

B. L. Whitney



THIRD

ANNUAL REPORT

OF THE

HAWAIIAN HISTORICAL SOCIETY

HONOLULU, H. I.

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HONOLULU:

ROBERT GRIEVE, PRINTER, 209 MERCHANT STREET.

1895.

OFFICERS, 1895.

PRESIDENT.....	W. R. CASTLE
VICE-PRESIDENT.....	S. B. DOLE
“ “	W. F. ALLEN
“ “	J. S. EMERSON
CORRESPONDING SECRETARY	W. D. ALEXANDER
RECORDING SECRETARY	C. M. HYDE
TREASURER	G. P. CASTLE
LIBRARIAN	MARY F. BURBANK

3rd ANNUAL MEETING.

The third annual meeting of the Hawaiian Historical Society was held in the Y. M. C. A. Hall November 30, 1894. The inclement weather prevented a large attendance. In the absence of the President, Col. W. F. Allen was chosen chairman.

The Treasurer, G. P. Castle, Esq., read his report, showing a balance in the treasury of \$258.48. The librarian, Dr. C. T. Rodgers, reported what had been done during the first five months of the year, and on account of other duties tendered his resignation, which the Society voted to accept with thanks for the work accomplished. The Corresponding Secretary, W. D. Alexander, then read his report, which was ordered to be printed.

The election of officers resulted in the choice of W. R. Castle, President; Hon. S. B. Dole, Col. W. F. Allen and Mr. J. S. Emerson, Vice-Presidents; Prof. W. D. Alexander, Corresponding Secretary; Rev. C. M. Hyde, D. D., Recording Secretary; Miss M. F. Burbank, Librarian, and Dr. N. B. Emerson, Assistant Librarian. These persons constituted the Board of Managers for the ensuing year, and were authorized to provide such additional shelving and to employ such additional service as might make most efficient and available for general use the Society's collection of books, pamphlets and manuscripts.

Dr. Emerson then read the paper of the evening on "Personal Reminiscences of Kamehameha V.," written by Rufus A. Lyman, Esq., of Puna, Hawaii, who was long and intimately connected with the last of the Kamehamehas. The Society passed a vote of thanks to the author, and voted to have the paper published.

REPORT OF THE CORRESPONDING SECRETARY

FOR THE YEAR ENDING NOV. 23, 1894.

I must crave the indulgence of the Society for the meagerness of this report, which is partly owing to my absence from this country during the first part of the year which commenced with the 28th of November, 1893. The ancient Polynesian year also began about the 20th of November, when the Makalii stars, the Pleiades, rise immediately after sunset.

The Astor Library, the John Hopkins University and other institutions, have applied for sets of our published papers. Manley Hopkins, Esq., Hawaiian Consul in London, has written, cordially thanking the Society for his election as a corresponding member.

S. Percy Smith, Esq., Surveyor-General of New Zealand, and founder of the Polynesian Society, is one of our most valued correspondents. In a letter of the 13th of last June, he writes as follows: "It will be doing the world a great service if you can get the C. R. Bishop collection of Hawaiian MSS. published. You have no work for Hawaiians yet, like Sir George Grey's "Nga Moteatea, etc., which you often see quoted in our journal. It is a collection of over 500 songs, incantations, witchcraft and other matters, published in 1850, and is invaluable. It has, however, been translated only in fragments. Touching this subject I have lately had several visits from an old Maori, who has dictated to me 103 songs, prayers, etc., none of which have yet been published; and another old Maori has written out for the Society 87 of their songs, incantations, etc. Alas! it is a very difficult task to translate them." In this respect our New Zealand friends have left us very far behind.

In common with scientific men of other countries, he took great interest in the remarkable discoveries on Necker Island, and urges us to make a more complete exploration of it.

S. Percy Smith, Esq., as well as Miss Teuira Henry of our own Society, have published valuable contributions, showing the extent of

the geographical knowledge both of the ancient Tahitians and of the Maoris. For instance, an ancient Tahitian chant, written down from dictation in 1817, speaks of Hawaii as follows: "There is *Aihi*, land of the great fish-hook, land where the raging fire ever kindles, land drawn up through the undulation of the towering waves from the foundation. Beyond is Oahu." *Vaihi* or *Aihi* is the ancient Tahitian name of these Islands.

Mr. S. Percy Smith has found references in ancient Maori poems to the sojourn of their race in Fiji or "Whiti." On this subject he adds, "The same chants say that *Waihi* and *Rehia* were places beyond Hawaiki (*Raiatea*). They also mention *Maunganui* and *Maungaroa*, but there is no clear indication where these places were." In another *Raiatean* chant, communicated by Miss Henry, among other names of distant islands, occurs "Te *Aotearoa o te Maori*," which undoubtedly means New Zealand, and has greatly delighted our learned correspondent. He explains that the word "Aotearoa," the Maori name for the North Island, refers to the long, white cliffs which border its shores, "tea" meaning white, and "roa" long.

Another valued correspondent is Judge Swan, Hawaiian Consul at Port Townsend. During the latter part of the reign of Kamehameha I. the Windship brothers, who were fur and sandalwood traders, frequently visited these Islands. In 1810 Captain Nathan Windship brought Kaumualii, King of Kauai, to Honolulu to treat with Kamehameha for the cession of his islands. During the war of 1812-15, it is said that his ship, the "Albatross," was blockaded at these Islands, and in 1816 she was purchased by Kamehameha from Capt. John Ebbets. As Judge Swan is the highest living authority on the history of the North-west Coast, I applied to him for further information in regard to the log-book of the "Albatross" (which is referred to by Mr. H. H. Bancroft in his *History of the Pacific States*), and received from him a very interesting statement, which the Society may see fit to publish.

Mr. M. M. Gower, of New Haven, Conn., besides thanking the Society for his election as corresponding member, has sent us a copy of a paper which he has read before the New Haven Historical Society, the same being a detailed journal of his voyage around Cape Horn to San Francisco and Honolulu in 1858, and

his visit to the great eruption from Mauna Loa in 1859. Selections from it will probably be read before our Society at some future meeting.

It may be in place to mention here that I have received from a bookseller in Paris an autograph letter of Jean B. Rives, written in 1826, which in connection with Capt. Duhaut-Cilly's narrative of the voyage of the ship "Le Heros," throws new light on the nature of the joint stock company of which he was the "promoter."

Respectfully submitted,

W. D. ALEXANDER,

Recording Secretary.

TREASURER'S ANNUAL REPORT,

HAWAIIAN HISTORICAL SOCIETY.

For the year ending November 28th, 1893, I have to report as follows:

RECEIPTS.

Cash in hand from last year.....		\$ 47 40
Membership dues and Initiation fees (190) members. . .	\$498 00	
Donation from T. H. Davies.....	100 00	
	598 00	
		\$ 645 40

DISBURSEMENTS.

Collection and Distribution.....	\$ 18 50	
Librarian (7-2, 5 months) at \$25 00	185 00	
Janitor (12 months) at \$4 00.....	48 00	
Stationery.....	9 25	
Purchase of Books and Papers.....	20 50	
Express hire and cartage of books.....	3 75	
Binding.....	109 00	
Printing.....	197 75	
Postage.....	14 50	
Interest acct.....	2 00	
	608 25	
Cash in hand.....		\$ 37 15
Add funds in bank.....		311 25
		648 40
Total Resources this date.....		\$ 348 40

LIABILITIES.

Amount due Librarian for one month's services (Nov.)	\$25 00	
Amount due Janitor for one month's services (Nov.)..	4 00	
	29 00	
Excess of Resources over Liabilities.....		\$ 319 40

For the year ending November 28th, 1894, I have to report as follows :

RESOURCES FROM LAST YEAR.	
Cash in hand from last year.....	\$ 37 15
Funds in bank from last year.....	311 25
	\$ 348 40
RECEIPTS DURING THE YEAR.	
Membership dues and Initiations.....	\$310 00
Sale of Books, Pamphlets, etc.....	19 19
Net proceeds from Mrs. Gans' Lecture	18 00
	347 19
	\$ 695 59
DISBURSEMENTS.	
Collection and Distribution.....	\$ 17 60
Librarian six months.....	150 00
Janitor for Nov., 1893.....	4 00
Janitor for 12 months, Nov. 1893 to Nov. 1894.....	48 00
Stationery	19 90
Purchase of Books, Papers, etc.....	22 35
Printing 1000 pamphlets No. 5	\$56 00
Printing 1000 pamphlets No. 6	50 00
Printing and advertising, miscellaneous.....	3 75—109 75
Extra help in copying titles, etc.....	53 00
Rent of Y. M. C. A. Hall one time.....	2 50
Postage.....	13 00
	440 10
Present available funds	\$ 255 49

Respectfully submitted,

G. P. CASTLE, *Treasurer.*

ESTIMATES FOR 1895.

INCOME.	
Cash on hand	\$ 255 49
Membership dues	200 00
	\$ 455 49
EXPENSES.	
Printing.....	\$ 100 00
Collections.....	20 00
<i>Library Expenses—</i>	
Librarian, }	300 00
Janitor, }	
Extra help, }	
Stationery.....	20 00
Postage.....	13 00
	453 00
Balance.....	\$ 2 49

REPORT OF LIBRARIAN.

To the Board of Officers of the Hawaiian Historical Society:

GENTLEMEN :

The year last past has not been a particularly eventful one in the history of our Society. Our collection of material has gradually grown without the addition of any considerable accessions at any one time, or from any one source. The cataloguing of pamphlets and other detail work of the kind has been carried on from time to time as my other engagements have allowed.

During the earlier part of the year my attendance at the Society's room was pretty constant, and considerable work was accomplished. Since that time the pressure of other engagements whose demands were imperative, together with somewhat impaired health, have prevented me from giving the matter such personal attention as I desired, and as the amount of work to be done really requires. Realizing the deficiencies in the service rendered, I have drawn no pay for the last seven months. Seeing no immediate prospect of being able to give the affairs of the Society the time and attention originally contemplated, I think it best to tender my resignation, which I accordingly hereby do, the same to take effect as soon as a successor can be elected and put in charge.

Since the last annual meeting a catalogue case, constructed on the same principle as the one in use by the Library Association, but intended for larger cards, has been procured and is now in use.

The use of larger cards allows the titles of books to be given much more fully than is usual in catalogues of this kind. We have now a very full and detailed card catalogue of over eight hundred bound volumes. These comprise most of the bound books in good order outside of the bound files of newspapers, none of which have been catalogued. Quite a number of newspaper files, as well as others of the larger uncatalogued books, require to be rebound, as is also the case with a few of the books already catalogued.

A set of very convenient and substantial cases for pamphlets and the like has been ordered, and should come to hand before this time. These cases are in three sizes, and are used somewhat as drawers. The papers which have been read before the Society during the year have been printed, and all have been forwarded to members, except the last one, copies of which are now enclosed and directed ready to be mailed.

Repairs to the building have necessitated the removal and replacement of our entire collection. To twice handle such a mass of matter without reducing it to a state of chaos, is a work requiring considerable planning, as well as actual labor, in which matter we are largely indebted to Miss Burbank, the Librarian of the Library Association.

The collection now belonging to the Society is a very valuable one, and one which it would be difficult to replace, even by the expenditure of a large sum of money. Of course there are original documents and manuscripts relating to Hawaiian affairs which could not be replaced at any price.

As the Society is already cramped for room to properly assort and arrange the matter now on hand, it is recommended that the blank space on the Waikiki side of the room between the door and the present shelving, be also shelved. The additional accommodation is really needed, and the cost would not be great.

All of which is respectfully submitted,

CHARLES T. RODGERS,

Honolulu, November 28th, 1894.

Librarian.

A BRIEF SKETCH OF THE LIFE OF KAMEHAMEHA V.

As some of those present may not be familiar with the history of Kamehameha V., whose characteristics will form the subject of the next paper, a brief introductory statement of some of the leading facts in his career may be in place.

He was born December 11, 1830, in Honolulu, and christened Lot Kapuaiwa Kamehameha. His mother, Kināu, was the daughter of Kamehameha I. by Kalakua, a sister of Kaahumanu. She was Kuhina Nui or Premier from the date of Kaahumanu's death, June 5th, 1832, until her own death April 4th, 1839, and in this position showed more than ordinary discretion and firmness. His father, Kekuanāoa, a chief of secondary rank, but of great force of character and executive ability, acted for many years as governor of Oahu and police magistrate of Honolulu.

Kamehameha was educated with the other young chiefs in the Royal School under the care of Mr. and Mrs. Cooke from 1839 till 1849. In 1849 he and his younger brother, Alexander Liholiho, accompanied Dr. Judd on an embassy to France and England, and spent a year abroad, visiting the United States also. The manuscript journal of that embassy is one of the treasures in the files of this Society. When from ill health John Young resigned the position of Minister of the Interior in June, 1857, Prince Kamehameha was appointed in his place and retained the office during the remainder of this reign. Prince Kamehameha inherited a good deal of his grandfather's strength of will and practical shrewdness, and showed considerable administrative ability in his management of the Interior Department.

In the year 1862 he made a voyage to Victoria, and travelled in California, where he was the guest of Governor Downey. He was a conservative in his political views, and had opposed some of the changes which were made during his uncle Kamehameha III.'s reign, believing them to be too sudden and too sweeping.

Upon his brother's death, November 30, 1863, he was immediately proclaimed King under the title of Kamehameha V.

The circumstances under which he abrogated the Constitution of 1852, are perhaps sufficiently explained in the paper which is about to be read. After a prosperous reign of nine years he suddenly died December 11, 1872, and with him ended the line of Kamehamehas.

The lapse of time has softened the asperity of the party contests of that day, and has thrown additional light on the characters and motives of those who took part in them.

Many who opposed Kamehameha V.'s policy at the time, have since learned to judge him more charitably, and to admit that he understood his own people, and was a sincere patriot according to his lights. When in 1865 a bill was brought before the Legislature to repeal the law making it a penal offense to sell or give intoxicating liquor to natives, and was strongly supported by Hons. R. C. Wyllie and David Kalakaua, contrary to their expectations, Kamehameha said, "I will never sign the death warrant of my people," and the bill was defeated on its second reading.

None will deny that he possessed certain manly and honorable traits of character. No one ever accused him of lack of courage or of dishonesty or duplicity. It was his policy to place the ablest men that could be procured at the head of affairs, and to give them a steady support, which insured a stable and consistent administration. It may truly be said of him that he was the last great chief of the olden type.

W. D. ALEXANDER.

RECOLLECTIONS OF KAMEHAMEHA V.

Hawaii has not been known to the world very many years, but during that time a King of whom she may well be proud has reigned over the land, a King who would compare very favorably with the monarchs of more enlightened nations, Kamehameha V., who ascended the throne of the Hawaiian Islands upon the death of Kamehameha IV. in 1863.

Before ascending the throne Kamehameha V. had acted as Minister of the Interior under Kamehameha IV. He had a very strong will, so that he was not Minister in name alone, but attended faithfully to the duties of his office.

Upon the death of his brother, Kamehameha IV., Kamehameha V. showed his strong will. He persuaded his sister, Victoria, to give up ascending the throne, and in a few hours had himself proclaimed as King.* He declined to take an oath to the Constitution, and after making a trip to several parts of the Islands, called a Constitutional Convention to meet in Honolulu, and upon the delegates refusing to impose a property qualification for voters, the King sent them home and promulgated a new Constitution, in which he inserted a clause that no one could ascend the throne without taking the oath to this Constitution. In after years when I became well acquainted with Kamehameha, he often told me that he would not take the oath of the old Constitution, as he had made up his mind to set it aside, and he did not wish to commit perjury by swearing to support a Constitution that he had determined to set aside. The King felt that it would be wrong to commit perjury himself, and one example will show what he thought of others perjuring themselves. When Kamehameha received the news that K—— of Kona had given up being a minister of the gospel, I and several others were present. The King said that he had hoped that K—— would stand firm as long as he lived ; that he was

*An amendment to the Constitution declaring Prince Kamehameha to be the heir to the throne had passed the last Legislature.

sorry to have to say it of his own people, but too many of them would commit perjury in court, and that the native ministers and church members seemed to think that they could take an oath to be ministers of the gospel or followers of Christ, and that when they got tired of that, they could go back to a life of sin as easily as they could put on a new coat ; and as long as the Nation does not realize the solemnity of an oath to God, and the sin of breaking that oath, the Nation could never amount to anything.

When Kamehameha came to the throne, he found that his late brother owed so much money that most of his lands would have to be sold to settle up the estate. So he had the Act passed setting apart the Crown Lands, the income of which was used to pay his brother's debts, and after those debts were paid, then the income was to be for the Crown.

Kamehameha V. was not a King simply in name, but took an active part in the Government, and was well informed as to what his ministers were doing. He always dictated the programmes for the state funerals which occurred during his reign. He always prepared his own speeches for the opening and closing of Legislatures and for other state occasions. In order to keep himself well informed about other countries, the King took a great many American and English papers and magazines. It was his custom to read the speeches made in the English Parliament and in the American Congress, and he kept himself well informed as to the measures brought forward in those bodies. Several months before the Legislature was to meet, Kamehameha would hold a Cabinet meeting nearly every day to discuss the measures that the Government was going to bring before the Legislature. The King said, "I want my Cabinet to know before the Legislature meets, what I will support and what I will not support ; and I wish the Cabinet to show me beforehand the reasons why the Government should bring forward certain measures ; and then there will be no surprise to my Cabinet during the session of the Legislature from not knowing what my views are."

Kamehameha was an honorable business man, and was unwilling to take an unfair advantage of others in business. Several years before he ascended the throne he failed in business and went into bankruptcy. After he had been on the throne over a year he di-

rected Judge Harris, who had been his lawyer when he failed, to pay all his old creditors in full, saying, "Although the Court has released me from paying these claims in full, I wish to have them all paid, as I am in a position to do it and do not wish any one to lose a cent by my having failed before."

The King was very particular about the small matters of business, and did not leave everything to others to look after. He always kept the run of anything that was purchased for him or by his orders. He would enter the price in his memorandum book. After breakfast he would call his people together, and looking over his book, would pass out the money to those who had made the purchases, saying, "You promised that such and such an article would be paid for to-day, now go and pay for it."

Business men in Honolulu have told me that they felt sure of their money on time when the King's servants made any purchases in his name. On his trips to Hilo, he would direct me to pay all his bills for supplies and to draw on him. I was constantly purchasing hundreds of dollars' worth of feathers, canoes, oloná and other articles, and drawing on him for the money, and during the the seven years that I was doing this I never had a complaint from any one of my drafts not being cashed on presentation.

At one time on a short trip to Hilo, he lodged in a native man's small house at the mouth of the Waiakea stream, instead of going to Keelikolani's house. Just before going on board of the steamer he called for the owner of the house and gave him twenty dollars in gold. The man exclaimed, "What is this for?" and placed it on the mat. The King said, "I have turned you out of your house for two days and I wish to give you a little present for your kindness to me." The man declined, saying, "You are my King and everything belongs to you, and I do not wish anything." The King replied, "I am not King to get whatever I can out of the people. I receive my salary so as to pay for what I need. I am not giving this to you as pay, but as a small present;" he then walked off to the boat leaving the money there.

Kamehameha would not take undue advantage of others, but at the same time he would not allow the natives to hang around the palace without working.

About two weeks after his father Kekuanaoa's funeral, he called

his father's retainers together and said to them, "You have mourned with me for my father, and now it is time for you to go to work. Those of you who want to work for me can have work, and if you need money to buy clothes with I will advance it on account, and I will pay you so many dollars a month for work." They replied, "Your father fed us all the time, and did not make us work, and you should do the same." Kamehameha replied, "I am not King to teach the Nation to be idle, but it is my place to teach the people to work and support their families. I do not want anybody to work for nothing; those who want to work for me will be paid for it, and those who do not want to work for me must go elsewhere to live, as after a certain time no food will be given out to those who are able to work and will not work. You have shown great respect for my father, and now you can not do him or the Nation any good by sitting in idleness and saying, 'We do this out of aloha for your father.'" The King kept his men at work, reclaiming marshes at Waikiki and planting taro or fishing, and when at Kaunakakai, on Molokai, would set them building walls or fishing.

Kamehameha always claimed that children should be educated to work as well as in their books. That if they were not taught to work with their hands while in school, they would not work after they left school, but the young men would think that they must be lawyers or something of the kind, and get their living by rascality if money should not come in fast enough to suit them.

Kamehameha may have encouraged the *Hula* in his younger days, but several years before he came to the throne he found that the natives on his lands on Oahu were travelling thirty miles a day to see the hula dances, and when at home were sleeping around their houses in the day time and going to dances at night, and neglecting to plant and cultivate food for their families. It roused his indignation, and he forbade their having any more dances on his lands; and turned off the hula dancers. At the next session of the Legislature he used all his influence to have the law passed prohibiting the Hawaiian hula unless a license was first obtained, and forbidding any licenses to be granted outside of Honolulu. While he was Minister of the Interior he had the law enforced very strictly, and to the day of his death he often said he found it neces-

sary to stop the hula, as it demoralized the natives all through the country, and broke up all work.

When the King's sister Victoria died, the natives performed a good many hulas around the palace grounds before the funeral. Afterwards he told me that he was sorry that he had allowed it, and that he would have no more of it there. When his father died, the choirs were allowed to sing at night, but there were no scenes of hula like those that had been held there formerly.

Having long known Kamehameha V., and having been in his employ until the time of his death, I can say that I saw nothing in him that led me to think of *Kahunaism*, or Sorcery. In justice to him it should be said that he was not a Kahuna, and that Kalakaua did not inherit his policy of Kahunaism from him. That he did not care to have Kahunas live on his lands or on the crown lands as squatters, is shown by the following extract taken from one of his letters: "Haa has written to me about his having been ejected from living at Piihonua. Happily 'squatters' are not recognized in law, and I see no difficulty in ousting him from the land. As owners of the crown property we can allow or disallow people* living as squatters on the crown lands. The question with us is, shall we harbor this man, and by so doing drive off the majority of the people from Piihonua? There can be no doubt in my mind of the authority and right of a *Konohiki* over a land to object to any squatter living on his land." True, Kamehameha believed in dreams, and had superstitious ideas like other Hawaiians, but are the Hawaiians the only people who have superstitious ideas and believe in dreams? Have not books about dreams and their meanings been written and printed by foreigners, and have they not in many instances been translated into Hawaiian, which helps to confirm the belief?

Kamehameha V. also believed in and knew how to use Hawaiian herbs, many of which are very powerful, and the use of which is now very much abused. In early days, and now in many instances, prayers and incantations were made to the various gods, but Kamehameha V., so far as I know, never practiced any of these arts. People are known to whom some of these medicines were given

*Haa was a noted Kahuna, and the natives were leaving Piihonua because he threatened to pray them to death.

without the use of *Kahunaism*. Some of these receipts were given to others and nothing said about praying to the gods, etc. Though he understood the use of Hawaiian medicines, he did not practice their arts.

It has been said that Kamehameha V. did not care to appoint Hawaiians to positions of honor, and that when asked for his reasons he kept silent. This was not the case, as he really desired to place the Hawaiians in offices of honor, but he felt that few of them were capable of holding those offices, as he once told Lunalilo, when he asked him why he did not place more Hawaiians in the higher offices. The King replied: "Cousin, you and the natives have only yourselves to thank for not being in these offices. You know very well, cousin, that you could have the highest office in the Kingdom that is in my gift, if you would only keep straight and attend to business." Lunalilo replied, "I know it." The King then said: "Cousin, when I first came to the throne, I tried filling the higher offices with Hawaiians, and the first thing I knew the men were too big for their offices. I found they were keeping too many people around them, and drinking too much and not attending to their duties. Soon the Government money was missing, and so I quietly put my hand in my pocket and repaid the money to the Government, and dropped those persons and put men in their places who would not disgrace the country by drinking and squandering the Government money. There are plenty of natives who know enough and are smart enough to perform the duties of a great many of these offices, but it is hard to find one who will not be upset after a while by being put into office, and disgrace himself and the Nation. I feel that it is too bad that it is so, but, cousin, you know it is true." Lunalilo replied: "Yes, it is so."

Though Kamehameha had been in the habit of drinking a good deal in his younger days, he was quite temperate before he came to the throne, and was more and more so as long as he lived, and would never screen his servants when they got drunk or broke the laws. When they were arrested, he would either pay the fine or let them stay in jail as he thought best. The police were not afraid to arrest his servants, as they knew that the King would approve of their doing their duty.

When S. K—— was discharged from being a turnkey at the jail, he went to the King and asked him to reinstate him. The King told him that he had been warned not to get drunk, but as he had not listened, he had lost his place; but he offered him another chance. He said to K——, "You can go up to Kona and look after my lands there as long as you let liquor alone, and I will get other work for you; but if you commence drinking again, I will not give you any further help." This kept S. K—— in check as long as Kamehameha lived.

After the great earthquake of 1868, when Kamehameha was on his way to Hilo and Kau on the steamer "Kilauea," to see if the report was true that the lava had surrounded a number of natives on the seashore in Kau, he was suffering with a heavy cold, and one of the passengers urged him to take a little whisky, but he refused, saying that it would have been better for him if he had left it alone years before. Kamehameha V. really saw the evil caused by liquor and refused to sign a bill allowing liquor to be sold to the Hawaiians.

The King had the welfare of the Nation at heart, and tried hard to get a Reciprocity Treaty negotiated with the United States, and was planning to go himself to the States to work for the treaty. He approved of the establishment of a Leper Asylum on Molokai; took great interest in the building of the Hawaiian Hotel in Honolulu and the Court House in Hilo, and had the Government Building commenced in Honolulu. Kamehameha felt that good roads ought to be made around the Islands, and at the time of his death had formed plans for a wagon road from Hilo directly to Kona, running past Kalaieha and Ahua Umi.

Kamehameha V. spoke well of most of the missionaries, and tried to put good men into office, and did not hesitate to place a missionary's son in office if he thought the young man would fill the office satisfactorily, and he made it a rule to put into office those who would have the interests of Hawaiians at heart.

Kamehameha V. said that Rev. H. H. Parker was a man who was working for the sake of doing good, and not for money. He said he wished there were more men like him in the Islands, and then there would be a great change for the better in the people.

Kamehameha V. was a man who stood by his friends faithfully,

and was very strong in his likes and dislikes. He was always very grateful for any kindness shown him while travelling around the Islands or elsewhere, and when any one came to Honolulu who had entertained him on his travels, he always took pains to have something done for him.

In the prime of life, in the midst of a successful reign, death crept upon Kamehameha V. He had been confined to the house for several months from an internal abscess. On the morning of his birthday preparations were going on for the celebration of the day, and natives were coming and going. Dr. Hutchinson, Minister of the Interior, was his physician, and called in Dr. Trousseau for a consultation. Dr. T. said that if the King had any business to settle he had better do it at once, as he would not live through the day. Kamehameha was told this by some one, and he bowed his head as if in prayer. After a while he said, "It is hard to die on my birthday, but God's will be done." Presently he started to go into another room, but stumbled and fell upon his knees, while some of his attendants held on to him and steadied him. He remained on his knees and said, "This is the way our Saviour fell on his way to die on the Cross." They helped him back to the room that he came from. Before he became insensible he offered the throne to Mrs. Bernice Pauahi Bishop, but she declined it, saying, "There is your sister Keelikolani." Kamehameha said, "She will not do ;", and turning to Gov. P. Nahaolelua asked, "Whom shall I appoint to the throne? Which of these four, Pauahi, Queen Emma, Lunalilo or Keelikolani?" Nahaolelua would not answer at first, and finally declined to say which one he thought ought to have the throne. Kamehameha then said, "I thought you were a man of common sense, but it seems you have none:" *kainoa he kanaka naauao, manao paa oe, aka aole ka!*

Soon his spirit took its flight from its earthly tenement, before the King had signed the will which had been hastily drawn up, or had appointed his successor to the throne.

R. A. LYMAN.

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