SEARCH FOR A SITE: SELECTION OF THE CCH CAMPUS

by

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This year marks the 25th anniversary of the occupation of the campus on which we are now meeting. Just a quarter-century ago plans were underway for the vacation of the temporary campus over near the temple as this permanent campus was nearing completion. There were still to be some hectic months ahead, however, before the buildings here were ready for occupancy.

The campus was considerably smaller then, there was, of course, no Aloha Center, Cannon Center, or Snow Administration Building, nor even our Little Theater. The library was much smaller; there were no Temple View Apartments—indeed there were only two dormitories instead of the six we find on our present campus today. Instead of Moana Street, faculty row then stretched out along Kamehameha Highway between where Laie's two service stations today are located.1 There were no townhouses and only about one-third the faculty we have at present.

However, instead of looking at the existing campus I'd like to go back before then, back even before the temporary campus was utilized to see if we can find an initiation of the idea that resulted in the establishment of Church College of Hawaii or what we know today as Brigham Young University—Hawaii Campus.

Church schooling in Laie began soon after the property here was purchased in the early part of 1865, when Sister Mildred Randall conducted two schools—one for the Hawaiian children and one for the Naiole children—until her return to Utah in November, 1866.2 Subsequent schools were conducted in Laie's first two chapels until a separate building was constructed about 1887. This was located just to the Kahuaku-side of the new chapel which had been built just five years before. When the construction of the temple began during World War I the chapel was literally rolled down the hill about 100 yards to the site of the chapel now under renovation. The school house was turned over to those doing some of the art work and sculpture for the temple and a new school was built adjacent to the newly-located chapel. This consisted of five classrooms and an assembly hall and lasted until 1927 when the Church turned it over to the Territory of Hawaii and went out of the education business here for nearly two decades.

It was at this school, perhaps, that our story should really start. In 1921 Elder David O. McKay, then a member of the Council of the Twelve Apostles, and Hugh J. Cannon began their historic journey visiting the missions of the Church as they made their way around the world. On arriving here in Laie in February, 1921, the two brethren witnessed the flag-raising incident depicted on the mural at the entrance to the foyer of the David O. McKay Building on the Brigham Young University—Hawaii Campus.

Most Latter-day Saints in Hawaii today seem to be under the assumption that as a result of that oft-described happening David O. McKay dedicated the grounds of Church College of Hawaii here thirty-four years later. My purpose then, is to trace the rather tortuous path the school took over the years and to show that the establishment of Church College of Hawaii here in Laie was not quite as cut-and-dried as often believed.

The day after that 1921 visit here in Laie, Elders McKay and Cannon traveled over to Maui and there, as Elder Samuel H. Hurst recorded in his diary, a very inspirational meeting was held with the missionaries in which Elder McKay asked them what they felt to be the greatest need of the mission. Hurst states that the missionaries all felt the greatest need was a church school of higher learning. McKay, an educator himself, agreed with them and promised to write a letter to the First Presidency with such a recommendation. At the close of his remarks he commented on the resolution "to build a school at Laie, Oahu."3 Little did he know that he himself would be the instrument to put that recommendation into effect.

In an oral history interview with Lanier Britsch for the Church Historical Department in 1976 Edward L. Clissold stated that David O. McKay kept the idea of a school at Laie constantly in mind. McKay talked about the school when he visited Laie in 1936 and again in 1940 and 1941 when he stayed at the Clissold home. As Clissold, then first Counselor in the Oahu Stake Presidency reported their conversation on that occasion, Pres. McKay asked: "Brother Clissold, what are we doing about the school?" And he replied, "President McKay, we're waiting on you Brethren to set it up."

It was to be several years later, however, before the next documented step was taken. On June 7, 1949, Ralph E. Woolley, president of the Oahu Stake, appointed four members of his high council to a special committee "to re-investigate and report...the advisability of establishing an L.D.S. Church School in Hawaii." Clinton Kanahele chaired the committee which also included J. Frank Woolley, Lawrence Peterson, and George Zabriskie. The charge to "re-investigate" and the committee report that "this same problem has been investigated before by Clinton Kanahele" is convincing evidence that at least some study had been given to the situation previously.4 As part of the study the committee and President Woolley met with bishops of the six wards and presidents of the three branches on Oahu on July 13, 1949, to hear data concerning LDS attendance at private schools at Oahu. The leaders reported about 150 were attending non-sectarian schools such as Kamehameha and Punahou about 50 others attended sectarian schools, primarily Catholic. After this presentation, 15 of the 85 other people present took the opportunity to express their views. Some felt there was an academic inadequacy in the public schools but were reluctant to expose their children to the religious orientation of other private schools. Although nearly everyone seemed to agree on the desirability of an L.D.S. school, there the consensus ended. The location of the school and the grades to be included were especially controversial. Various sites in Honolulu as well as Laie were suggested and schools from kindergarten to high school were recommended, either to be
established all at once or one grade at a time. According to the minutes, no one suggested a junior college, although committee member George Zabriskie told me the other day he felt there was some mention of the idea. The report does, however, list among the advantages of Laie the availability of land—should expansion to the junior college level ever be desirable.

Although Honolulu and Laie were the only two contenders the advantages and disadvantages of each were carefully analyzed. The report pointed out that about 75% of the Oahu Stake population resided in the Honolulu area. This, of course, was also cited as the principal disadvantage of the Laie location. The Laie advantages, however, included the low cost of land since the Church already owned 6,000 acres in and around the windward community, and, as I just mentioned, the availability of land would make future expansion possible. The rural environment lent itself to the possibility of agricultural training for the students as well as making lower costs possible through the raising of some of the necessary food items. Although it appears to have been given no more emphasis than some of the other reasons, the committee did mention that the presence of the Hawaii Temple and the fact that Laie, as an LDS community, should encourage the development of gospel principles and a Mormon way of life.9

The next step along the path of school establishment took place the following year and centered around the old Waialee Training School site about fourteen miles from Laie along the North Shore toward Haleiwa. The school where the Crawford Convalescent Home and University of Hawaii Tropical facility are now located vacated its premises in the late 1940's and moved to the Kailua area. In November, 1950, Clissold and Woolley discussed the possible use of the grounds and buildings for a school and the latter, still president of the Oahu Stake, appointed his counselors Fred E. Lunt and George Kekauoha, Elmer Jenkins, and Ruby Enos, president of the Stake Young Women's MIA, as a committee to look into the possibilities. According to a later statement by one of the principals, the committee regarded the idea with favor and so recommended its utilization.9 I have since talked to two of the three surviving members of the committee, however, who tell me there was, in fact, no such recommendation.10 Ruby Enos felt the land on the makai side of the highway was too low and suitable only for taro while the makahana land was too limited in area. Fred Lunt recalls visiting the site one day after a conference in Waikiki with visiting general authority Henry B. Moyle, and other local leaders. The consensus at that time seemed to be that being away from the spiritual environment of Laie would not be in the students' best interest.

There were others also who did not agree that the former detention home was a suitable location for the LDS schools. Eldon Morrell told me that he felt the LDS students would have enough difficulty with acceptance without the added stigma that the former detention facility might provide.11 Nevertheless, perhaps more conclusive was the report of Clarence silver of the Church Building Committee who, while vacationing in Hawaii in 1950, was asked to report on the Waialee site. As a result of his negative observations, the Waialee possibility appears to have been shelved pending further investigation.12

On April 9, 1951, David O. McKay was sustained as President of the Church of Jesus Christ of Latter-day Saints and the momentum for a school in Hawaii increased considerably. Less than three months later, on June 29, 1951, the First Presidency appointed an advisory committee to look into school matters on Oahu with the idea of starting school in the coming fall. Ralph E. Woolley, President of the Oahu Stake, and his two counselors, Arthur K. Parker and Fred E. Lunt, Edward L. Clissold, recently released as President of the Hawaii Mission, his successor Ernest Nelson, and Poe Kekauoha, Bishop of Laie Ward constituted the new study team.13

To meet with the committee the First Presidency sent seminary principal Frank McShie of Salt Lake City to Hawaii on July 11, 1951. McShie had been director of seminaries in Hawaii from 1944 to 1946 and then again in 1947 until the existing program was declared unconstitutional by the Supreme Court. According to the notice in the Desert News, he was to make a survey of the facilities that might be available for a junior college to be opened in Laie this fall. From that it appears that the type of school, the location, and even the date of opening had been determined. One of the committee's unanimous decisions, however, was that beginning school within the desired deadline was impossible. The committee met with Oahu bishops and surveyed Latter-day Saints to determine educational needs and possible enrollments.

In what again appears to be a classic example of re-inventing the wheel the committee again considered several possible sites. Waialee was soon discarded when the committee learned it was no longer available. McShie, in the meantime, visited several schools on Maui and Oahu and suggested that the committee consider a location in or near Honolulu. This was at least discussed but the committee was not swayed. I quote from the report submitted to the First Presidency:

"After careful consideration of the objectives of a church school program in Hawaii and the best means of obtaining them, the committee came to the following general conclusions:

1. That the school should be located at Laie, Oahu.
2. That it should be predominantly a boarding school.
3. That it should eventually embrace the last two years of high school and the first two years of college.
4. That the curriculum should include many vocational courses.
5. That the school should begin in September, 1952.
6. That the first year (1952-53) courses should be limited to junior year high school students to be followed by one additional grade each year for the next three years until in the fourth year (1955-56) the full four-year course would be established.15

It might be noted at this point that in 1951 the proposed configuration of the school was not regarded as quite as unorthodox as it might be today. The proposal was in keeping with the 6-4-4 idea that was enjoying some popularity at that time in the area of public education.

According to the Church News article concerning his assignment to Hawaii, McShie was to return after three weeks to report to the First Presidency after which he was to leave shortly for Hawaii "to take charge of the development of the new institution."16 The report of the committee also implied that he was expected to become the principal or president or whatever in a phone call the other day he told me he did not have the idea he was to take over so perhaps there is a bit of confusion there.)17
any case he was not willing to locate in Laie and friction developed between
him and members of the committee and the educator returned to Utah to file his
minority report. Although there had been a good-sized Church News article
about his departure for the assignment, only a brief paragraph in The Improvement
Era mentioned his return on July 25 with the distorted message that the
"Opening of an LDS high school in Laie would be postponed at least a year." 19
That September he was again serving as a seminary principal in Salt Lake City.

The committee, however, realized the importance of continued input from
Church headquarters and asked, "Since Brother McGhie has apparently withdrawn
himself from the picture, we request that another man be appointed as soon as
practicable to head up the project. If you concur in the conclusion reached
by the committee we can begin with the new appointee to lay the groundwork
for the opening of the school." The enrollment for an opening in 1952 was antic-
ipated at between 75 and 100.20

Again nothing happened as a result of the study, perhaps due to the
connected controversy and another year passed. In May, 1952, President Clissold
again attempted to get the project into motion. Two months later, Dr. Wesley
P. Lloyd of the Brigham Young University faculty was scheduled to be in
Hawaii en route from his return from Japan. As a result of Clissold's urging
Dr. Lloyd was assigned by the First Presidency to conduct another survey of
educational needs of the Hawaii Saints. The pattern was repeated. Dr. Lloyd
met with individuals concerning the same issues previously surveyed, i.e.,
what type of school should be established and where should it be located.
Lloyd met with stake and mission officers at the Honolulu Tabernacle on
July 31, 1952, and as President Clissold reported, the consensus of this meeting
was that a junior college, offering largely vocational courses, be established
at Laie. Lloyd's written report to the First Presidency supported the
recommendation and added that the school could probably be opened in 1953
should the decision be made to proceed.21

Additional meetings were held in October and November, 1952 and more
reports were sent to Salt Lake City recommending that a man be appointed to
head the school in order to provide additional direction and momentum to the
ongoing studies. President McKay assured Clissold in June, 1953, that this
would shortly be done. Nearly one year later, May 1954, President McKay told
Clissold that the selection had been made and soon another survey committee would
\underline{go to Hawaii.22}

On Wednesday, July 21, 1954, the First Presidency made the long-awaited
announcement. Dr. Reuben D. Law, dean of the College of Education of Brigham
Young University, was named as the president of the new institution, finally
designated officially as a junior college.

It would seem that by this stage, the problems of site and format would
have been resolved and Law could get about the work of getting the school
established. Such, however, was not the case, and it was evidently felt
necessary to repeat much of the same type of effort that had been pursued so
many times before. Another meeting was called by Edward L. Clissold who had
been released as Hawaii Mission President by this time and had succeeded
Ralph E. Woolley as president of the Oahu Stake. Those present at the Stake
Tabernacle in Honolulu had an opportunity to express themselves and although

there were still some who wanted a dormitory high school President Clissold
maintained the younger students should remain at home under family and church
influence rather than being sent off to a boarding school. This idea prevailed
and the report of the Survey Committee stated that they "had a distinct
feeling that all but few people [em] it is wise for the new school to con-
centrate on the college years."24

The Survey Committee visited the four larger islands and talked exten-
sively to church and educational leaders of Hawaii. As a result of the month-
long study the committee arrived at the following conclusions concerning the
general purposes of the school:

1. To build strong Latter-day Saints
2. To develop leadership--spiritual and temporal.
3. To provide opportunities for exploratory work in both academic
and vocational lines.
4. To provide general education for all students.
5. To offer two-year terminal courses in the trades and vocations
for those whose talents and inclinations point toward immediate
employment rather than further academic work.
6. To provide preparatory programs for those who will continue
on to senior colleges and universities.25

After looking at various sites the committee concluded that only Honolulu,
Laie, and Kaneohe were worth "final consideration."26 Honolulu and Laie, of
course, had been recommended by various committees in previous years but
this was the first time that Kaneohe had been mentioned as a possibility.
And, as we shall see, that mention was to be significant.

Law's survey committee pointed out that both Honolulu and Laie had
"loyal defenders and their determined opponents." Although admitting that
Honolulu had several obvious advantages, the committee cited three principal
reasons for rejection of that city: the high cost of land, then running between
$1.25 and $2.50 per square foot; the difficulty of finding a plot of at least
100 acres which they felt would be the minimum possible for the plant desired;
and what they referred to as an "environmental disadvantage" created by the
presence of great numbers of military personnel and the crewnes of passing
ships.27

Consideration had been given the site of an unused naval hospital at Aiea
which was described as an excellent site but they felt that the buildings
spread over too extensive an area and maintenance costs would be prohibitive.
In addition, should a lease become available it would be for short-term only
and provide for evacuation by the school on short notice should the Navy
wish to reclaim the property.28 Considering the concern implied by the mention
of "environmental disadvantage" I cannot believe the committee seriously
entertained the thought of a school so close to Pearl Harbor Naval Base.
The committee repeated most of the arguments that had been previously offered in behalf of Laie's candidacy. The availability of good land was cited, not only for the site of the institution itself, but also the cultivation possibilities necessary for the agricultural pursuits assumed for the college. Furthermore, an ample supply of underground water was available. The committee also referred to the "religious tradition" and the "spiritual atmosphere" as reasons why Laie might be considered.

Among the religious traditions referred to, the committee mentioned the oft-cited prophecy of Joseph F. Smith concerning the blessings which would come to Laie and its residents. As a result, the report stated, Laie is "looked upon as a land of promise, a gathering place for the Saints in Hawaii."

The committee's next sentence may come as a surprise to many—"However, a study by President Edward L. Clissold of prophecies and dedicatory prayers on record in Hawaii finds no reference to a college at Laie."30

Here we find a most interesting situation because at this point Dr. Law and the survey committee are denying that there was ever a link between Elder McKay's 1921 reference to a school of higher learning and the community of Laie. There was indeed such a link, but nothing had been said about it, as near as I can determine, at the time of Law's survey. In his book, however, published in 1972, Law makes several references to the vision of the college that McKay experienced the day of the flag-raising, 7 February 1921, citing McKay's diary as the source of the information.31 The fact is that his diary, although describing the flag-raising in great detail, contains no reference to the idea of a college being located in this community. It was Elder Samuel Hurst who described the Maui meeting mentioned earlier and who mentioned Elder McKay's speaking of a college in Laie, but even he says nothing about the flag-raising vision that has since become part of our LDS Hawaii folklore. It was President McKay himself who made the definite and most positive link when he dedicated the land at the groundbreaking for the new campus, 12 February 1955. He stated on that occasion, "This is the beginning of the realization of a vision I saw thirty-four years ago when one morning President Hugh J. Cannon, President E. Wesley Smith, others and I witnessed a flag-raising ceremony by students of the church school here in Hawaii in Laie."32

Another one of the "religious traditions" cited by the committee mentions a condemnation here in Laie at which Thomas H. Isacson, then a counselor to the Presiding Bishop, reportedly spoke of a school in Laie where people "would come for their spiritual and academic education."33 President Clissold also told me of that same conference.

Another advantage of Laie, again shared with Kaneohe, was that the community was located near the sea. I'm not sure why Honolulu was denied that part. However, the seaside location would lend itself to the study of marine life and also provide access to fishing opportunities which would enable the college to meet some of its food needs.34

Should the college be located in Laie, the recommended location was not on the site identified in the Laie Master plan drafted by architect Harold Burton in January approved by the First Presidency that same year. The low-lying ground where the identified junior college was shown on the master plan would be subject to tidal waves and instead the school should be located in the foothills southward from the temple, perhaps referring to the area stretching from just behind Temple View Apartments along the hill to the site of the new sewage treatment plant.

The disadvantages of Laie, however, were numerous as cited by the committee although some of the objections seemed to overlap. Most serious, the committee felt, was the distance from the main center of population. Obviously there were not enough students in Laie to justify a college and the financial problems created by the need either to travel or to stay in dormitories were regarded as excessive. The committee drew an arc of 20 miles from Laie and determined that only 25% of the LDS population of Oahu lived within that distance. On the other hand, a similar arc from Kaneohe contained 95% of the LDS population.35 The absence of regular public transportation in those ancient days before "The Bus" would provide considerable difficulties for students and parents not only from Oahu, but even more seriously for those from the neighbor islands. Basically because of the transportation dilemma, dormitories would be necessary and would cost about $3,000 per student. "If," the report stated, and I quote, "by locating the school near enough to Honolulu so that even 100% students could live in their own homes or the homes of relatives we would save in capital outlay alone approximately $300,000. A difference of 200 non-dormitory students would amount to approximately $600,000 which would probably offset the cost of land for a campus elsewhere, and this without consideration of the accrued costs to students living in the dormitories."36

According to Max Moody, LDS partner of Walker-Moody Contractors, estimated building costs would be from five to ten percent higher in Laie than on more accessible parts of the island. Although Clissold admitted costs would be higher he was less pessimistic than Moody in this regard.37

The committee stated that in addition to the difficulties of distance, the related factor of isolation would inhibit enrollment. As the report neared the end of the Laie disadvantages the corresponding advantages of Kaneohe were soon made apparent. Several "prominent citizens of Honolulu, including members of the State High Council" reportedly told members of the committee that they would send their children to the mainland before enrolling them in a boarding school in Laie.38 This reluctance did not extend to Kaneohe, in some cases, at least, because their children could live at home and commute.

The advantages given for Kaneohe over Laie were based primarily on the greater population base, easier accessibility, and the lower costs which would provide. More people could be served due to transportation facilities and fewer dormitories would be necessary because more students would be living at home or with relatives. Local non-LDS educators also recommended Kaneohe as a site superior to Laie. Kaneohe's greater size offered great advantages.
Students, especially girls, would enjoy a greater opportunity for part-time employment in Kaneohe than they would in Laie; there would be lower costs for construction and maintenance of the school facilities; repair and supply services would be much more readily available. Another reason—perhaps more strategic than economic—was that the Catholic Church had supposedly been negotiating for 100 acres in the Kaneohe area for a school of their own. The report stated, "It seems unwise to place our school in comparatively isolated Laie while the other church establishes itself in the more desirable and rapidly growing Kaneohe district." A school in Kaneohe could more easily meet the increasing educational needs of LDS military personnel in the islands who would find Laie "too far away" to do them much good. In what might be considered an attempt to neutralize Laie's chief economic asset—the availability of land—the report stated that any agricultural facilities available at Laie could just as easily be found in Kaneohe and then asked almost plaintively, "If the Church did not now own the land at Laie, would we now buy land and build the school there?" The final advantage cited referred to a recent dispute in Rexburg, Idaho, when the General Authorities of the Church proposed the removal of Ricks College to the more populous Idaho Falls. In order to avoid such a dilemma in years to come, the committee stated that "it is our hope that the college in Hawaii will be built where we shall want it fifty and more years from now." The committee recommended that the school be located in Kaneohe, "not as a compromise, but as a place that offers more advantages and fewer disadvantages than either of the others. Although President Clissold was not a member of the committee he had traveled many miles with them and, as stake president, was asked to sign the report. He said he could not since he felt the school should be in Laie rather than either Kaneohe or Honolulu.

In recalling the role of Clissold several years later, Reuben D. Law remarked, "President Clissold wanted it in Laie, but he was a good sport about taking us to all the other locations that we wanted to be taken to. He was president of the stake at the time and he didn't hesitate to indicate that he wanted it in Laie but he was willing to help us in any of our activities." Soon after that, probably in connection with October conference, Clissold happened to be in Salt Lake City again and visited President McKay in his office. He describes their conversation as follows:

He had me come around behind his desk and sit in a chair right by him. He put his hands on my knees. He said, "Brother Clissold, what about our school?" I said, "Well, the brethren came down and made a report." Then he said, "That's right. Where's Kaneohe?" I replied, "Kaneohe is over the Pali from Honolulu, about a fifteen-minute ride." He just kept looking at me. I added, "President McKay, I can't forget Laie." He slapped my knee—I think I still have the mark on it—and said, "Good. I thought you had gone along with them. Now we have their report, we appreciate it, but the school will be in Laie." In the meantime Law arrived back in Provo on Sunday, 29 August, and immediately continued work on the survey report which had actually commenced before the committee left Hawaii. For the next week he kept two and sometimes three secretaries busy and on Friday, September 3, the committee met with BYU president Ernest L. Wilkinson to go over the report in detail. Ten days later Law completed the table of contents for the five copies. He delivered the report to President McKay's office and then accompanied Wilkinson, Cotton and Bennion. Joseph Anderson, secretary to the First Presidency, told Law he would call as soon as President McKay was able to see him about the report.

With the annual general conference of the Church scheduled for early October, the committee did not get to meet with President McKay until November 4, although they had held a preliminary meeting with his counselor, Stephen L. Richards, on October 26. According to Law's diary, President McKay stated that the First presidency had "definitely decided that the college should be built at Laie even though the survey admittedly showed many excellent reasons in support of the Kaneohe area as a possible location nearer to Honolulu." In an oral history interview in 1980, he quoted Pres. McKay saying, "We're going to overrule you on one thing. The college is really to be at Laie and I know that's where the Lord wants it and that's where it is going to be." And as Law concluded, "Well, that settled that. There couldn't be any question about that." At the same time, President McKay announced the decision to appoint a local advisory committee of Edward L. Clissold, Ralph E. Woolley and Arthur Haycock with an additional member whom the three would select.

In the meantime Law had kept busy while awaiting his appointment with the First Presidency. He visited all the other colleges in Utah and traveled to Rexburg, Idaho, to observe the operation of Ricks College, the other LDS institution that might be somewhat comparable to that for which he was to be responsible. He also visited former Hawaii mission presidents E. Wesley Smith, Ernest Nelson and Castle H. Murphy and talked to anyone he felt could give him information that might be helpful in his assignment, especially Clinton Kanehele, a Laie educator then on exchange in Provo. He even found time to meet the Reverend Mr. M. D. Flower, who had prepared a pamphlet on the Larg Isbitts Mission.

In November 12, 1954, Law met again with President McKay and received further counsel and instructions concerning budgets, buildings, and his relationship with what McKay called the continuing advisory committee. The president also had two possible names for the college since the name suggested by the survey committee had suffered the same fate as the suggested location. The committee had suggested that the advisory committee consider either "The Church College of Hawaii" or possibly "The Church Hawaii College" would be acceptable. At the first meeting of Law and the committee "Church College of Hawaii" was adopted as the name; subsequently "The" was added and "The Church College of Hawaii" was to be the title for the next two decades.

Although Laie was now accepted as the home of the school, the exact location had still to be determined. Law arrived back in Hawaii 22 November and went to work immediately. One of the main items when what was by then known as the continuing committee met on 24 November in Laie was consideration of possible sites within the community. On the day following the arrival of
Harold and Douglas Burton, the father and son team of architects, further discussions were held and on December 8 the decision was made. At a meeting in Laie the committee unanimously agreed to locate the buildings "on the higher cane land south east of the temple and south of the village," in other words, where it is today. They made another significant decision that day which contained a simultaneously small dash of pessimism and a generous dose of optimism. Ralph Woolley, based on his extensive contracting experience, and architect Harold Burton convinced the rest of the committee that it would take four to six months to adequately prepare the drawings and blueprints and to construct the buildings in any sort of economical manner before the summer of 1956 would be impossible. The committee agreed that an explanatory letter should be drafted which Law and Burton would then personally deliver to President McKay.

On returning to the mainland, Law met with Pres. McKay and J. Reuben Clark concerning the recommendations of what by now was simply being called the continuing committee. McKay was not happy about the proposed postponement. Law quotes him as saying, "Oh! We've waited too long already to establish that college. We must start this fall even if we have to start in temporary quarters." Before the day was over, Law telephoned Clissold in Honolulu and discussed with him the possibility of holding classes the first year in the Oahu Stake Tabernacle.

The Tabernacle plan never materialized, however, and soon the continuing committee began looking elsewhere. Law's diary states that on March 9, 1955, he and Clissold were looking at the old social hall and plantation store building in Laie to see if they could be remodeled in a suitable manner. They also discussed the temporary use of the Laie Chapel. In the meantime, Lillian Kondo of Kapaa, Kauai, became the first student to return her application; Ethel Whitford—now Almodova—became the registrar and the first to offer oral acceptance of a position and librarian Kenneth Slack provided the first written acceptance.

From April 1 to June 25 Law was on the mainland during which time Clissold had arranged for several war surplus buildings to be trucked to Laie and placed near the Laie Chapel as temporary quarters of the college.

Now perhaps it was safe to say that the sites—temporary and permanent—had finally been determined. The ground had been broken for the permanent campus and the buildings were on hand for the temporary campus. The faculty of twenty had been hired; the first year's student body of 223 freshmen, sophomores, and special students were still enrolling, and it looked as if school would open on time in September, 1955. Still, there were still changes ahead—many changes—and frustrations and disappointments would be plentiful. Still, the site had been selected and that certainly was a start.

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**NOTES**

1 Conversation with Jerry Lovelands, Wiley Swapp, and Joseph Spurrier, Laie, Hawaii, 26 April 1983.

2 George Nebeke to Brigham Young, 17 October 1865 and 19 November 1866, Archives, Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, as cited in R. Lanier Britsch, History of the Latter-day Saint Church in the Pacific, unpublished manuscript, 1981, in author's possession, Chapter 9, p. 8.


6 George O. Zabriskie (acting recorder), Special LDS School Committee, Minutes of Meeting held at Oahu Stake Tabernacle, Honolulu, Hawaii, 7:30 p.m., 13 July 1989, to discuss the problem of an LDS Church School in Hawaii. (typewritten.) Archives, BYU—Hawaii.

7 Interview with George O. Zabriskie, Honolulu, Hawaii, 28 April 1983.

8 Special LDS School Committee.

9 Law, pp. 37-38.


11 Interview with Eldon Morrell, Laie, Hawaii, 16 February 1983.

12 Law, p. 38.


14 Deseret News, Church Section, 11 July 1951.
Telephone Interview with Frank W. McGhie, Salt Lake City, Utah, 27 April 1983. McGhie indicated in this conversation that he had recommended Kaneohe, although the other reports available from that period state that he had then recommended Honolulu. In a letter to the author, 29 April 1983, he stated, "I wish the school should be nearer the center of population—either Kaneohe or Honolulu." In our phone conversation McGhie described Laie in 1951 as a "sleepy little village" which he felt inadequate to accommodate the school as planned.

The implication of friction is found in a statement by Edward L. Clissold in Law, p. 36; Woolley, et al. to the First Presidency; and other informants who wish to remain anonymous. When asked about this McGhie responded the problems existed more between other members of the committee and "I just got caught in the middle." Telephone interview, 27 April 1983. Additional information on McGhie's recommendations may be found in "Confidential Memorandum of Conference with Frank McGhie held on July 19, 1954. Re: Junior College in Hawaii." Although unsigned, this appears to have been written by Reuben D. Law and is found in his papers in BYU—Hawaii archives. However, Law's diary gives no indication of a conversation with McGhie on that date. (Law's diary begins with his notification of his assignment 17 July 1954.) On 16 July he met with Drs. Harvey D. Taylor, Ernest L. Wilkinson, Willard E. Givens, and Wesley P. Lloyd, all LDS educators with special knowledge or interest in the project. On 19 July—the date of the "confidential memorandum"—the only entry concerns other matters entirely.


Woolley, et al. to the First Presidency.

Law, p. 38.

Wesley P. Lloyd to the First Presidency, 9 August 1952, Law/Wootton Papers, Archives, BYU—Hawaii.

Law, p. 39.


Ibid., p. 32.

Ibid., p. 45.

Ibid., p. 46.

Ibid.

Ibid., pp. 46-47

Ibid., p. 47.

Law, pp. 25, 33, 56.


Ibid.

Ibid.


Ibid., p. 51.

Ibid.

Ibid.

Ibid., p. 56.

Ibid., p. 57.


Law Diary, 31 August, 2, 3, 13 September 1954.

Ibid., 4 November 1954.

Law Oral History, p. 5.

Law Diary, 4 November 1954.

Ibid., 30 September, 4, 6-7, 12 October, 10, 11 November 1954. Virtually all the subsequent material is from this same source.

Enrollment figures (Law, p. 293) list 145 regular and 88 special students.