of this variety of the banana fruit, and it would seem as if the banana had given its name to the peak, but on this point we only venture our opinion. Here, at all events, Ku-mauna built his hut and made his home. In addition to the bananas he raised enough taro for his own consumption, but, on account of the wetness of the place where he lived, he was in the habit of carrying his taro to the sea-shore to cook and pound into poi.

One day, as Ku-mauna was opening his oven and taking out the hot taro, a woman whom he did not recognize stood before him and demanded some of the taro for herself. "Why should I give any of my taro to you?" said he. "Would you refuse taro to Pele if she demanded it?" replied the woman. "Why should I give it to Pele, since she is able to get it for herself?" said he. Upon this the woman, with a look of fury in her eyes, left him, and he recognized that she was indeed Pele. On returning to his inland home he was all doubled up by the cold with his hands pressed against the sides of his face. While he was in this posture, Pele, in the form of a burning stream of pahoehoe lava, suddenly came upon him, turning him

into solid rock, and then she stopped, so that he now appears in that remarkable shape as the terminal point of the flow.

Ku-mauna often takes the form of a dog and imitates human voices, so as to cause people to be led astray in the woods. For this reason few persons, when visiting his haunts, are willing to go alone, but always, if possible, go in companies of two or more.

Ku-mauna, being only a *kupua* (demi-god), does not receive from the natives the worship usually given an *akua*, or god. When, however, they want rain they are in the habit of taking some *opelu* plants and with them smiting the rock which bears his name. This was supposed to bring rain. The *opelu*, (a species of the genus *Clermontia*), is a small plant with a leaf something like that of the *ieie* vine, having a blue flower like the back of the *opelu* fish, (one of the mackerels), for which it is named.

About the year 1896, Mr. John C. Searle, then in charge of the Hilea plantation, went into the woods with a party of natives to shoot wild cattle, but were unsuccessful in securing any. On their return home they passed the Ku-mauna boulder, where, stopping for a moment, Mr. Searle jestingly said, "Here is the cause of our not getting anything." So saying, he pointed his rifle and fired a charge point-blank at Ku-mauna. The natives who were with him, horrified at this defiant act, fled into the woods and he saw nothing more of them until he reached home. Some time later, after a long drought, he broke off a piece from the same boulder and carried it home with him. Then, taking a native man, named Kainoa Kupuna, with him, he went into his kitchen, took a piece of this stone and threw it into the fire saying as he did so, "There, Ku-mauna, I am throwing you into the fire where it is hot; there is nothing that will cool you but water. If you want to keep yourself cool, you will have to send water." Two or three weeks after this the greatest flood they had ever known visited Hilea and

Kaalaiki. A tremendous freshet poured down from the mountains through the gulch passing Ku-mauna, bringing with it a great quantity of stones and boulders with which the beautiful garden at Mr. Searle's home was completely covered. The natives believe that this was due to the insult he had offered Ku-mauna.

The story, as above given, was told me by Mr. Searle soon after the events described had taken place. He got the story of Ku-mauna from Kaiwinui, the *kahu* or guardian, of Ku-mauna himself.

A HAWAIIAN CRADLE SONG

While at Hookena, Kona, Hawaii, in the year 1887 I called upon D. K. Waha, a scholarly Hawaiian gentleman, at his seaside home and he kindly repeated to me the following beautiful lullaby:

E hii lei e,
 Hii lei e,
 E hina iuka e,
 Hina i kai e,
 E kuu kama hoi e,
 E malie.

The Polynesian word *lei* may be translated as anything made of ivory, anything of great value—a jewel, a wreath.

The following lines, written by Mrs. Dorothea Emerson, give expression to the meaning of this Hawaiian poetical gem:

Mother's arms enwreath thee, Baby,
 See, she rocks thee land-wards, sea-wards,
 Right against her heart she fondles,
 Rest thee, darling,
 Sleep.

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