



KAMEHAMEHA IV: ALEXANDER LIHOLIHO

Ruby Hasegawa Lowe

Illustrated by
Robin Yoko Racoma

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Inquiries should be addressed to:

Kamehameha Schools Bernice Pauahi Bishop Estate
Media and Publications Department
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*To the children of Hawai'i—
past, present and future*



Young Hawaiian girls (ca. 1900)

Photo courtesy of Bishop Museum

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Preface

This book is one of a series originally written by faculty in a Kamehameha reading program. The books were designed to increase students' reading skills and their knowledge of Hawaiian history and culture by focusing on topics such as the Hawaiian monarchy.

Some of these books have been translated from their original English into Hawaiian through the efforts of the staff of the Kamehameha Schools Hawaiian Studies Institute.

We are pleased at the reception both the English and the Hawaiian editions have received from educational and general audiences.

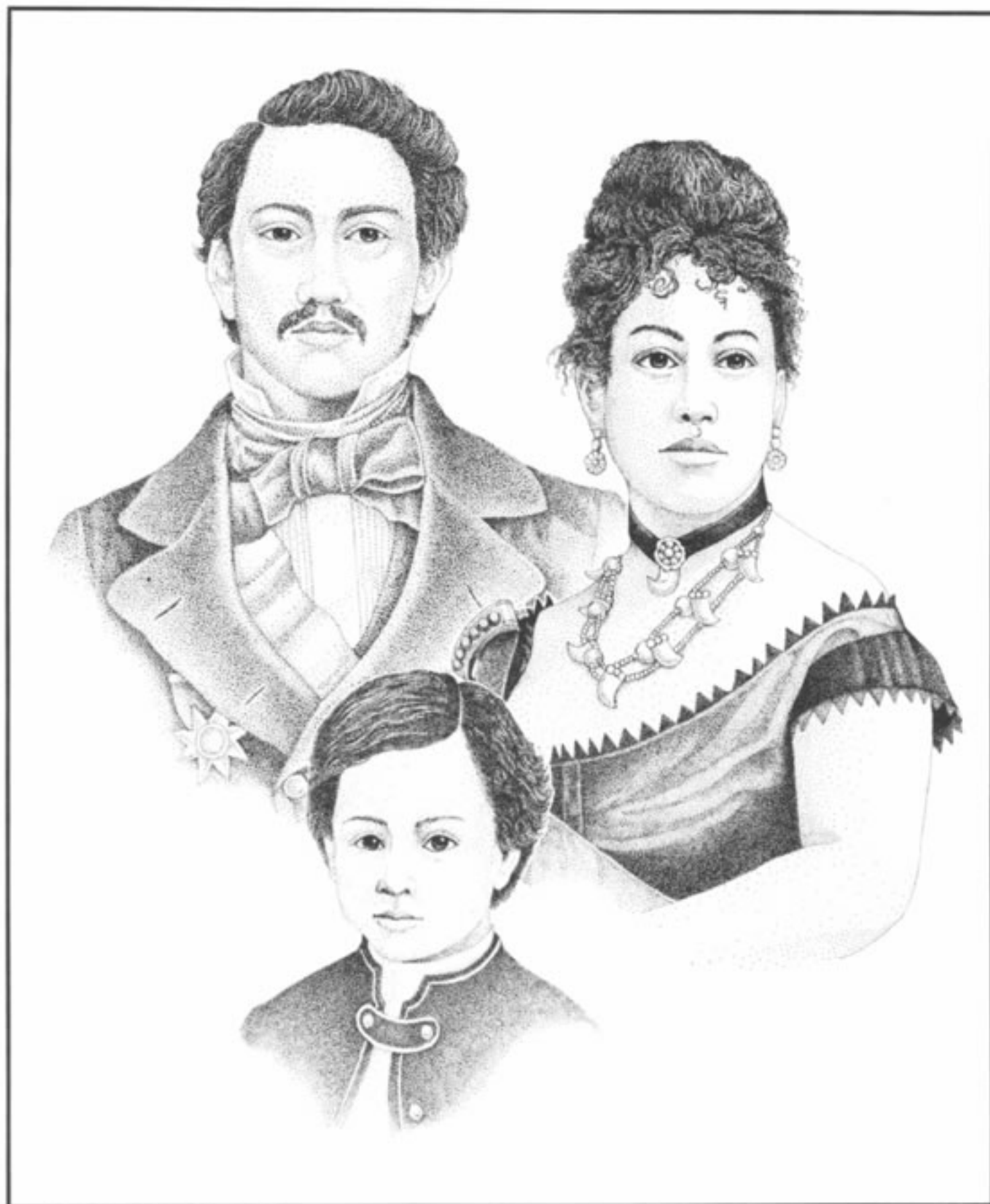
Michael J. Chun, Ph.D.
President
Kamehameha Schools

Acknowledgments

A book cannot be published without the assistance of many people committed to the work such a task involves. I would like to thank several of the Kamehameha Schools staff who helped to make this book possible: *Julie Stewart Williams*, who has been instrumental in seeing that books for children about Hawai'i's monarchs have been written; *Charlene Hara*, who computer-entered the manuscript; *Naomi N.Y. Chun*, who reviewed the usage of Hawaiian language; *Robin Yoko Racoma*, who illustrated the book; and *Henry Bennett*, who prepared the manuscript for publication.

Without these people this book would not have been possible.

R.H.L.

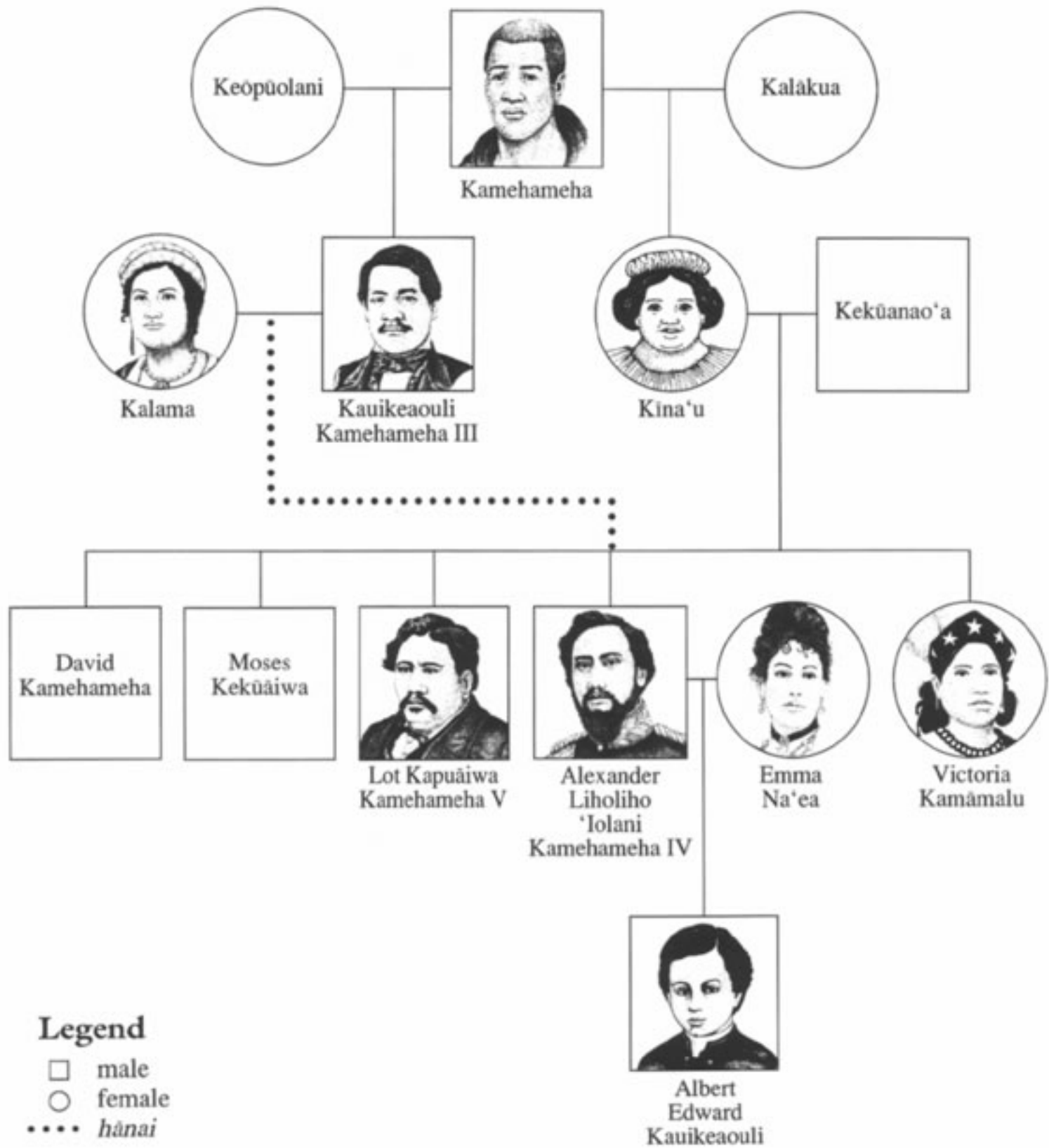


King Kamehameba IV, Queen Emma and Prince Albert


Introduction

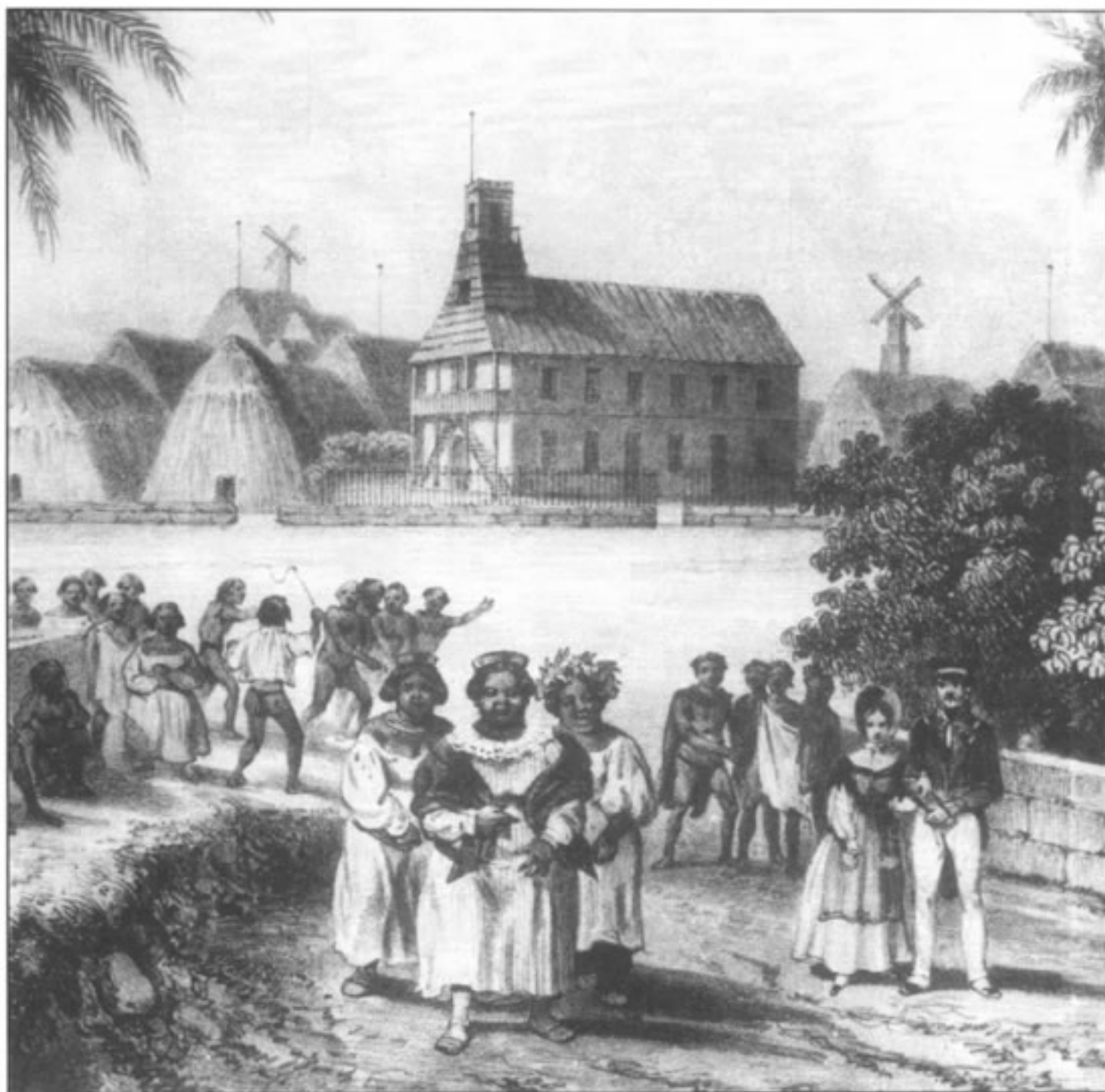
With the passing of Kamehameha III came a new era—one bringing Prince Alexander Liholiho to the throne as Kamehameha IV. The new king, like his predecessors, had great love for his people and set about to help them. And, like those kings before him, he worked and learned to blend the old ways with new ways. Here is the story of the fourth monarch of Hawai'i.

Kamehameha IV Genealogy



Birth

 On February 9, 1834, a grandson of Kamehameha I was born. His mother was the High Chiefess Kīna'u, a daughter of Kamehameha I. His father was High Chief Kekuanao'a, governor of O'ahu. The baby boy was named Alexander Liholiho 'Iolani.



Kīna'u (1805?-1839), daughter of Kamehameba I and mother of Alexander Libolibo

Photo courtesy of Hawai'i State Archives



Kekūānao'a (1794-1868), father of Alexander Libolibo

Photo courtesy of Bishop Museum

Alexander Liholiho was the fourth son born to his parents. His three older brothers were David Kamehameha, Moses Kekūāiwa and Lot Kapuāiwa. He also had a younger sister named Victoria Kamāmalu.



*First row: Queen Kalama, Kamehameha III, Victoria Kamāmalu;
Second row: Alexander Libolibo and Lot Kapuāiwa*

Photo courtesy of Bishop Museum

When Alexander Liholiho was born his uncle, Kamehameha III, came to the home of Kīna'u and Kekūanao'a to visit. The king looked at the baby for a while and then left a note for his parents. The king's message was, "This child is mine."

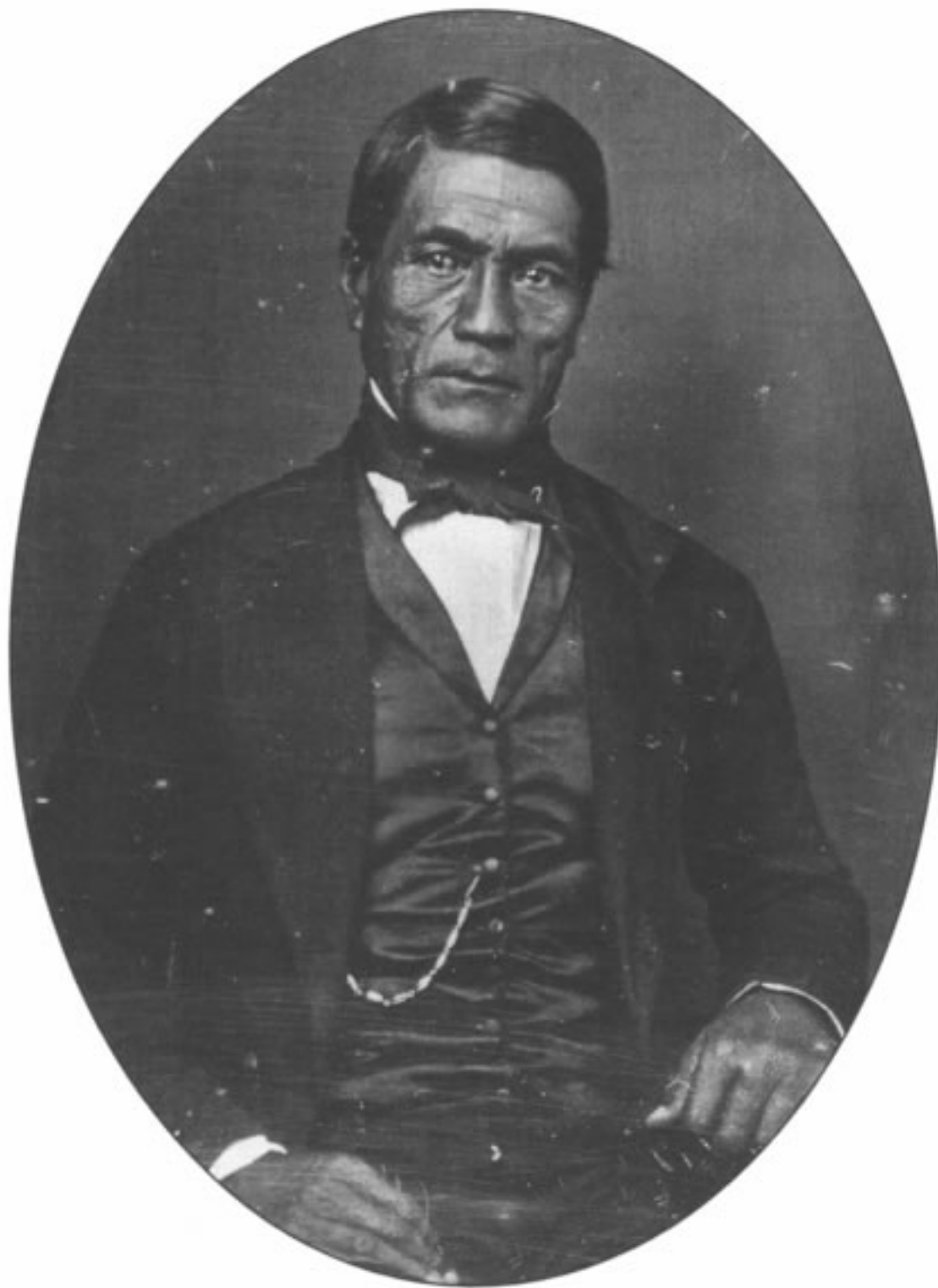
Alexander Liholiho became the *bānai* son of Kamehameha III and his wife Kalama. *Hānai* was the practice of parents giving their child to be raised by another family. This practice kept families closely bonded together and often offered the child many benefits.

Chiefs' Children's School

When Alexander Liholiho was six years old he entered the Chiefs' Children's School. This school was run and taught by two missionary teachers, Mr. and Mrs. Amos Starr Cooke. Alexander Liholiho did not want to go and live at and attend the school and only entered several days after his brothers. When he finally agreed to enter school he took thirty *kahu*, or attendants, with him.

Imagine the change for such privileged royal children when all of their *kahu* were told to leave the school. Alexander Liholiho and many of the other royal students were without attendants for the first time in their lives.

Finally it was decided that John 'Ī'ī, a *kahu*, would come to the school to assist the Cookes and their students. Even so adjusting to the school was not easy for Alexander Liholiho. On several occasions he ran away from school but was always made to return.



John 'Ti, kahu at the Chiefs' Children's School

Photo courtesy of Bishop Museum

After a while Alexander Liholiho grew accustomed to the school and became a most able scholar. When he was eight Mrs. Cooke gave him a small journal she had made. He began writing and recording his thoughts and activities in his journal, a practice he continued throughout his life.



Juliette Montague Cooke (1812-1896) with son Amos Francis

Photo courtesy of Mission Houses Museum

Reading and writing, both in Hawaiian and in English, came easily to Alexander Liholiho. When he was thirteen years old he was translating land deeds from Hawaiian to English. At the age of fourteen he translated news articles from English to Hawaiian for the local newspaper.



Alexander Libolibo

Photo courtesy of Bishop Museum

Alexander Liholiho also did well in math and science. Besides learning algebra he studied bookkeeping and surveying. His textbooks included Bailey's *Algebra*, Comstock's *Chemistry*, Flint's *Surveying* and Colt's *Bookkeeping*.

Living at the school with his fellow students Alexander Liholiho was surrounded by musical talent. Alexander Liholiho chose to learn the flute while other students learned to play piano and accordion.

Occasionally Alexander Liholiho and his schoolmates held exhibitions for the king, visitors, their parents and friends. Besides playing their musical instruments and singing, these scholars recited famous speeches and parts of dramatic plays.

Rather than spending time watching television the young chiefs presented their own performances, which required much study and practice.

EXHIBITION
BY THE
YOUNG CHIEFS,

Friday Evening, Jan. 30, 1846.

- I. Singing, accompanied by the Piano.
- II. Reading Compositions.
- III. Declamation, 'Things which I hate,' by Peter Young Kaeo.
- IV. Dialogue, 'The Will.' *Scene*, the residence of a wealthy lady, recently deceased.
Characters,
Mr Swipes, a brewer, by Alexander Liholiho.
Mr Currie, a saddler, by Lot Kamehameha.
Squire Drawl, by Moses Kekuaiwa.
Frank Millington, a nephew of the deceased lady, by James Kaliokalani.
- V. Singing, and playing upon the Piano.
- VI. Declamation, 'The little Lord and the Farmer's Boy,' by James Koliokalani.
- VII. Declamation, 'The Atheist and the Acorn,' by William C. Lunalilo.
- VIII. Dialogue, 'King James and Rhoderick Dhu.'
Scene, a wild forest in the Highlands of Scotland.
Characters,
Rhoderick, a Scottish chief, by Moses Kekuaiwa.
James, king of Scotland, by Alexander Liholiho.
- IX. Declamation 'Description of the battle scene between James and Rhoderick,' by Lot Kamehameha.
- X. Singing, &c.
- XI. Declamation, 'Report of a law-suit between Nose and Eyes, contesting their right to the spectacles,' by David Kalakaua.
- XII. Declamation, 'The Lady and the Pie,' or 'Know Thyself,' by Alexander Liholiho.
- XIII. Dialogue, 'The Seer's Warning to Lochiel.'
Characters,
Seer, a Scottish Wizzard, by Moses Kekuaiwa.
Lochiel, a Highland chief, by Lot Kamehameha.
- XIV. Singing.
- XV. Declamation, 'The Scottish Chieftain and Lord Ullin's Daughter,' by Lot Kamehameha.
- XVI. Declamation, 'Marco Bozazaris,' by Moses Kekuaiwa.
- XVII. Singing and Prayer.

An evening with the young chiefs and chiefesses

Facsimile of a program attributed, in the book The Chiefs' Children's School: 1839-1850, to the Hawaiian Historical Society collection

Field trips for Alexander Liholiho and the other students were not just day trips—sometimes they lasted several weeks or even months. On one of these trips they traveled to Maui. The children traveled aboard the *Pa'aluā*, the finest vessel owned by the chiefs.

On Maui Alexander Liholiho and his friends climbed trees, sailed canoes and rode horses. During one of their eighteen horseback trips the children ended their tour at a grass house.

They found that ferns had been placed at the front doorway of the house in their honor by Hawaiians living nearby. Alexander Liholiho and his friends sat and ate their lunches surrounded by the coffee, figs, grapes and flowers growing in the countryside.



Grass house on Maui (ca. 1891)

Photo courtesy of Bishop Museum

Along with the fun times came the more serious times. The king and the Cookes had agreed that the children needed guidance in Western religion.

Not only did Alexander Liholiho have Bible lessons, he also signed pledges. When he was eight years old he signed a Temperance Pledge, meaning he would not drink liquor. A year later he signed a Pledge of Moral Purity, meaning he would always do the right thing.

These pledges, however, were not easily kept by a young boy growing up. Alexander Liholiho and his brothers caused the Cookes much anxiety with their mischievous deeds. These included leaving the school without permission to go dancing or drinking. The Cookes felt it their duty to prepare Alexander Liholiho and his brothers for leadership roles and worried over their futures.

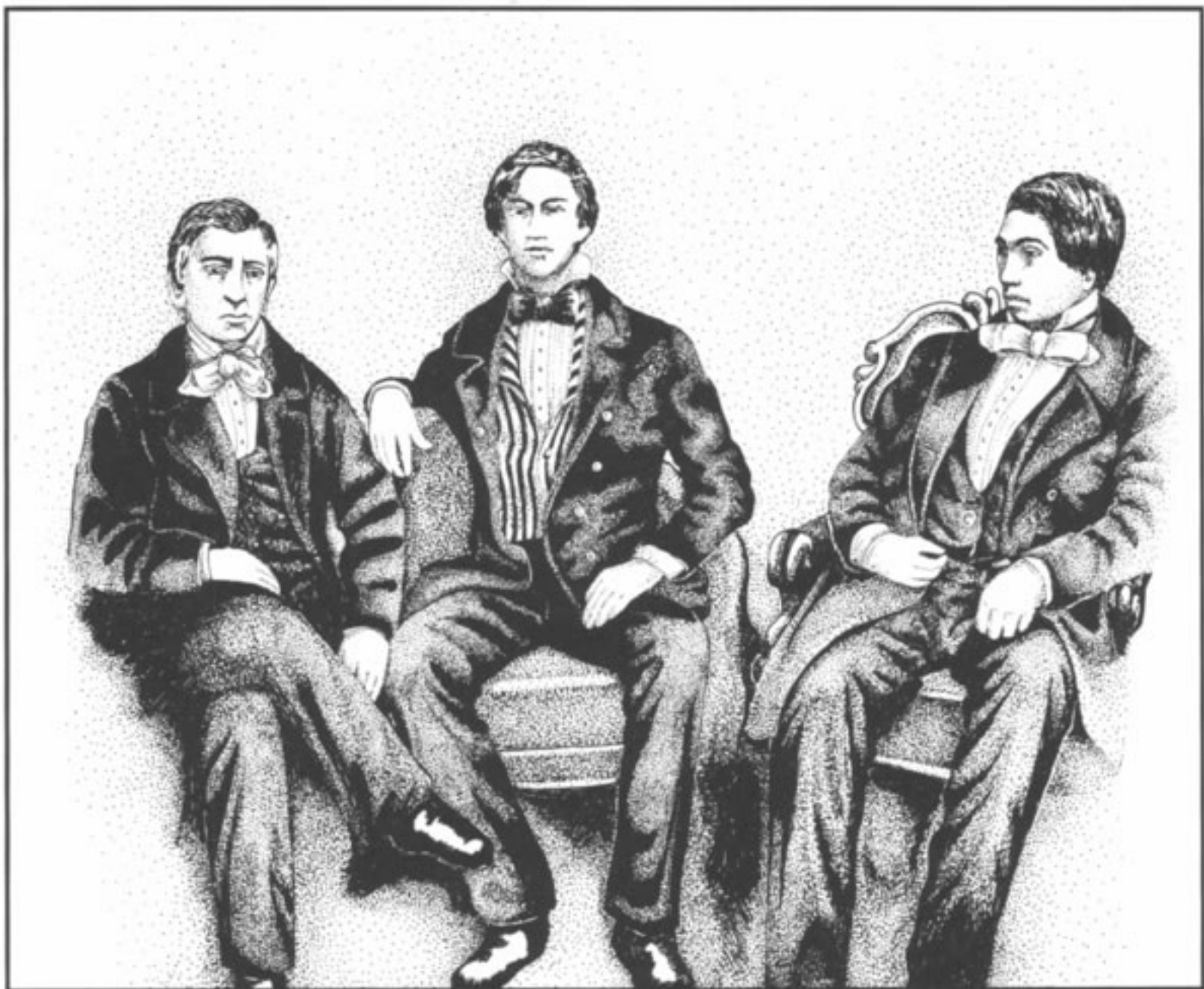
The time spent by Alexander Liholiho and his peers at the Chiefs' Children's School gave them excellent educations both academically and religiously in an atmosphere of close camaraderie.

As Amos Starr Cooke wrote, "All are far from lazy, I never saw a band of brothers and sisters, especially so large a band, that had so few differences among themselves as children."



Amos Starr Cooke (1810-1871) with daughter Mary Annis

Photo courtesy of Mission Houses Museum



Dr. Judd, Alexander Libolibo and Lot Kamebameba

A New Journey

When Alexander Liholiho was fourteen years old he left the Chiefs' Children's School. Mr. Cooke's advice to him was, "A ship all sail and no ballast would soon be on her beam's end." He told Alexander Liholiho to keep a journal and attend to his religion. With that Alexander Liholiho went on to study law with Mr. William Lee.

Within the year Alexander Liholiho's law education came to an end when another adventure began. What most of us might only read about in books, Alexander Liholiho was able to see and do. At the age of fifteen he went on an official government trip to meet high government officials in the capitals of the United States and Europe. He and Lot accompanied Dr. Gerritt P. Judd, who was on a mission for the king.

Alexander Liholiho and Lot served as secretaries to Dr. Judd. As no copy machines existed then, the brothers made handwritten copies of letters and other documents for Dr. Judd. The doctor's mission was to get the governments of Great Britain, France and the United States to recognize Hawai'i as an independent country. Dr. Judd succeeded with Great Britain and the United States but failed with France.

From the beginning of the adventure in September of 1849 Alexander Liholiho recorded the events in his journal. Both he and his brother were encouraged by Dr. Judd to keep journals. Today you can find Alexander Liholiho's journal at the Hawaiian Historical Society Library and Lot's at Bishop Museum.

Journal of the voyages made to the
United States, England and France,
Kept by
Alexander, Libolihō. San Francisco

Sept. 18th - 1841. On account of serious troubles
brought on the Government by the
French Rear Admiral de Tromelin,
The King thought it best, that some
thing should be settled, to send
a Minister of Legation to the respective
Courts of the United States, England
& France to settle as far as possible
the thing, amicably. Accordingly
Mr. Luad was appointed to go,
as he was the best person they
could find to go in that capacity.
And it was also thought best, that
my brother & myself should should
be included in the Embassy.
Accordingly on the 11th of Sept - after
every thing was arranged, we set sail
in the schooner Honolulu Capt. Knell
Master. ^{for San Francisco} The first three days of our
passage I was kept from enjoying
them, from being sick.

Opening page from the journal of Alexander Libolihō

Photo courtesy of Hawaiian Historical Society

Getting to England was not a simple matter in those days. By the time the three of them arrived in England they had traveled by sailing ship, steamship, canoe and mule.

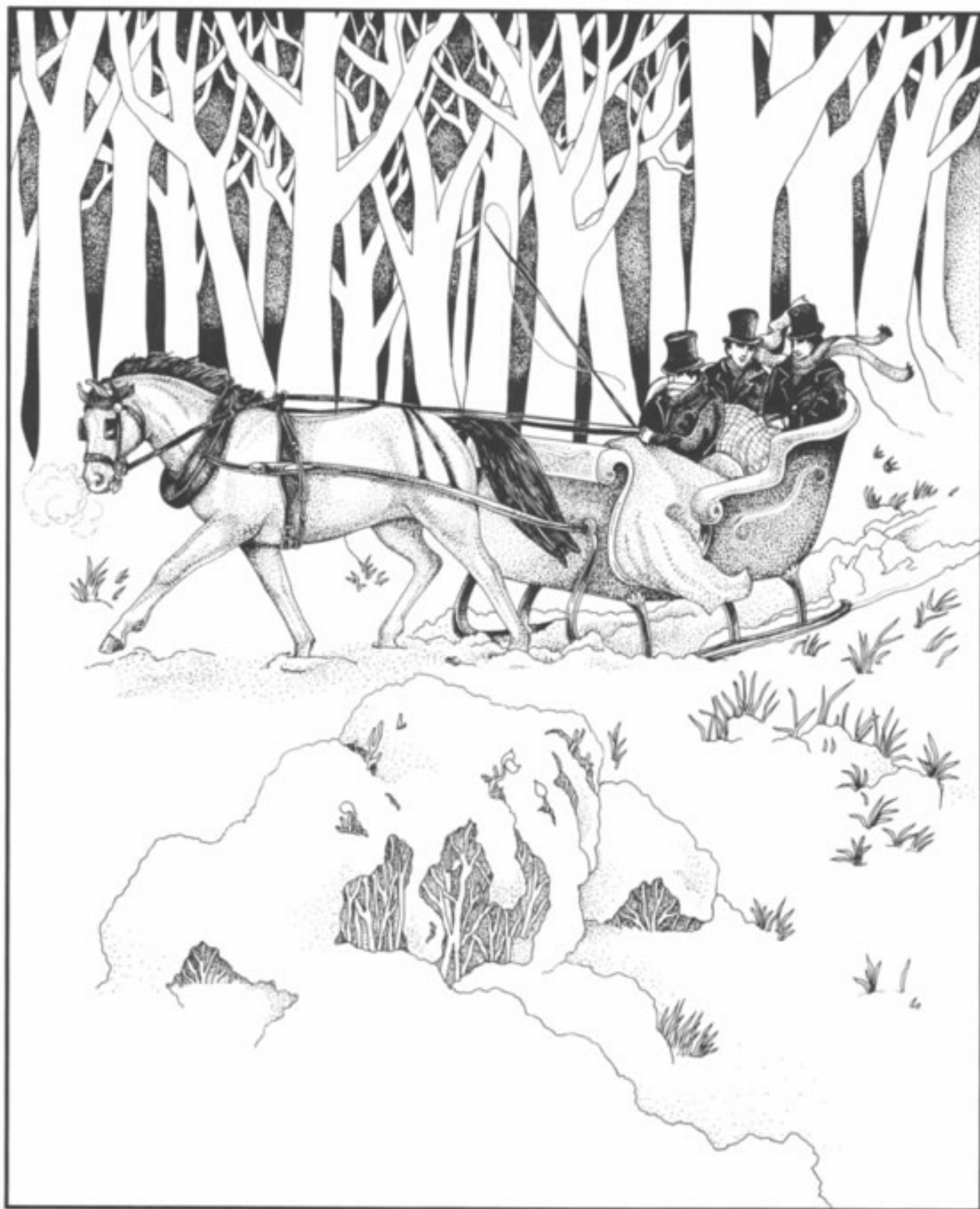
Since the Panama Canal connecting the Pacific and Atlantic Oceans had not yet been built, they crossed the isthmus, or narrow part, of Panama on "one of the worst roads in the world" riding on mules. They stopped overnight at a hut where they were served chicken, rice and a cup of coffee for two dollars. After sleeping on steer hides in the open-air hut they continued their slow journey to the Atlantic Ocean.



Crossing Panama by mule

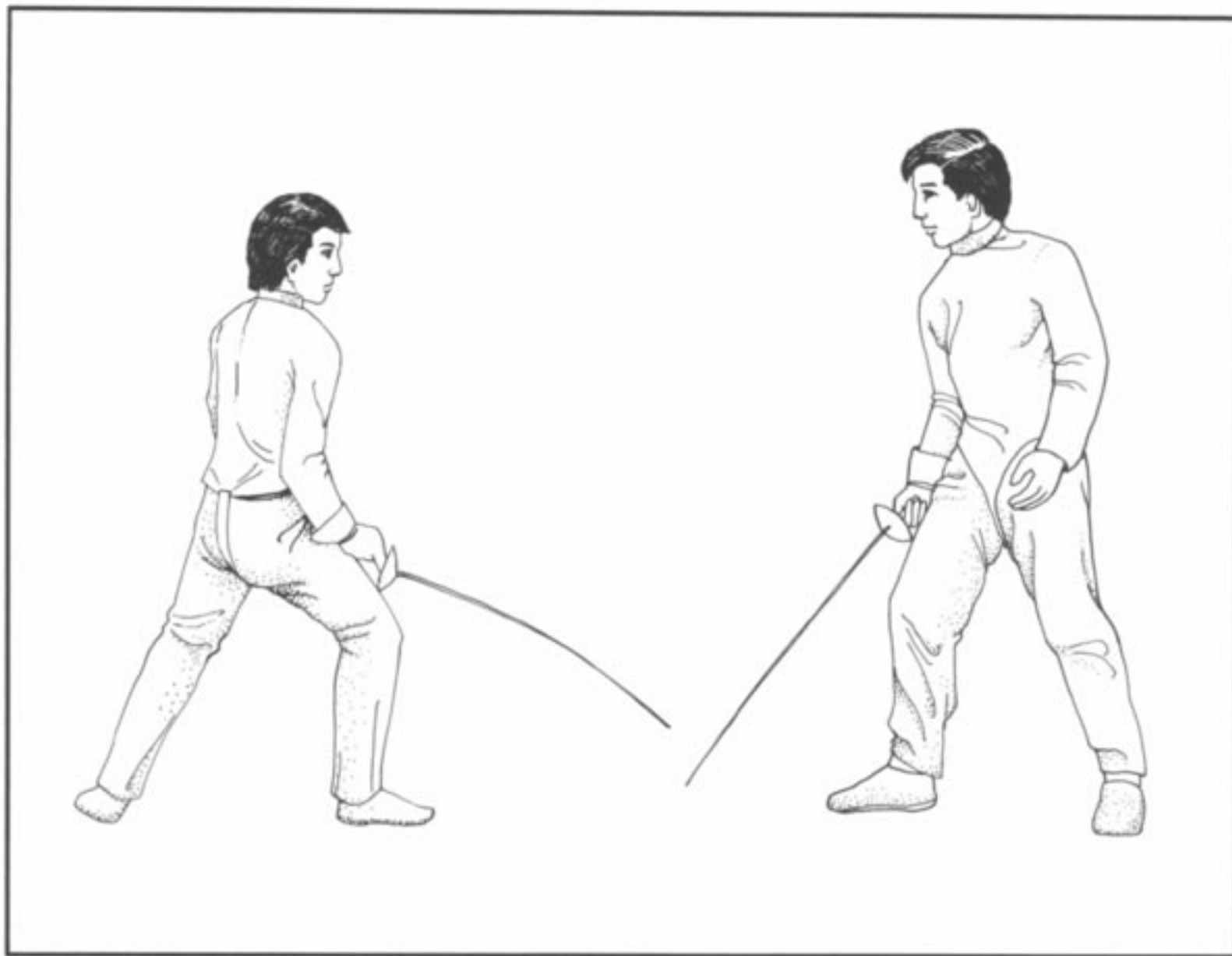
From Panama they took a steamship to New York City. From New York the travelers then left for England, going by way of Halifax, Nova Scotia.

In Halifax they had a two-hour stopover. The brothers went out on a sleigh ride over the snowy countryside. Although Alexander Liholiho found the ride lively he thought the driver went at a frightening speed. The sleigh went farther and farther away from the steamer while Alexander Liholiho's feet got colder and colder. Only after going out for an hour did the driver turn back toward the steamer. Finally Alexander Liholiho was able to enjoy the ride.



Winter sleigh ride in Halifax, Nova Scotia

French language and fencing lessons came when Alexander Liholiho and Lot Kapuāiwa traveled to Paris. On Alexander Liholiho's sixteenth birthday he spent the afternoon with his French and fencing masters and then went to a watchmaker's to learn about overhauling watches. His day ended with dinner at the hotel restaurant.



Fencing lessons in Paris

On another day Alexander Liholiho paid three French francs, or French coins, to see a Spanish "giant." This giant was a man who could light his cigar from a lamp hung from the ceiling in the middle of the room—he was eight feet three inches tall!

Even while wearing his hat Alexander Liholiho was able to walk beneath the giant's arm. The giant's chest was three feet larger around than Alexander Liholiho's outstretched arms.

When the time came for the travelers to leave Paris, Dr. Judd bought them tickets to travel on the third class train cars. They wanted to see how the third class train cars were different from the second class cars.

They quickly found that, since there were no windows to close in third class, the wind, dust and coal fumes came right in to the cars. After this unpleasant experience they switched back to traveling in second class cars at the very next stop.

On their return to England Dr. Judd, Alexander Liholiho and Lot met with Prince Albert, Queen Victoria's husband, at Buckingham Palace. When the British prince asked Alexander Liholiho if he had seen anything in London, the young man replied that he hadn't seen very much.

The prince then asked Alexander Liholiho if he would like to tour through Windsor Castle. Unlike most tourists, with the prince's personal invitation, Alexander Liholiho, Lot and Dr. Judd were able to visit some of the queen's private apartments.

In one of the rooms they visited they came upon various gifts to the royal family from China and Hawai'i and other Pacific islands. The way the items were piled reminded Alexander Liholiho of a rubbish heap. Their guide explained that neither he nor the prince had decided where to store all of the many gifts the royal family had received.

Following their European travels they returned to the United States. This time they chose to go from the Atlantic Ocean to the Pacific Ocean by crossing the United States by train.

It was on this train trip that Alexander Liholiho experienced an incident of racial prejudice he would remember for the rest of his life. While sitting on a train car waiting for Dr. Judd to arrive Alexander Liholiho was rudely told by a train conductor that he was in the wrong car and that he would have to move.

When Alexander Liholiho asked the conductor why he had to change cars someone came and whispered in the conductor's ear. The conductor then told Alexander Liholiho he could keep his seat and stay on that car.

Despite being allowed to stay, Alexander Liholiho was very angry about the conductor's actions. Of this incident Alexander Liholiho wrote, "He probably [had] taken me for somebody's servant, just because I had darker skin than he had. Confounded fool." Alexander Liholiho had not experienced such treatment anywhere else on his travels.

He also wrote, "In this country I must be treated like a dog to go and come at an American's bidding. I am disappointed in the Americans. They have no manners, no politeness, not even common civilities to a stranger."



Alexander Libolibo Tolani

Nonetheless, it was not all unpleasantness as they traveled to Illinois to visit Dr. Judd's family. For the first time after twenty-three years apart Dr. Judd saw his mother in a tearful reunion. She lived on a one-hundred-sixty-acre farm with Dr. Judd's brother Henry.

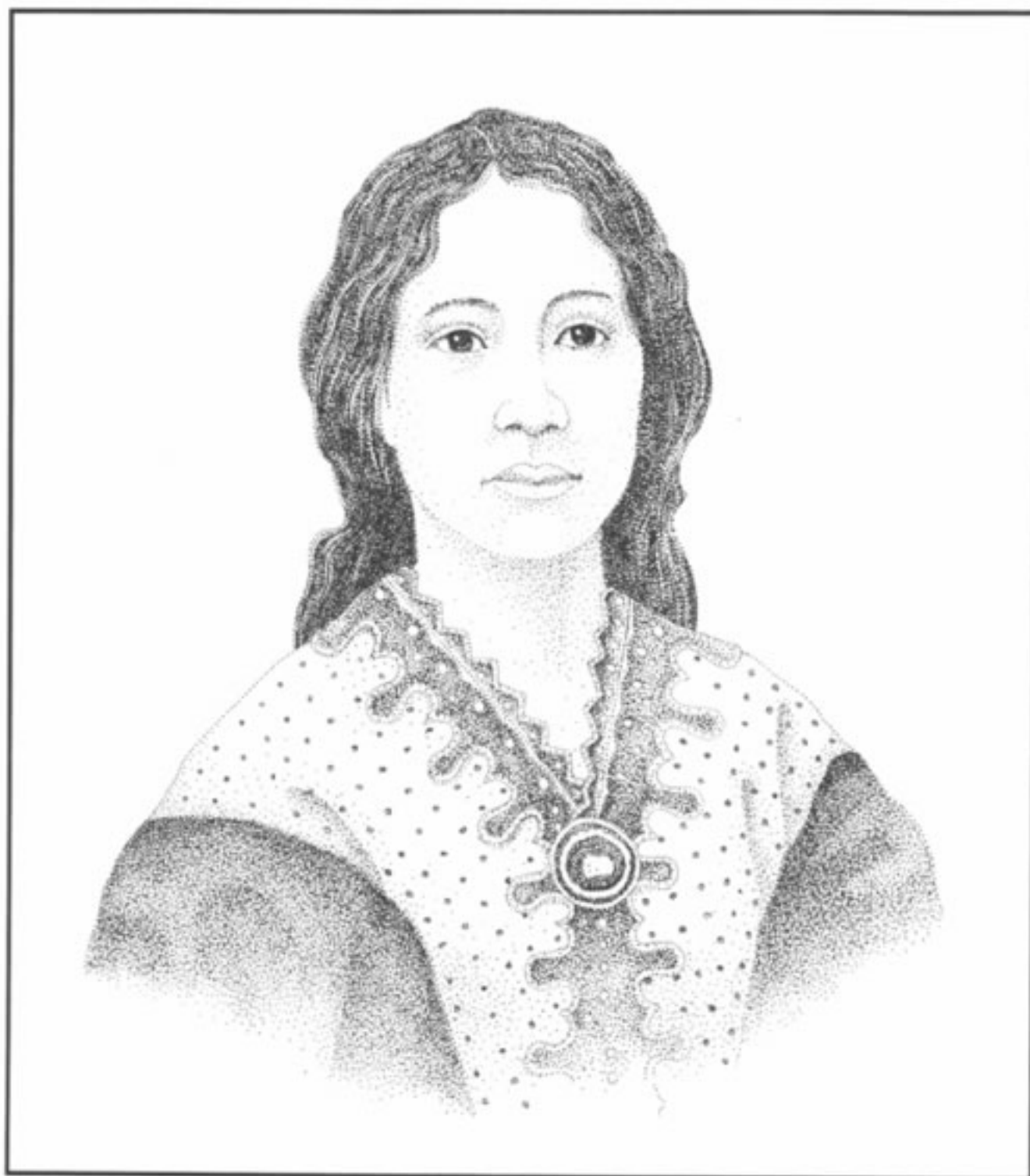
One day during their visit Alexander Liholiho, Lot and Henry went on a chase after a wild turkey. After failing to catch the turkey by hand they also failed when trying to shoot it.



Prince Lot Kapuaiwa, Dr. Gerrit P. Judd and Prince Alexander Libolibo in Paris

Photo courtesy of Hawai'i State Archives

Alexander Liholiho, Lot and Dr. Judd arrived back in Hawai'i on September 9, 1850. They were greeted by Bernice Pauahi, cousin to Alexander Liholiho and Lot, and Dr. Judd's daughters. After giving Pauahi a hug Alexander Liholiho told her he had not missed *poi*.



Bernice Pauahi



Kauikēʻeaouli, Kamehameha III (181?-1854)

Photo courtesy of Bishop Museum

Reign

When Alexander Liholiho was twenty years old Kamehameha III died and Alexander Liholiho became king of Hawai'i. He took an oath to uphold the Constitution of 1852. In his inaugural address on January 16, 1855, he spoke in Hawaiian and English. Addressing his people in Hawaiian he said:

"Give ear, Hawai'i o Keawe! Maui o Kama! O'ahu
o Kakuhihewa! Kaua'i o Manō! The good, the
generous Kamehameha is no more. Our great chief
has fallen. But though dead, he lives. He lives in
the hearts of the people; he lives in the beneficent
measures it was his pleasure to adopt. He was the
father of his people and so long as a Hawaiian
lives his memory will be cherished.



Alexander Libolibo

Photo courtesy of Hawai'i State Archives

"By the death of Kamehameha III the chain that carried us back to the ancient days has been broken. He was the last child of that Great Chief. Today we begin a new era. Let it be one of increased civilization—one of progress, industry, temperance, morality and all those virtues which mark a nation's progress. The importance of unity is what I most wish to impress upon your minds. Let us be one—and we shall not fail."

The king then continued in English:

"Kamehameha III, now no more, was preeminently the friend of the foreigners and I am happy in knowing that he enjoyed your confidence and affection. He opened his heart and hand to you with a royal liberality and gave until he had little left to bestow and you but little to ask.

"To be kind and generous to the foreigner is no new thing in the history of our race. It is an inheritance transmitted to us from our forefathers. I cannot fail to heed the example of my ancestors. I therefore say to the foreigner that he is welcome to our shores—welcome as long as he comes with the laudable motive of promoting his own interests and at the same time respecting the rights of his neighbors.

“But if he comes here with no more exalted motive than that of building up his own interests at the expense of the native—to seek our confidence only to betray it—with no higher ambition than that of overthrowing our government and introducing anarchy, confusion and bloodshed, then—then I repeat, he is most unwelcome!”



Kamehameha IV (ca. 1854-1856)

Photo courtesy of Hawai'i State Archives

And so Alexander Liholiho set the tone for his reign. The first official act of the new king was to stop all negotiations with the United States regarding the annexation of Hawai'i by the United States.

Kamehameha III had begun annexation negotiations with the United States but Alexander Liholiho had no desire to see Hawai'i a part of the United States. He feared annexation would not only mean the end of the monarchy but would also mean the end of the Hawaiian people.

Although the king did not favor annexation with the United States he did want to negotiate a reciprocity treaty. A reciprocity treaty would guarantee free trade between the United States and Hawai'i. This would allow Hawai'i to send goods to the United States without those goods being taxed and allow the United States to export goods to Hawai'i without their goods being taxed.

Sugar owners did not want to pay import taxes to the United States. They also wanted Hawai'i annexed to the United States to have better business opportunities.

Alexander Liholiho believed the sugar owners would not insist on annexation if he could get the United States to agree to a reciprocity treaty. Unfortunately Alexander Liholiho failed in this attempt. Sugar planters from the southern United States were against untaxed Hawaiian competition and their influence caused the treaty not to be approved by the United States Senate.



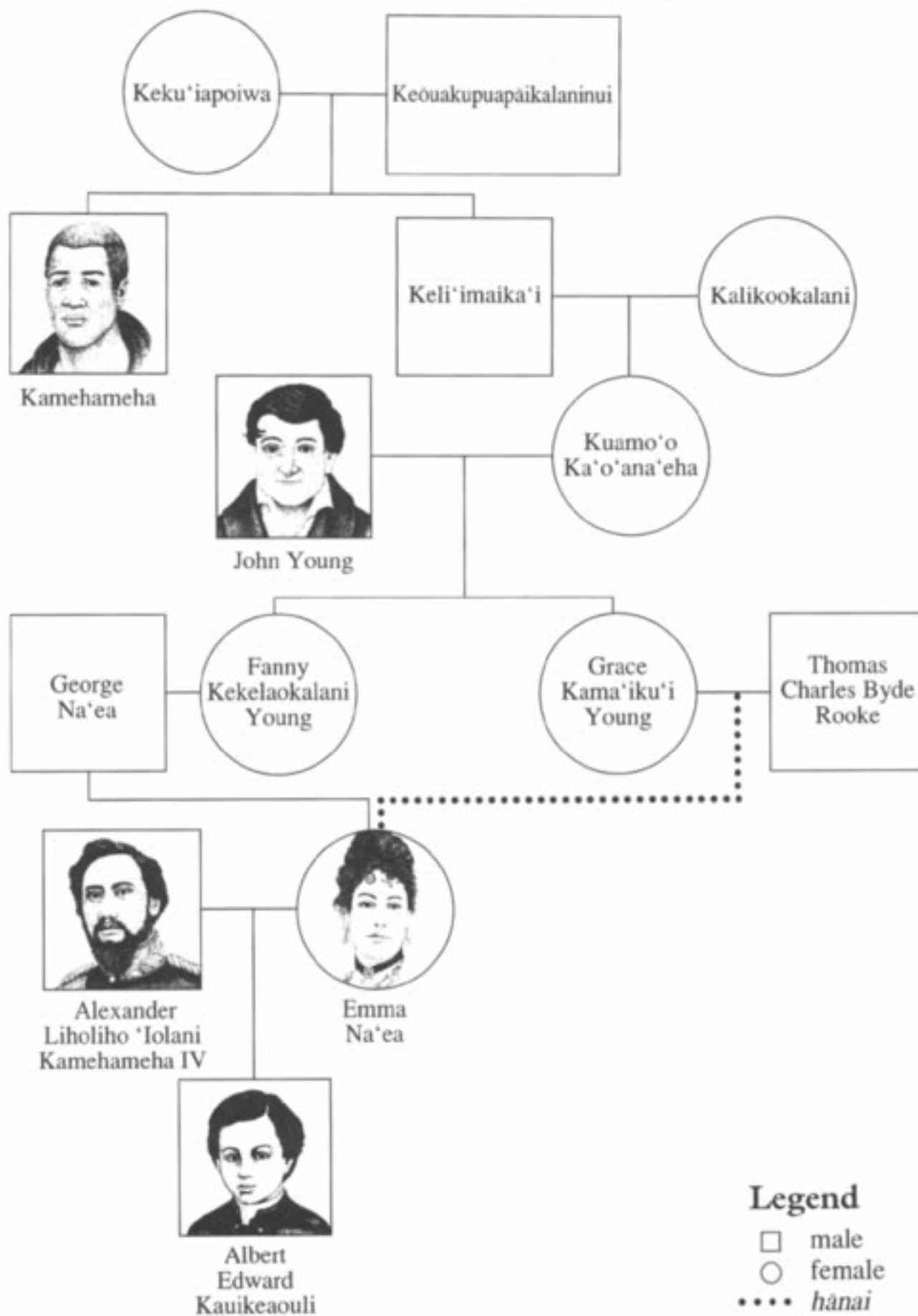
Emma Na'ea Rooke

Photo courtesy of Hawai'i State Archives

Queen Emma

Although the business of being king kept Alexander Liholiho occupied he did find time to marry his childhood sweetheart, Emma Na‘ea Rooke. During their childhood together at the Chiefs’ Children’s School Alexander Liholiho had decided that he would eventually marry her.

Queen Emma Genealogy



Like Alexander Liholiho, Emma came from a family of high-ranking chiefs. Emma was the daughter of Fanny Kekelaokalani Young and George Na'ea. She was the *bānai* daughter of Grace Kama'iku'i Young, her mother's sister, and Dr. Thomas Charles Hyde Rooke.

Her grandfather was John Young, who had been an advisor to Kamehameha I, and her grandmother was Ka'o'ana'eha. Her great-grandfather was Keli'imaika'i, younger brother of Kamehameha I, and her great-grandmother was Kalikookalani.



Emma with Dr. and Mrs. T.C.B. Rooke (1853)

Photo courtesy of Hawai'i State Archives

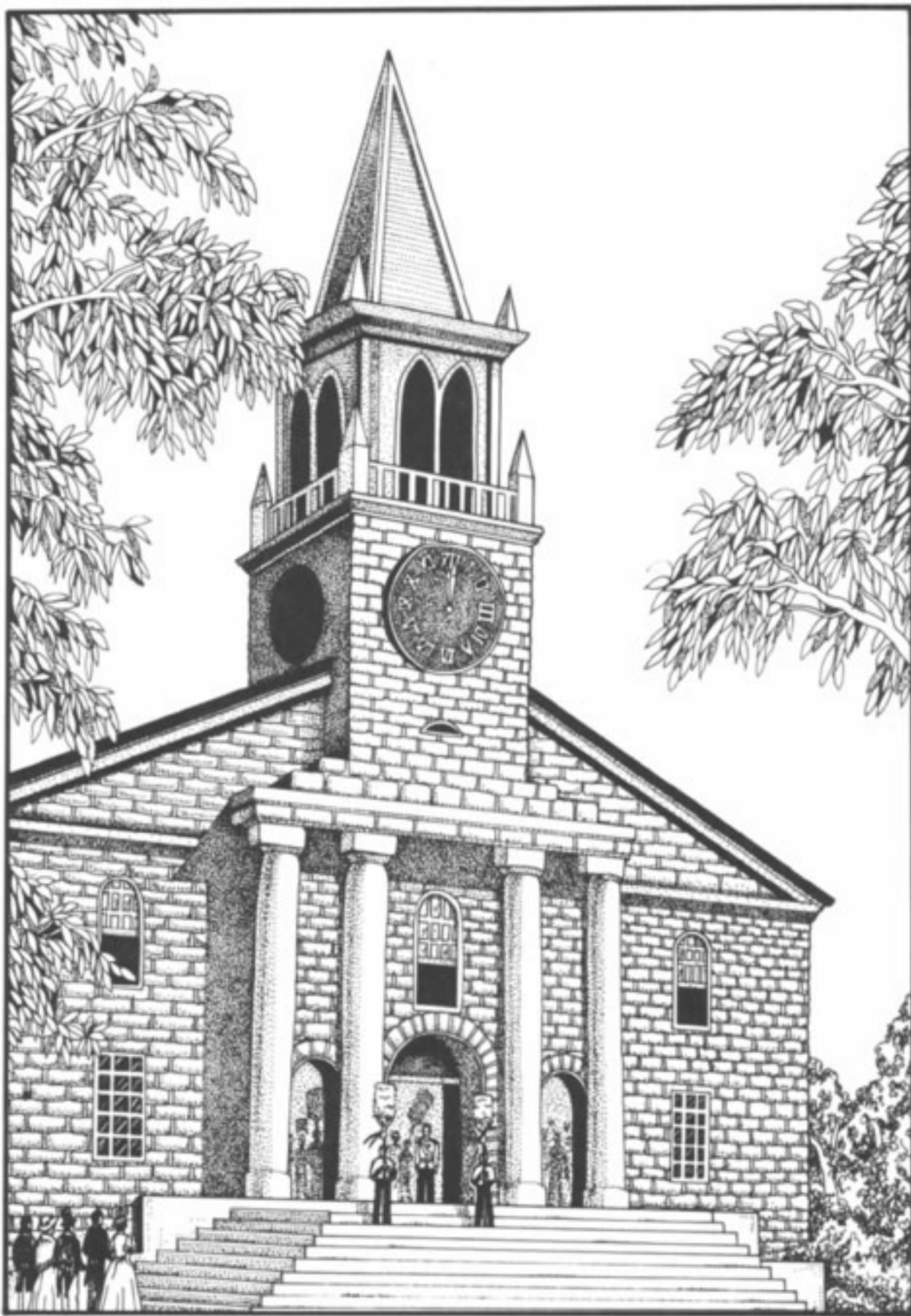


Pencil sketch of Emma in 1856 by Burgess

*Photo courtesy of Honolulu Academy of Arts
(original art a gift of Judge and Mrs. Walter Frear)*

Hawaiians rejoiced at the forthcoming marriage of their king. They gathered *maile* and *'ilima* to be draped throughout Kawaiaha'o Church. On June 19, 1856, Alexander Liholiho married Emma.

Both the king and his bride preferred the Church of England to the Protestant church of the American missionaries. However there were no Anglican churches in Hawai'i at this time. So the king and his bride chose to be married in an Anglican service, the first of its kind performed in Hawai'i, held in the Protestant Kawaiaha'o Church.



Kawaiaha'o Church

The marriage of Alexander Liholiho and Emma was one of mutual love. They had common interests in literature, music, opera, religion and theater. According to Emma, "Our happiest hours were spent reading aloud to each other."




Alexander Libolibo and Emma Na'ea Rooke



Prince Albert

Photo courtesy of Hawai'i State Archives

Prince Albert

n May 20, 1858, the king and queen were blessed with the birth of a son. He was named Albert Edward, after the husband of Queen Victoria of England, and Kauikeaouli Kaleiopapa, after his *bānai* grandfather Kamehameha III.

However the Hawaiian people called young Albert “Ka Haku O Hawai‘i,” “The Prince of Hawai‘i.” His mother and father affectionately called him “Baby.”

Everyone loved the prince. He was made an honorary member of Fire Engine Company Number Four and was given his own red Company Number Four uniform. A town called Princeville on the island of Kaua'i was named after him. Many Hawaiian chants were written in his honor.



Prince Albert in his fireman's outfit

Photo courtesy of Hawai'i State Archives

Sadly the prince was not to live a very long life. On August 27, 1862, he died. The actual cause of his death is not known. At the time of his illness he was thought to have "brain fever," now known as meningitis, an inflammation of the brain caused by a bacteria or virus.

Today some believe the prince may have died from appendicitis. Whatever the cause, the young prince suffered for ten days. The doctors of Honolulu at that time were unable to help him and he died.



The "Little Prince" (age 4) with his dog

Photo courtesy of Hawai'i State Archives

The king and queen had been hoping to see their young son christened by a bishop of the Church of England whose arrival was expected. As the prince became sicker and the British bishop had still not arrived they chose to have him christened, before he died, by the American minister of Kawaiaha'o Church.

A huge silver christening cup, sent by Queen Victoria of England, was used at his christening. The British queen and her husband, Prince Albert, were named as the godparents of the young prince.



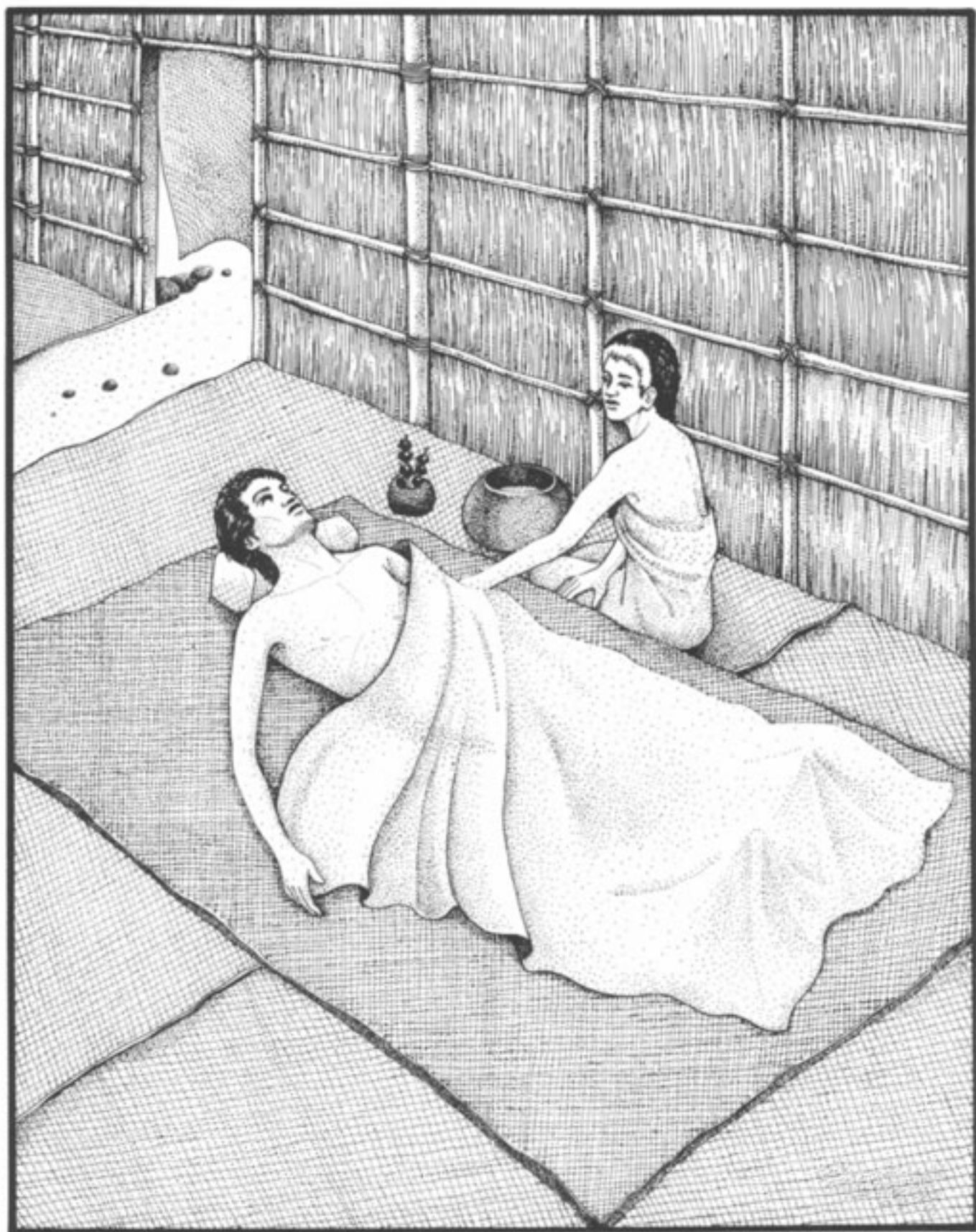
Queen Emma with silver christening cup (1881?)

Photo courtesy of Hawai'i State Archives

When the four-year-old boy died the king began calling his wife Kaleleokalani, "The Chief Has Fled." After Prince Albert no child was born to any Hawaiian monarch.



"Kaleleokalani" (1865)
Engraved by H. Adelaid
Photo courtesy of Bishop Museum



Ill Hawaiian being treated at home by a family member in the time before western-style medical assistance became available at Queen's Hospital

The Queen's Hospital

When Alexander Liholiho became king one of his biggest worries was the health of the Hawaiian people. At the nation's first census, taken in 1823, there were one hundred and forty-three thousand Hawaiians. By 1855 there were only seventy-three thousand left.

When the king traveled around the islands he found entire villages had disappeared. Schools and churches were empty. Hawaiian women were not giving birth often—and those who did have babies often lost them at birth or within a few months. Great numbers of Hawaiian people died from various introduced diseases such as leprosy, smallpox and venereal diseases.

The king and queen both felt strongly about helping their people. They decided a hospital was needed. The legislature did not have enough money to build the hospital so Alexander Liholiho and Emma went to the people asking for pledges. With notebook in hand the king walked with Emma asking Hawaiians and foreigners for money.

If Hawaiians had no money they gave such things as fishnets, necklaces and spears. These were then sold and the money from such sales added to the fund. The king and queen gave five hundred dollars each. When they had finished they had raised some thirteen thousand dollars.



Queen's Hospital

Later six thousand dollars more were added to the hospital fund by the legislature and the project was organized as the Queen's Hospital Corporation.

For two thousand dollars, nine acres of land for the hospital were purchased from Caesar Kapa'akea, father of King Kalākaua and Queen Lili'uokalani. Both of these monarchs had been born on the property selected for the hospital.

The laying of the cornerstone for the hospital took place on July 15, 1860. Alexander Liholiho expressed his feelings in his message that day.

"There is something wholesome in being called upon from time to time to acknowledge, however strong our own health may be, and however prosperous our fortunes, that after all, the sick are our brothers and sisters..."

What joy there was when the hospital, named the Queen's Hospital, opened on December 6, 1860. How very proud the king and queen were of the two-story coral building.

Unlike the Queen's Medical Center you can see on Punchbowl Street today, it was a very cozy place. The original hospital included a reception room, dispensary, physician's room and 124 beds separated into three wards.

Hawaiians made up their own name for the hospital. They called it "Hale Ma'i o Kawahine Ali'i," or "Sick House of the Lady Chief." The beauty of this hospital was that Hawaiians using the hospital did not have to pay to visit a doctor.

Today Queen's Hospital has evolved into a 506-bed medical center with over thirteen hundred doctors and twenty-three hundred professional and paraprofessional support staff. And, following in the footsteps of the king and queen who first conceived the hospital, over three hundred volunteers regularly offer their help throughout the medical center.



The pathway to Queen's Hospital (before 1900)

Photo courtesy of Bishop Museum



Henry Neilson

Photo courtesy of Hawai'i State Archives

Henry Neilson

Even before the death of Prince Albert the king had already suffered tragic loss.

This sad tale began with a pair of pistols given to Alexander Liholiho as a wedding gift in 1856. When he took the pistols out to shoot them for the first time his personal secretary, Henry Neilson, went with him.

The king was to shoot one pistol while Neilson held the other at his side, waiting his turn to fire. When the king fired his pistol the one Neilson was holding also fired. The bullet struck Neilson in his calf and traveled down to his ankle.

A Hawaiian at the palace told the king the pistols had bad *mana*, or power, and would bring bad luck. He asked the king to return the pistols to the giver but the king would not.

Years later, in September of 1859, while in Lahaina, the king heard a rumor about Neilson and the queen. After drinking heavily the king shot Neilson in the chest.

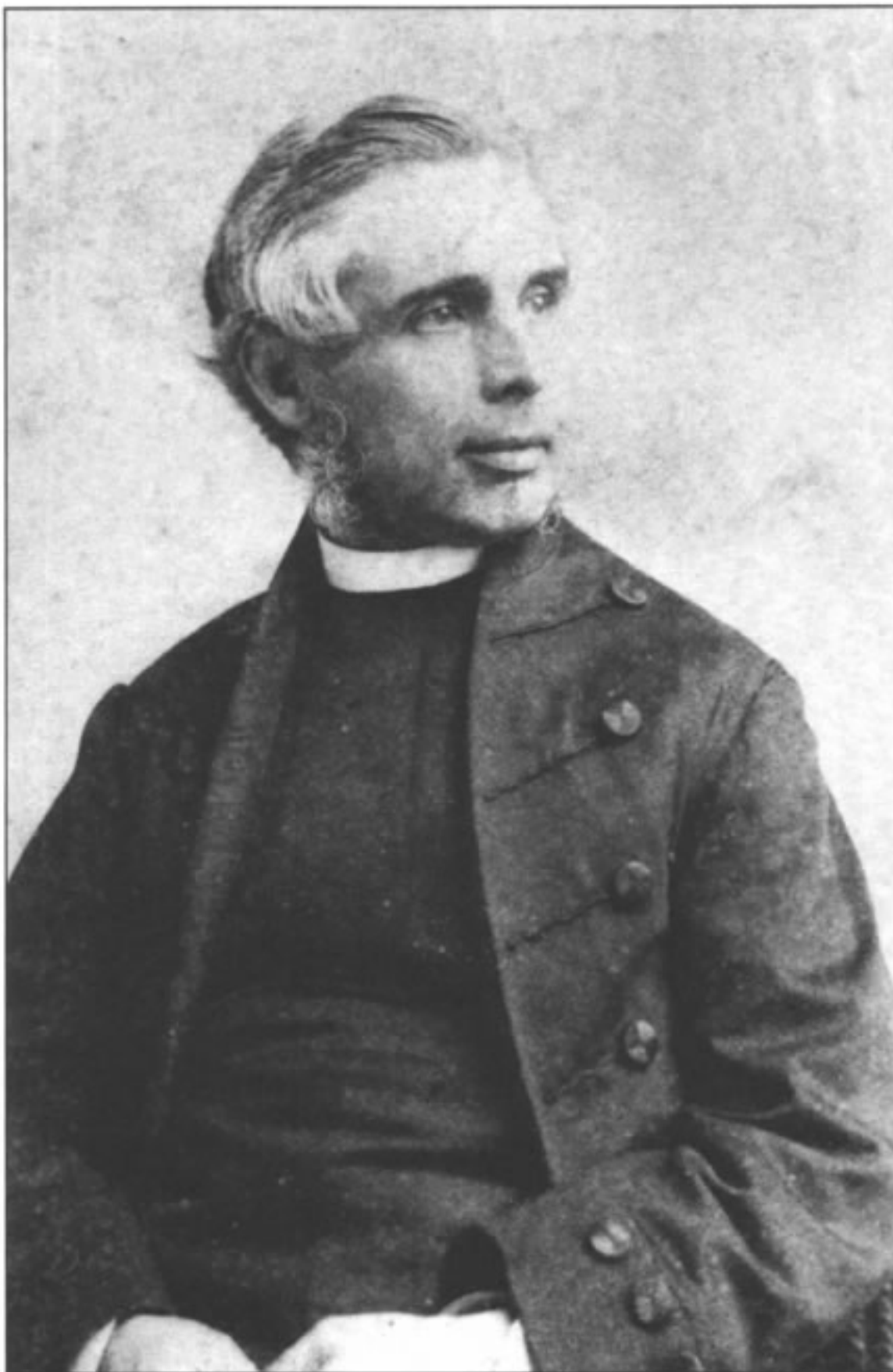
Subsequently Alexander Liholiho found the rumor to be false. He went into deep despair and tried to abdicate, or give up, his throne. However neither his advisors nor his people thought this was the right answer.

Neilson did not die immediately from his wound but he remained an invalid for the rest of his life. The king did everything in his power to make life comfortable for his secretary. Alexander Liholiho provided Neilson with the use of the king's Waikīkī home.

In all this Henry Neilson did not begrudge the king and forgave him. The king, however, never forgave himself. Henry Neilson died in February of 1862.



Kamehameha IV in uniform
Photo courtesy of Hawai'i State Archives



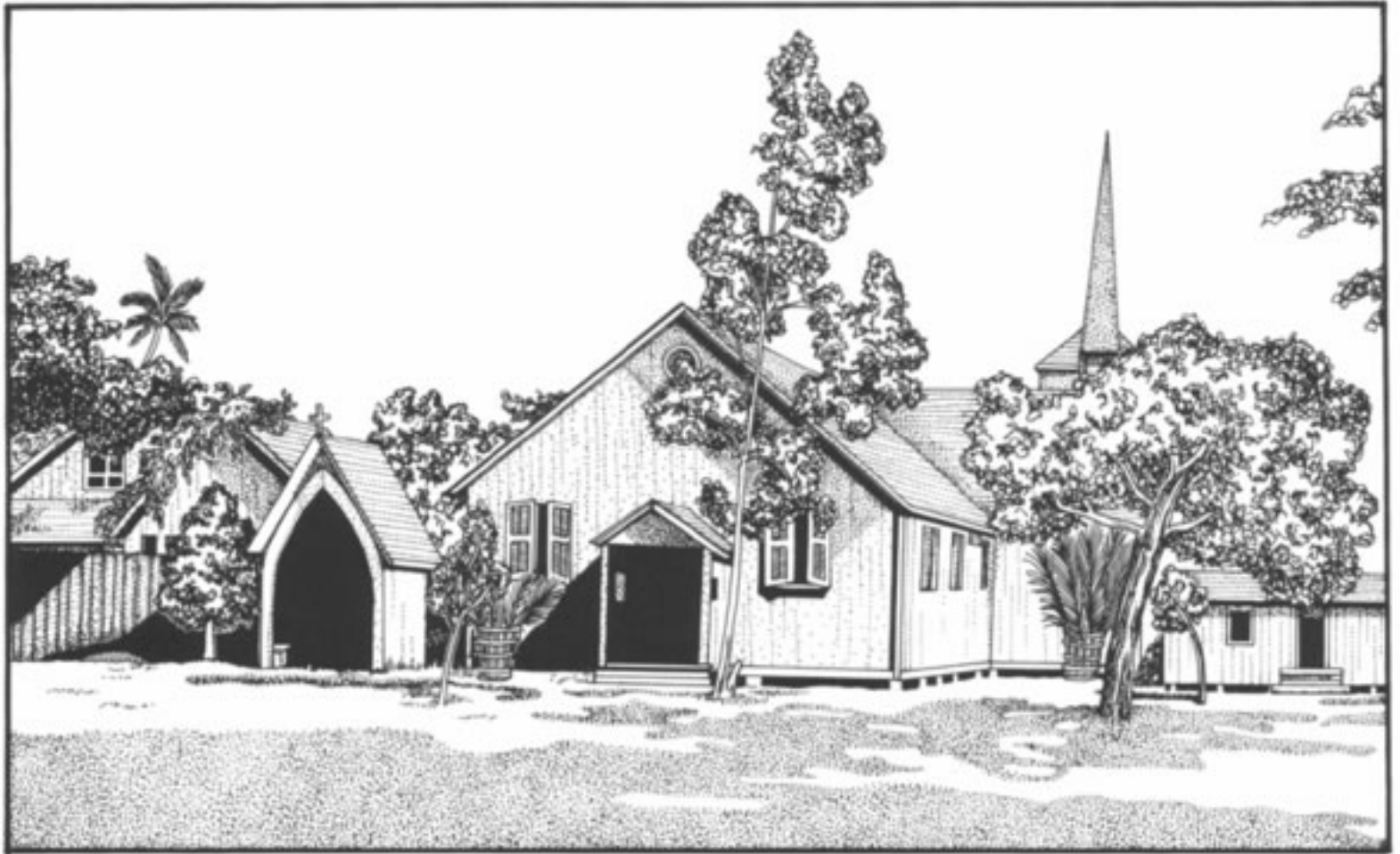
Bishop Staley

Photo courtesy of Bishop Museum

St. Andrew's Cathedral

After the deaths of Henry Neilson and Prince Albert the king turned even more to the Church of England for guidance and strength. He enjoyed the music and prayers of this church and its associations with England and wanted to establish this church in Hawai'i.

The king and queen asked Queen Victoria to send a bishop to Honolulu to establish a church. In October of 1862, two months after the death of Prince Albert, Bishop Thomas Nettleship Staley finally arrived. The king and queen became confirmed members of the Episcopal church he organized.



St. Andrew's Cathedral



*Detail of the St. Andrew's Cathedral stained-glass window
portraying Alexander Libolibo, Emma and Albert*

Photo by Michael Young, KSBE

The king gave land which had once been his gardens to be used for the church. The church was eventually built by his brother Lot and was called St. Andrew's Cathedral.

It was Lot who decided the church be named after Andrew, one of the twelve disciples of Jesus, for Alexander Liholiho died on St. Andrew's Day.

Alexander Liholiho devoted much of his time to translating the Episcopal Book of Common Prayer from English to Hawaiian for his people. He also wrote a preface to introduce and explain the book to his people.

Thinking of his English-speaking friends Alexander Liholiho even translated the preface from Hawaiian to English.

HE OLELO HOAKAKA.

O KEIA BUKE, he Buke Hoomana i kauohaia e ka Ekalesia o Kristo, i mea e pono ai ka hoomana ana. Pela no ka hana a ka Ekalesia mai kinohi mai, a no ka hoomana ana na mea a pau iloko o keia buke. O kana hana hoi, o ke ao aku i kanaka i ke ano o ka pule pololei ana i ke Akua ; o ke kuhikuhi ana hoi i na oihana a pau i kauohaia e kona Ekalesia ; ke ano o ka hana ana ia mau oihana me ia mau lina ; ka wehe-wehe aku hoi i na manawa kapu a pau me na wa noa i malamaia e ka Ekalesia, a me ke ao aku hoi i na Kahuna o ke Akua i ka lakou mau hana e hana pono ai, a e hana pu ai hoi me na kanaka imua o ke Akua ; o ka hoohalikelike ana i na pule, na noi ana, me ka hana ana i na oihana i pili i ka hoomana, i pau ole ai ka hana ana'ku a kanaka i ko lakou wa e akoako'i e hoomana'ku i ko lakou Akua. Aole keia hoohalikelike ana he mea hou, aka, he mea kahiko loa, aole hoi i kua i ka olelo a ke Akua ; no ka mea, nolaila mai no na kumu hoohalike o keia hana i hoopiliia'ku ai. E nana kakou ia Mose me Miriama, a me na kaikamahine o ka Iseraela ; ia Aarona me kana mau keiki ia lakou i hoomaikai aku ai i kanaka, a me Debora hoi me Baraka ; a nawai hoi e hoole ka haku maoli ia ana o na Halelu o Davida, i mau pule nana e pule helu aku ai ia Iehova

PREFACE

TO THE

BOOK OF COMMON PRAYER.

THIS book is a Book of Prayer, sanctioned by the Church of Christ as an assistant to devotion. Thus has the Church done from the earliest days, and what this book contains has reference to worship only. Its purpose is to teach men the way to pray truly to God ; to point out all the rites sanctioned by His Church ; the way in which those rites and the sacramental offices are to be observed and performed ; to explain the fasts and holydays ordained by the Church, and to teach the priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God ; to make one voice of prayer and supplication common to all, and so to establish the method and the words even of adoration that men need not only then worship

A 4

Book of Common Prayer—English Edition

Photo courtesy of Hawaiian Historical Society

Along with helping to establish the Episcopal church, the king and queen also helped found two schools for Hawai'i's youth.

The first was 'Iolani School, which began as St. Alban's College for boys in Pauoa. Later St. Andrew's Priory for girls was established alongside St. Andrew's Cathedral.

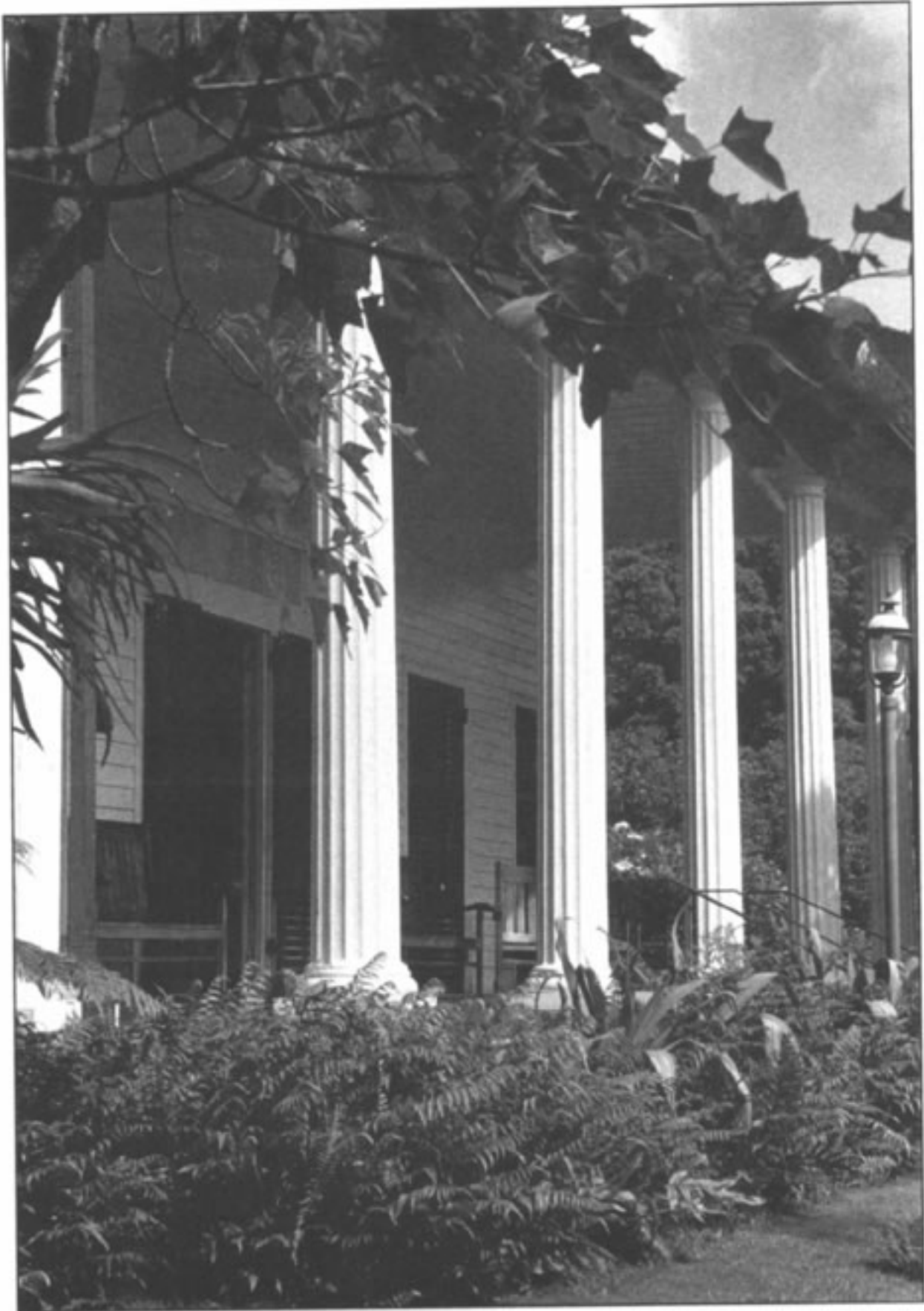
Sadness in the Land

Alexander Liholiho lost his interest in living when his son died. Already remorseful over the death of his secretary Henry Neilson, the death of his son was just too much for him to bear. He slipped into depression and his asthma attacks grew worse.

On November 30, 1863, to no avail, Emma tried to breathe life into Alexander Liholiho's still form. At only twenty-nine years of age the fourth king of Hawai'i was dead.

At the passing of Alexander Liholiho many Hawaiians chanted, "Our gods have gone away." Hawaiian people believed the Hawaiian gods felt they had been betrayed by the Hawaiians and the king's death was their punishment.

On the day of Alexander Liholiho's funeral eight hundred children and their teachers walked to Honolulu to say goodbye to the king. Carrying the king's hat and sword Prince William Lunalilo led the funeral procession. The king was buried with his son at Mauna'ala, the Royal Mausoleum, on February 3, 1864.



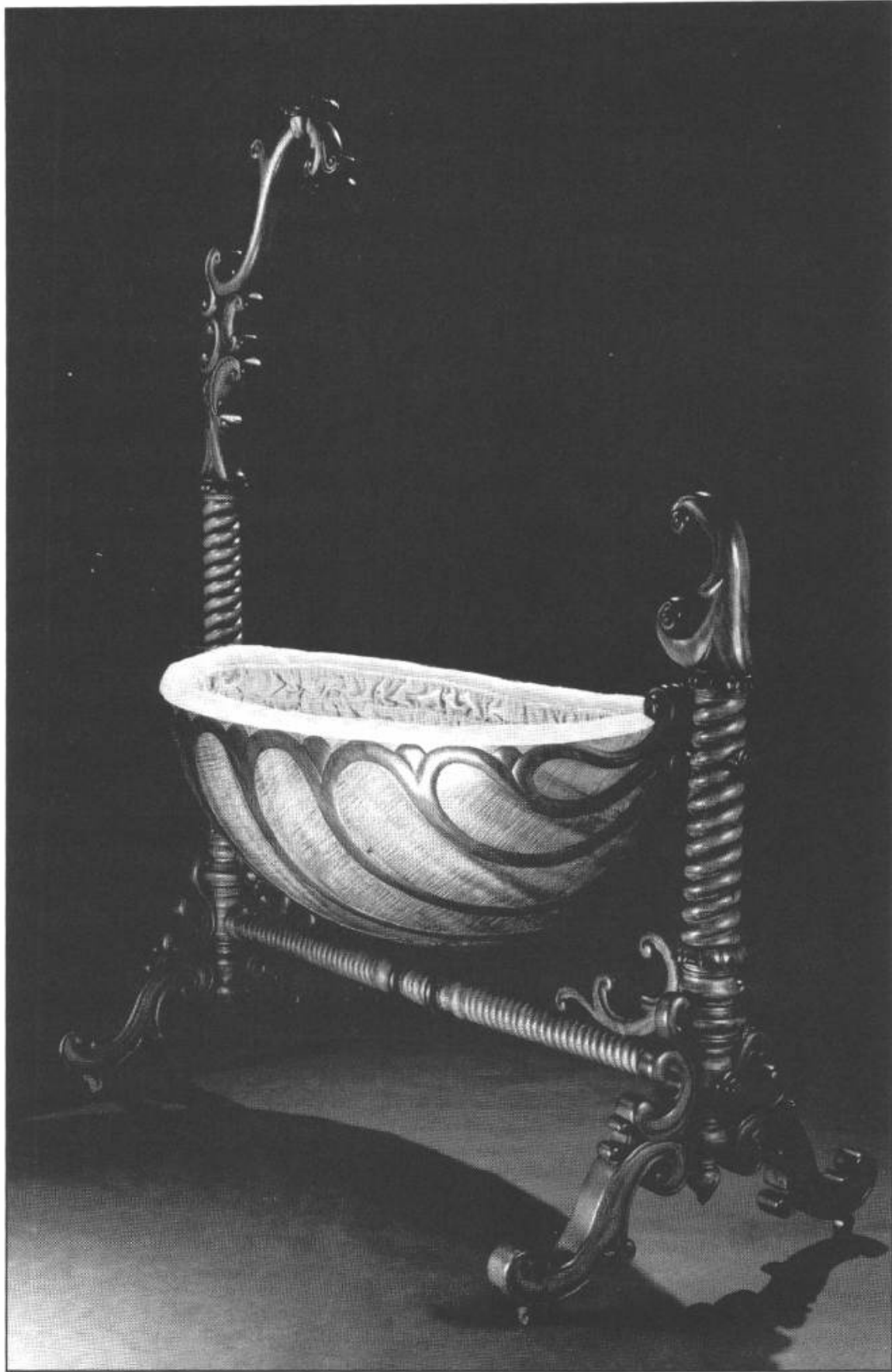
Queen Emma Summer Palace today

Photo by Michael Young, KSBE

Queen Emma Summer Palace

Although the king, queen and prince have long departed, they left a legacy much treasured today by the people of Hawai'i. This legacy is Hānaiakamalama, known today as the Queen Emma Summer Palace. It was the favorite home of King Kamehameha IV and Queen Emma.

Among the many treasures on display in the palace is the cradle of Prince Albert. You can see this cradle and sense the joy and happiness of the king's family of long ago when you visit their home in beautiful Nu'uuanu Valley.



Prince Albert's Cradle at the Queen Emma Summer Palace

*Photo by Michael D. Horikawa, courtesy of the Daughters of Hawai'i
and Michael D. Horikawa*

Conclusion

*K*amehameha IV began his reign after the nation's twenty-nine years of rule by his *bānai* father, Kamehameha III. Alexander Liholiho had watched the "Americanization" of Hawai'i occurring during Kamehameha III's reign.

On becoming king, Alexander Liholiho made it clear he would not be influenced as easily by the Americans as Kamehameha III had been.

In fact the king's style was more in tune with that of the British. Thus it followed that Alexander Liholiho's tributes to Hawai'i were more British in nature rather than American. The king and his queen helped found the Church of England, the Episcopal Church, and the Episcopal schools for boys and girls.

The king's major concern during his reign, however, was not religion or education but the health and welfare of the Hawaiian people. The king was very alarmed by the great number of deaths and the reduced number of births among his Hawaiian people. This concern caused him to focus much of his effort on establishing a hospital and providing health care for Hawaiians.

Were it not for his effort of actually walking the streets of Honolulu with his queen, such a hospital might never have been built. Instead Queen's Hospital became a reality.

The king would certainly be pleased to know that much of what he believed in and strived for still exists in today's Hawai'i.

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