Mormon Pacific Historical Society

PROCEEDINGS

Seventh Annual Conference

MORMON HISTORY IN THE PACIFIC

March 1, 1986

BRIGHAM YOUNG UNIVERSITY-HAWAII CAMPUS
LAIE, HAWAII
MORMON PACIFIC HISTORICAL SOCIETY

Proceedings

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PRESIDENT'S NOTE

All of us owe a debt to the Council members who have labored unselfishly this past year to further this important work. I wish it were possible to properly recognize them for their many hours of service.

For the second year we will combine kinds of scholarship into what we fully expect will be an exciting and informative day for those interested in the history of the Church in Hawaii. Our morning tour of Kahana will make us all more knowledgeable about life in that beautiful valley. The afternoon presentations will present further information in a slightly more formal way. Next year I hope we can extend our horizons ever farther as we travel to Maui to places which in some ways mark the real beginnings of Mormonism in these islands. While we are concerned with the significant increase in costs such a trip will necessarily entail, we are certain that the sacrifices necessary to put aside funds to enable us to make that pilgrimage will be justified by the unforgettable experience that awaits us there.

Thanks for your vision and inspiration which allow us to expand our intellectual and spiritual horizons in such rewarding endeavors. May you be blessed for your loyal support of MPHS.

Lance D. Chase

EXECUTIVE COUNCIL 1985-86

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SPECIAL THANKS....to Anna K. Kaanga, Anne W. Pikula and also the Institute for Polynesian Studies who so kindly gave of their time and talents towards the printed completion of the Proceedings for the Seventh Annual Conference.
TOUR OF HISTORIC LAIE

This tour of historic Laie was planned and carried out using many of the long-time residents of Laie who volunteered their time and knowledge for the benefit of the conference participants. The Polynesian Cultural Center made two trams available; Peter Johnson and Dan Morlan both volunteered their services as drivers. Ken Baldridge directed the activities on the tram on which the tape was made; Lance Chase conducted the other. The narrators are identified as the tour progresses. Although the enclosed map will be of help in identifying the locales described for those on the tour, others may be somewhat confused as they attempt to reconstruct the route. Questions and comments from others on the tram may sometimes be heard; in most cases there is no attempt made to identify them.

KB Brothers and sisters and friends of the MPHS, aloha. Actually, you'd never guess that I moonlight at the PCC but--never mind, we'll see what we can do. [I want to explain to you just a little bit about what is in store for you today. We'll be spending the next three hours visiting historic sites of Laie. It comes as a surprise to some people to realize you can spend three hours visiting historic sites in Laie but there are plenty more that we actually won't be able to see. However, we hope it will be a good day for everyone.

There will be an opportunity to hear from people that have been born and raised here in Laie and are able to speak authoritatively on what has happened here in the past. We've already encountered one problem; that is, sometimes the oldtimers remember things differently. Some said, "This is what happened;" others say, "No, no, it wasn't that way at all." [laughter] But we are going to concede to whoever is the assigned speaker at that particular time. But all of us, especially myself, are looking forward to learning quite a bit about Laie today. As I say, we do have some people that have been around for awhile and are able to give us some good information. Our first stop will be at the Beauty Hole which many of you that have been here for awhile are familiar with and "Uncle Five Cents," Thomas Au, will be speaking to us at that particular spot.

Now most of you are familiar enough with Laie to know a little about the past history of it; it was purchased in 1865 as a gathering place after the situation on Lanai deteriorated. There are some six thousand acres here in Laie that were purchased by the Church. Most of it is still in the hands of the Church, administered through the office of Zions Securities [Corporation] which is the land-holding arm of the Church. [tram stopped to pick up man walking along Manioa Loop]

My golly, it's Brother Morrell. He just got on board is Eldon Morrell, Slim Morrell, who just arrived [in Laie]. We didn't even know he was on the premises; he'll be able to add a lot today, too. He was here as a missionary; he came as a missionary
in 1921 and labored here in Laie at the temple, went back to Utah, then was hired to come back as a luna [foreman] on the [Laie] plantation. So he's been associated with the ecclesiastical aspects of the Church as well as the more physical side as a luna. So we're happy to have him with us here today. Seeing him is somewhat of a surprise.

When we get off—we'll be getting off at only two places—when we do, we would ask you to very quickly disembark and very quickly reembark.

Now, as we travel along Kamehameha Highway, on our right, what is popularly known as Clissold's Beach lies over there because of the home of Edward L. Clissold who was just about "Mr. Everything" at one time or another here in Laie. He served as mission president and stake president, temple president and Zions Securities manager, on the board of the Church College of Hawaii, on the board of the FCC and various other assignments.

The Beauty Hole, up here on the right, was an indentation, the origins of which are somewhat obscure, but people do remember it back as far as present memory can go. The accounts have been that it was possibly uncovered as a result of digging off the end of [Laie Point during road construction]. Now, Uncle Five Cents was born here in Laie and he'll be our first speaker, to tell us about the Beauty Hole.

TA: Aloha, brothers and sisters. (I got to hold it?) [the microphone] Something new, you see. I'm not used to [speaking] with mikes. I'd rather sing without mikes. Aloha, my brothers and sisters. Well, this is where we call Beauty Hole. I have a little picture here; this building where we're standing now, that's where we change clothes; this is where we change our clothes, boys and girls. You see, the front part is for the girls; they make the boys [change] on the other side where this road is running. Now, on my right you see the shopping center. You notice the field here/ [Before it was] just a pasture but today we have a shopping center. Aren't we lucky? I'm glad we have a shopping center; I don't have to do at Ala Moana Shopping Center. Right in that section where that fence is, that's where our swimming hole was. And this is where Hawaiian boys and girls—myself—learn how to swim. I've been living here seventy-two years and I never noticed any drowning in here. And this Beauty Hole here has produced two boys, [they] was raised in Laie and they called themselves Keili brothers and they were once-upon-a-time champion swimmers in 1925, '26, '27, '29; they were champion swimmers. It was from the Beauty Hole; they learned it from here.

Close to the road, you cannot touch there; it's very deep, but close to the wall, you can. It is only about twenty feet deep. And this is the pool [where] I used to make a lot of money like diving for nickels, twenty-five cents. Oh, yes, especially on Sunday. This one Sunday I didn't go to priesthood [meeting] but I made a lot of money. [laughter] I guess the Lord had helped me and then this is the way I became famous because I beat all

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the other boys. I got a lot more coins than the rest of the boys. Why? When you throw the money, you don't jump on the money; you jump on the side because when you jump on the money you just find bubbles coming up. So that's how I beat the other boys. So they named me Five-Cents, so today I'm still Five-Cents. Well, I'm glad I'm Five-Cents because if you raised me up twenty-five cents, then the government tax me more. [laughter]

[We had] three little diving boards right here. When you see the cable [in the photo] running like that, that's from the tower on the other section. That's where we learned how to dive, on that high tower. I just feel bad for myself because all of the little boys, my friends who used to swim with me, they have all gone, gone by. Well, I hope you folks enjoy your trip today and if any of you brothers and sisters want this picture, you go down college library, they have a studio there, they'll sell you this. I bought this there. So you do have a nice day today and carry on.

KB

Now, the people on the back tram, look as we drive by and Uncle Five-Cents will hold the picture up so you can at least see a little bit of the photograph of it. I see that our next two speakers are not on the tram here. Great. O.K., we'll be moving out; we have a very rigid time schedule that we need to keep. Viola, are you on the back tram someplace? Oh, no. Okay. I saw her [earlier]. Mary Pukahi not here either? Wonder where they went; they are supposed to be on the tram.

Most of these lots on the right are not owned by the Church. They were sold off as "worthless land," worthless beach lots, back in 1927. The Church was experiencing some difficulty financially, at that time, and Antone R. Ivins [then manager, Laie Plantation] realized that this land here was not suitable for sugar [and] sold it off and so there is a string of lots along here and also on the other [PCC] side of Laie Point.

Along here is what they call "Jenna Genna" [spelling uncertain] Beach where Janet Gaynor had a house right up here on the right just a little bit—55-699, I think the number of it is, as I recall. Goat Island, of course, you see in the background; we'll hear a little more about that somewhat later. There's Janet Gaynor's property right here on the right, —699, that house there. So the kids never heard of Janet Gaynor, but it has kind of become corrupted with "Jenna Genna" and "Jenna Genna Beach" it has been since that time.

The Hukilau Beach actually began down here. There was a stage about opposite where we are here. It [the piece of property] was a very lengthy sort of an operation. Now hukilau, most of you know, is the communal gathering of individuals for the fishing activities but it became a commercial [activity]. . . Oh, there they are; great. Here are our speakers. And Sister Viola Kawahigashi, who will be doing double service today, will tell us about the hukilau with which she was so intimately involved.
Aloha, welcome to paradise. We are so happy to have this opportunity of sharing our Hukilau Beach with you. I was born in 1910 and from 1910 until 1950, I think, this Hukilau Beach was one that we came to, especially up to 1940, I believe. Every other week there was a hukilau here because there was a school of mackerel in the bay waiting for the fishermen to surround them. And so these children or grandchildren ran through the village calling, "Hukilau, hukilau," and our grandparents gathered us grandchildren and we all came to the hukilau and saw the boat set out into the bay because the fishermen had noticed that there was a grey spot that moved in the bay about four hundred yards out. If it was stationary that's just seaweed but if it moved it's a school of fish.

And so the men went out and surrounded it and the villagers had to be on the beach to pull in first the rope onto which had been tied ti leaves in order to keep the fish in the enclosure, and then about a six-foot high net about, maybe, 150 yards [long] that stood six feet [high] with floaters to keep the fish in also, and then the bag at the end to bring in the fish close to the shore. But they were left out off the shore in about four or five feet of water so that the fish didn't die.

And then the men, two men with baskets--three times [the size of] your bushel [baskets]--sent out into the enclosure there and got into the enclosure and brought about a hundred pounds of mackerel at a time to put under the boathouse away from the sun. They didn't bring the fish out on the sand because then they would just sputter around and die before we had a chance to get the fish home to preserve the fish. And everybody had a portion, the men folks had the lion's share, approximately a hundred pounds of mackerel in a gunny sack. Grandmother would get maybe a quarter of a flour sack and we children got maybe a handful. But my grandmother was quite an interesting one, because when it was my turn--the menfolks got theirs first, then the mothers and then the children--but when it was my turn, she signaled to me to lift up my dress because, you know, our little hands weren't large enough to get more than two or three mackerel and they were about a pound, I guess, or three-quarters of a pound and so the men would smile and give me a bigger scoop.

When we got home my mother and my grandparents stayed up all night to cut off the heads, cut down the back of the mackerel, open them up and then put Hawaiian salt and then put them in the tub. Overnight they sat in the tub and then the next morning they were desalted. My grandfather had to taste it because my grandmother didn't eat raw fish. We brought the fish out and all the families had their fish hanging out on poles for about three or five days and they were dry enough to preserve, to put in our meat safe until the next catch. So we had fish and poi breakfast, lunch, and dinner, and were very happy at that. [applause]

Mahalo nui loa, Sister Kawahigashi. O.K., she's going to be here for the next tram and then she will proceed to her next assignment and so we need to have Mary [Pukahi] get on board
here, too, and Slim. [noisy background for awhile]

Our driver today is Pico Johnson who is the second counselor in my ward, and the director of the tram operation in the Polynesian Cultural Center. He and Dan Morlan, the other driver, also a member of my ward, are doing this completely voluntarily knowing this is one of the questions on the temple recommend interview next time they come around to ask what they have contributed to the Mormon Pacific Historical Society. [laughter] (Now keep going right on straight out [Poohaili Street] toward the mountains.) Sitting up here alongside of me is Virginia Sorensen who's been asked to handle the tape recording of all the activities that are going on today. Londa Chase will be doing the same function on the other tram and Brent Sorensen is our photographer for the tour activities.

We are heading now up Poohaili Road, one of the oldest streets in Laie. There used to be a train track—a spur—go out here as far as the ditch just past the prawn ponds—some of you know where that is—and the train used to go up there. I got this information from Brother Morrell. We'll be meeting Dawn Wasson hopefully about here. O.K., here's her husband; here we are. Just about right here were the stables, the plantation stables. If we get a chance I'll have Slim tell us a little bit about that. Dawn Wasson will be getting on board here with her husband [Hank] and we'll turn the microphone over to Dawn. She was also born here in Laie. She's done a great deal of research on the kuleana here, not just for historical purposes, but that's what she's going to tell us about today, the historical side of it. So I'll turn the microphone over to Dawn. She'll tell us what kuleanas are, where they were and a little bit about them.

Aloha! My name is Dawn Wasson and I'm the president of Hui Malama Aina O Laie. Hui Malama Aina O Laie means preserving the history and the culture of the Hawaiian people of Laie. I and several people here on this tram are kuleana landowners or have ancestors who have lived here in this town for over seven generations and before then. Giving some historical background, from 1845 to 1848 there was a land commission formed so that Hawaiians could go and lay claim to land they till the soil, and they do work the land so that they could turn around and own it. And we, ourselves, the Kamaohoa family, lived on 13.2 acres and we have lived there since the time the commission was formed and we had claimed our lands. What we are doing presently—kuleana landowners are but few in Laie but we still own our lands and we are very proud of it. What we have tried to do is to preserve our history, as I say again, to preserve the culture.

Here in this area where lot of the land owners or kuleana landowners do won still their land when the taro lands or taro patches [were]. We have three types of ownership called pahale, kula, and lo'i lands or taro land, fertile land where our sweet potatoes and bananas could be planted. The majority of this area is lo'i land or taro lands. And for us, the Hawaiians, taro is the staff of life like what wheat is to haole or foreigners like
you who have traveled so far. Taro is the staple of our life and is the essence of survival. Majority of our taro lands are always along the streams and that's because we need to get the water from the stream to turn around and feed the taro plants with water and, of course, the oxygen that is in it. And because of our land along the streams, we have what we call riparian rights and riparian rights are rights that you can take water from the stream in perpetuity, or forever. For those of us who do own kuleana land along the stream we have what you call the tenant rights or rights to the water, rights to go to the mountains and to the sea without any disturbance.

In 1850 the Mormon Church came into the islands and was accepted into the Hawaiian kingdom and fifteen years later, 1865, to be exact, July 17, the Mormon missionaries, namely, Francis Asbury Hammond and George Nebeker purchased the ahupua'a of Laiawai to Laiemalo'o for the Mormon Church for $14,000, 6,600 acres. The rest of the lands in Laie are still owned by kuleana landowners and for this reason the Hui Malama Aina O Laie was formed so that those Hawaiians could continue to protect their lands and continue to enjoy them.

KB We are going to just make the U-turn and just continue on giving Dawn about nine minutes to speak but I see we picked up about a minute or two so we'll stop here for just a moment. The old land commission map shows that many of the kuleana were right here where we are right now and quite a bit of this, I guess, Dawn, is kuleana land that we are sitting on now. Plus some is under the prawn ponds that are owned by the school just over here to your right, ahead of us and to the right just a little ways.

The school [BYU-Hawaii] has operated that prawn pond there for awhile but they're giving it up as of the end of August and the land will go back to Zions Securities and the kuleana people who have ownership of that. (Do you have your breath back now?)

DW Right on the side across here is where the Kamauoha family owned their land; that's my Aunty Mary [Pukahi] who is sitting across from me. We have 13.2 acres. What happened earlier was, we had eight acres and we had five acres on the hill right behind that so what we had done is we had exchanged with the Church and at that time they used to call it mahi aku mahi mai it means "exchange," meaning their land exchanged for our land so our combination became 13.5 rather than 8.

What some of the kuleana landowners have done is many of them have given their lands to the Church and have done it with their whole heart and they believed in the Gospel and we respect that and we honor them for that. And for that reason many of us today who live on kuleana lands and who participate in our organization, we want to continue to remember our ancestors for all their hard work and for their dedication to help us live here on the lands that we are able to enjoy. Some of the problems that the kuleana landowners have had is legal problems and that is encroachment, multiple claims where two people claim a land
and one had to take to the other one to court and said that, "Yes, I have the deed but I have not been paying the property taxes." The problem is that it is part of Western culture and land ownership again historically has been very foreign to Hawaiians. But in the space of years we have learned to know the laws and continue to protect our lands. It is really beautiful; I don't know how to express to you what it's like to wake up early in the morning, to look up in the mountains and to see its beauty and to know that my ancestors once lived up those mountains. And how we know that they once lived up there was because that there have been several people that have gone there and have seen different sights, of a heiau, or place of worship, burial sites and also foundations of old settlements up in the mountains.

In our family, of course, Hawaiians, like every native culture, we have oral history that we pass down. An example of this is my--I've got one minute so I'll tell you the story. How we know our family lived up there is my great grandmother. Her name was Moeikuhawi. Moe means "sleep" and kuhiwi means "in the hills" and it means to "conceive in the hills." And so we believe, we have no doubts about it, that our grandmothers and our great-grandfather had lived up there. Well, I want to thank you for the time for Hui Malama Aina O Laie, mahalo.

KB I wanted to stop right here and have Slim Morrell tell us a little bit about a rather unusual structure that we are unable to see now because of the banana plantation and other types of growth here, but some of you perhaps remember kind of a big hole in the mountain right here. Slim, can you tell us about that and what it was used for?

EM Now, this puka in the hill was a pit for getting lime, a lime quarry and [when] Samuel E. Woolley, who was manager of the plantation as well as mission president, they needed lime to fertilize the cane and so they took the coral rock and they burnt it in this lime pit and made lime so that they could use it on the plantation. We found a very interesting picture of this and it is in the [BYU-Hawaii] archives so that you can see it and Mr. Woolley is there on the ground so that you can see a very unusual picture and this is really an unusual thing for us in the history of Laie. Mahalo.

KB Thank you. As I mentioned before, this land all back here was plantation land. The Kahuku Plantation, of course, operated that from 1931 when the Church, the Laie Plantation, gave up on the sugar operation. There have been two sugar mills and you'll hear about that, hear about that this afternoon. Yes, Sister Meyer? [Statement by Sister Ame Meyer, not clearly detected, relating to graves up on the hill.] There were graves up on the hill to the right, Sister Meyer tells us. Now, this road right here on your right is the road that came down from where the temple president now lives. This road at one time was in use; it has now been blocked off and has access only to the people that farm in that region. As I mentioned before, there was a railroad
spur that went along here [Poohaili Road] that they would gather the cane, bring it down to the end of the track and then it could be loaded here and then taken to the mill at Kahuku. This is kind of the end of settlement. There are two homes that you saw there on the hill where the farm employees live. The Wasson's will be getting off here and waiting for other tram and again we would like to thank her for sharing her knowledge with us. (Yes, right here.) Aloha to them. [Shouts of "Aloha" and applause.]

Okay, as I mentioned before, the stables, the plantation stables, were located right along here. In your packet you have a map of Laie as it existed in 1927 and 1928. We're not exactly sure, it has both the Laie Church school and also the new school lot; that gives us an indication that it was one of those dates. This was pasture land at one time; now, of course, it's Laie Park. And over on the right some of graffiti on that building is another symbol of Laie, the "Shaka" sign, which Marilyn Fonomana and other are now trying to get recognized for Hamana Kalili when he used to give the sign, which was kind of forced upon him, as a result of losing two of his middle fingers.

Okay, we are making a hard left turn here to go into the cemetery. The cemetery was moved down here about the time that the temple was being constructed. In 1915 President Joseph F. Smith announced the building of the temple and construction started probably the following year. At that time it was felt desirable to move the burial activities. There are two portions of the cemetery today—the older portion on the other side of the stream, the same stream that we just crossed when we were up there in the kuleana area. Actually, it's not really a stream, well, I guess you can say it is. It just drains off some springs that are up there; it doesn't come down from the mountains; this particular stream does not. Right over to your right, on the other side of those buildings, it does merge into the Kahawainui Stream which, of course, drains out into Laie Bay. We'll be disembarking here and Tom Nakayama, who was also born here in Laie—as I say, most of the people who are speaking are right from here. Tom was born here in 1912. We'll be hearing about the Shinto Temple that existed here. Tom's standing over there waiting for us under the tree. (Let's see, we'll go right up—make a turn, pull up close to the fence.) We figure it should take about two or three minutes to get in there. Some of us might have to hustle a little bit to do it and he will be speaking to us for five minutes and then we'll come back, of course, resume our seats on the tram. Peter can maneuver and get the tram parked while we are walking. Bail out, cross the bridge, go along the fence away and then there's a gate through which you can get into the pasture where the torii is located.

TN I believe I don't have to have this. I can talk loud enough, eh? (laughter) [KB: Better use it.] They are out here, they all here right now? My name is Tom Nakayama. I was born and raised in Laie and I was born about three, four hundred yards from here; that area where the plum trees are. That's where I was born. My father's family migrated or transported themselves to this place
here. My father came from Japan. Evidently he made his
residence right here in Laie and he made his profession,
whatever, right here. He started working for the Laie plantation
when Laie sugar plantation was here. With that he was also in
contact—he got in contact with the Shinto temple in Japan, the
main church, and took some correspondence or lessons and finally
he graduated and was ordained a Shinto minister. Then he started
this temple right here. His congregation or members, were first,
Japanese people in this Laie community. There were several
Japanese people who worked for the plantation as well as for the
pineapple company that existed in here. Finally, with that
membership he built a temple, I believe just like a one-bedroom,
15' by 15' building. In that he offered his prayer and had his
members congregate and preach to them. But the membership
increased from Laie Maloo, then to Kahuku, Maconi, off to
Wahiawa.

As membership increased, the small 15' by 15' building was too
small to hold that many members, so the members got together just
like the Mormons do. Financial donations came in and physical
help came in and he rebuilt a bigger temple; I would say it was
four or five times the size of the original one, and that's when
he started the temple back of this torii. Somewhere near the
pine trees, where the pine trees are growing, that's where he
built his temple.

KB  Now, the first temple was right here.

TN The first temple was right alongside here. And my residence was
right here so it's all within the compound here. And therefore,
with that new temple he started going around preaching and
administering prayer and blessings, like what most of the
religious people do. Evidently, he spent his weekend going to
the various homes and offering blessings as well as prayer and
that's the way it went and finally, I think it was 1949, he
passed away and ever since then the temple was here for, I would
say, maybe about another ten years. However, the land is from
Zions Securities and Zions Securities is the owner of all this
Mormon land. It reverted back to the Zions Securities because we
were leasing from Zions Securities. Then since there was no other
minister or anybody coming in to guide this thing, it was
abandoned and I couldn't see it being abandoned and destroyed,
such a sacred thing. So, finally, I had to get my men and tore
it down and burnt it altogether, leaving only this torii here
which is made of concrete. This is the only symbolic thing that
is existing right now and Ken has come over and asked me many
times how this thing is came about and so we are here together
again. (Laughter) So, that's where this particular old Shinto
Temple existed and went out of existence. That's the story for
the Laie Shinto Temple that we have had here all these early
years. Thank you very much. (applause)

KB Thank you. Tom has been a real source of information, not only
concerning this, but, of course, the plantation operation in
general. The path continues around behind the torii. On the
right you will see a water hyacinth-covered pond which really has no great historic significance. I found out that it was just dug out when they were mining for sand. The stream is just about another thirty yards, I guess, over towards the north of us. This is Kahawainui Stream that goes out, of course, and empties into Laie Bay. So it passes just by here and just a little bit to the right, just about on the other side of the pond is where the drain bisects the cemetery to join to Kahawainui Stream. Thank you, Tom, very much. We'll proceed on the way and you wait here for the other group. [sounds of farewell]

We'll be going now down to the end of Wahinepee. Wahinepee, at one time, was Kamehameha Highway through Laie until the road was re-routed in the early 1930s. If you notice the bridge's around here, 1932, 1933 is when most of the bridges between here and Kakela area were constructed. Walter Tashiro will be right down here. Now, Walter was actually born just about across the stream here just about where his daughter, Jackie Chang, lives. Here's Walter, I see now; he's waiting for us. The junk-cars are just kind of thrown in a little extra; we hadn't planned on them; they were here. So, Wahinepee, of course, comes around and we'll be on that street for just a little bit. (Say, Walter, on this side, please.) Now, Walter was born here in Laie in 1910, so we'll turn the microphone over to him to tell us about the Wahinepee Bridge.

WT Brother Baldridge asked me to describe the road [across] Wahinepee Stream. This used to be Kamehameha Highway until 1932. And there was a wooden bridge was across this river. Wooden bridge, not concrete, and underneath was [built of] timber 16" by 16". When McCandless, the contractor, was building the road or railroad on the other side of the bridge over there now--the new bridge--and they had the crane this side. They used the crane on this side. The crane was coming this way but when they crossed--before they cross this way they put 8" by 12" timbers across the bridge. They crossed on that and came out, went around there--used the crane as the pile driver. Then they want the crane to be returned to the original position so they started to coming back here. The helper go there and prepared to put the timber but the operator said, "No need." Then he went cross the bridge; he went about a quarter way of the bridge, the crane went fall down into the river. The timber cannot hold because the crane is about fifty tons, I think. Then they don't know how to pull out, but the crane has a cable; they stretch the crane cable to the pine tree way down there; the pine tree was in my father's property. Then they tied the cable there and with own power they crawled up to the other side. Then they went around. On temporarily, they put the timber over here so they could cross again. That's all I know. (laughter and applause)

KB Thank you, You wait for the next tram then. We're running a little behind schedule, so they'll be right shortly behind us here. So, just for the sake of the tape that we're going to do, I'll just kind of repeat that it was on the north side--the crane was originally on the north side of the stream--then in crossing
over to the south side is where the problem occurred. And what they were building, of course, is the new highway bridge, so this happened about 1932. And I found out--Bella Linkee told me that her father, Po'i Kekauoha, worked for the roads [department] at that particular time and is the man that built this bridge that Walter just described the construction of.

We're proceeding along Wahinepe now, which, of course, was the main highway at one time. The railroad bridge and the railroad crossing was just on the makai, the ocean side, of the existing highway bridge. And the railroad came just about through here where this circle--this traffic circle is now located. Then, of course, there was the spur that went off to the right out Pohaili Street that we were talking about just a little while ago.

We're now going to be pulling around the circle and in front of the home of Lyons Baldwin Nainoa and his granddaughter, Flora Soren, will be telling us about that.

FS Aloham My name is Flora Soren and I'll be talking about my grandfather and I'd like to put a little bit of romance in there first for all of us. My grandfather fell in love with a Hawaiian girl on the Big Island who was a member of the Church. She won't marry him unless he was a Mormon. So he joined the Mormon Church and his parents and all the family disowned him. However, he was very happy as a member of the Church and he and his new wife left with the missionaries and went to Lanai and then from Lanai, moved to Lalie. And when the missionaries came to Lalie they were able to buy the property here for the Church and at the same time my grandfather was allowed also to buy property in Lalie but all the rest of it is owned by the Church as Zions Securities.

Brother Baldridge wanted me to tell a little bit about my grandfather. His name was Lyons Baldwin Nainoa, quite a name for a Hawaiian, isn't it? There were two haole men that were named; one was Lyons and one was Baldwin and so his parents named him after both of them. The home was constructed out of double-walled frame. In those days there was no bathroom; it was all outside. There were no closets; there were three bedrooms and all we have done to the home is add two baths to it. About every five years, we try to get it painted. Right now we're in the process of preparing it for painting so come again next year and you'll see it restored.

My grandfather was also a judge out in this area and in those days there were no automobiles and he held court in the Hauula Courthouse which is about three miles away from here. I wasn't fortunate enough to know him but I've heard some wonderful stories about him and he adopted many children and raised them. Then he got on his surrey from what I understand, a surrey with a fringe on top, and rode back and forth to court. And in one of the rooms here at the side of the porch, he had a little office where many of the people would come for legal help and legal advice and also to help solve some of their problems. My mother
lived here; I was born in the same room that I am still living in so that really dates me and seems like I haven't made any progress but I have gone away to school and then came back to Laie to settle. Thank you.

KB She was originally supposed to be in Washington, D.C. We would like to think she cancelled that trip especially for this but at least we benefit from it. I'm going to turn the mike to Slim Morrell to make a comment at this time.

SM My name is Eldon Morrell again, and I would like to make one comment here. I had the privilege of being in the circle to bless Flora Salm when she was blessed in this house. William H. Seegmiller from Richfield, Utah, performed the blessing for Flora.

KB Her mother, Eliza Salm, I understand was used as the model for the "Maternity" statue that's up at the temple which some of you may have the opportunity to see a little later.

We're going through kind of the original heart of beautiful downtown Laie as it existed many years ago. The stores here across the street—the Nakayama family had a store—looking beyond your right here behind this building was a Japanese school that existed up until World War II when it was closed down. (Okay, we pull right here.) And we'll turn the time now to Ruby Enos who will tell us about the social hall that was the center of activity here.

RE Three minutes. Aloha! We're right here in Laie where I was born and raised, went out to work for a living and returned home to Laie to live my last days here. This area here, all right down to Amoe's house, right there at the corner, all of this here was the amusement hall that was built by my father and some of the missionaries who were out here. And our old chapel was at the other side. This is where we had our entertainment. And when the war broke out, we had to open the hall for the boys to entertain during the daytime. So, we had dancing during the daytime, at night the lights were all out. We had luaus and things here. When President Heber J. Grant came down to Hawaii, we had him entertained here in this area. We had a big luau and a big notice up where the stone quarry was at that time where Tashiro was talking about and inviting him to come to Laie. We had the hall here where we entertained him when he came to Laie for the building of the temple here in Laie in 1919. And that's when the temple was dedicated in Laie. Mahalo!

KB Mahalo to you. We're on our way again. [We will pass the chapel that] burned down in 1941 during the repainting activity in which a blowtorch inadvertently set fire to the building. Now here on our right was the old plantation store. We'll be hearing more about that a little bit later. Immediately to the right, here on this side of the store, was the original Bank of Hawaii office and also the plantation office, post office and (yeah, oh, wait a minute—see if we can get the little boy out of the way
without running over him.) [very noisy] There was an ice house at the rear of the building at one time so I understand. As I say, we'll hear more about the plantation store when we come back after this.

We are on our way now up Lanihuli Street. Now Lanihuli and Puuahi Street were the two main streets in Laie at that particular time. We'll hear about the chapel and the flag-raising that took place here at Laie School when we come back, as well. Up here to our right, just about where Nathan Blevins lives, there was a concrete reservoir at one time. On the left you see a valve which operated the well, or controlled the water that would discharge from here. This whole area up here was referred to as Lanihuli and there was originally a ranch house here and later it was replaced by the building that Bella Linkee is going to be telling us about just as soon as we make this turn. Most of you know that Bella and Ruby, our previous speaker and our present speaker, are daughters of Po'i Kekauoha who was the second bishop here in Laie.

BL [In Hawaiian, translation unknown] Do you hear me? Ai, Lanihuli, Keia ka wahi a makau i hele mai ai. This is where we come and play. All the area here was for the mission president and the building that you see in your pamphlet—it was one-level then, later on it was built on top and it had that round circle where we used to come out and meet for meetings with our big shots like President Morrell here; he was on a mission here. He found his beautiful wife on a mission here also. He also was working on the plantation as a luna. Across from that area lived a tall Chinese man by the name of Ah Wai and he planted banana trees here. Later on Levusi Pilimalai, one of our noted choir leaders that used to lead our choir at the meetings we'd go for conference in Honolulu, lived next to Ah Wai's place. Now this road led down the hill over there as we go and meet where the prawn ponds are now, but we go up just to go and gather mangoes. Whether it was owned by Dawn Wasson and them, we didn't care. [laughter] We just go and help ourselves; the one who got there first is the lucky one. Then we come home around this way but mission homes for the sisters were built—one here and one on the other side of that building that you see in your little pamphlet.

Upstairs of that Hale Poepoe we called it, were the elders and down below—a dining room and a conference room and a kitchen. My father's oldest sister, Makakoa; she was the cook in that kitchen and, you know, she baked pies and put them out on the level to cool. My rascal uncle, George Kekauoha, who was later a judge down at Waianae, used to come up and sneak a pie and [was] punished for the rest of the week. And on the other side were the mission sisters. Later on when President Clissold became the president of the stake and after that he took one of those buildings and moved it down below and had it for Gladys Haiola and that's her home today. And that was the first mission home for the sisters. And we also had some dorms over here for the first sixty-eight students that came from the other islands and Thelma Nawahine, I remember, and Sister Aikau, they were first
Lanihuli, as Sister LinKee mentioned, was used by the first students as the girls' dorm for awhile and then it was torn down because it was thought to be too ridden with termites to be worth saving; it was a great architectural loss.

We're going to stop right here and we need to move rather rapidly; we're behind schedule; we're going to have the other people on our heels if we are not careful. So we'll get off right here and we'll proceed. Just follow me up the trail where Mary Pukahi will be telling us about the graves. There is a side entrance; we can go right around here behind. I was assured this gate was going to be opened but [something happened]. We cleared the path off pretty well but there are still some rocks and sticks and things like that, so be very, very careful as you walk along the path. We didn't have time to pave it but it's better than it's been for a long time, I'll tell you. We'll see one of two parts of the graves situated up here on the hill. There are some other graves about a hundred yards over to our left, almost directly behind the temple and there's where Bella and Ruby's grandfather, Hosea N. Kekauoha, was buried. He died in 1912.

As soon as the rest of the people get here, I'll turn the microphone over to Mary Pukahi. There are several people that could talk about this but I was talking with Mary one time and found out there are five cemeteries in Laie and she has family in all of them. So, she seemed like the logical one to talk about this situation. Right over here, down the hill just a little ways, is the grave of Lyons Baldwin Nainoa who married three times and is the ancestor of about half the people here in Laie.

O.K., I think we have most of our people here; we'll turn the microphone over to Mary Pukahi. Again, I compliment you on being careful; I didn't stumble over anybody on the way up, so it looks like everyone made it. Exercise the same degree of care going down. We're running a little behind schedule; we need to get out of here so the other group can come in. So, Mary, here you go.

Aloha, everybody. I was born in Laie; all my life I live in Laie. I want to speak about Charles Kamaouha and Hattie Kamaouha; this is the grave right here. They went fishing at Goat Island, the island next to Malaekahana. While fishing, they drowned over there. Not only them over there, but some other people were there, too. But the people found their bodies drifted to the shore; that's how they got them at the shore and they were buried here. This is my uncle and my auntie on my father's side and his wife is Mrs. Kawahigashi's sister's auntie. They were buried here. Both of the graves here are my family. They were buried here a long time ago when I was a little girl and they were buried here.

O.K., thank you, Mary. We also have one of Amoe Meyer's family right here, H.C. Meyer; now who is that?
AMOE MEYER: Henry Meyer, my husband's brother. There should be Mabel Meyer, too, over here somewhere next to it.

KV Fortunately, most of the graves are not marked. We do have the Meyer name, the Kamauoha name which is a big one over here and whose grave is very romantically now being split asunder by this tree which is growing right out of the middle of the tombstone. Then, as I say, over there, Lyons Baldwin Nainoa is buried.

So, we cleared off the area here; there are a few more graves up here just a little bit up the hill away but they are not identified either, and most of them are just mounds of rocks like we see here. I think we pretty well uncovered most of those that had actual concrete headstones.

Now over to the other side that I referred to a little earlier there are some—originally we thought they were Japanese but they could very likely be Chinese graves over there—that are marked with a couple of black headstones and another grave that is enclosed in a wooden fence. And as I say, there are others over there as well. If any one knows anything more about these graves, I'd like to hear about them just so we could add to our store of information.

We'll move back down to the trams now. Again, take it easy, if you want to take a look around on the way out, that's fine, but get down to the trams as soon as you can—our next stop will be to hear about the flag-raising in Lai School in 1921.

We are moving down the hill now from Lanihuli; we'll stop at the First Ward chapel. This chapel was built in 1950, dedicated by Matthew Cowley. So, for a period of nine years, from 1941 to 1950, they were meeting in the old social hall that we saw a little bit earlier. The chapel that was burned was actually moved down from almost about where the gate was that we went through or came back out of anyway, when we came back from the graves. When the decision was made to construct the temple at its present site, they rolled the chapel down here on barrels and then the school was built. The school is shown on the map that you have, the 1927/1928 map.

Viola Kawahigashi was going to be here to tell us about this. Amoe, how about coming up here? No, we can't hear you in the back. We need to have you come up here. Viola has told the story about the actual flag-raising activity that took place. the school existed on this site until 1928 actually, although the last year of its operation was by the Territory of Hawaii. Amoe Meyer was one of the first teachers that was hired by the Territory for the school. (You weren't here for the flag-raising, were you?) O.K., I'll tell you a little bit about the flag-raising later after Amoe talks about the school.

AM Aloha, everybody. It is nice to see your nice faces; you're so pretty. I led the choir for the opening, too, for the opening of this building, Levasi Pilimai and I. I had a picture of it and
all the people that were there. When I came in 1927 we went straight up to the mission house up there; there was a mission house up there where we were assigned to live and I remember that same year there was a flood in Laie from that river all loaded with junk and the flood came all over the town of Laie. And when we came from Honolulu on Monday morning, three teachers--Michie Sakata, Lucy Amana, Mary Okimoto (?)--and I came on a taxi; those days we had taxis that went back and forth. And Mr. Kananele, our principal, met us down at the end of this street and brought us up here on a boat, mind you, on a boat, up to the school over here. So we came to school on a boat that time. Later on they moved the school down to where it's at now. In a couple of years, they moved the school down to the other place.

I had, you know, Governor Ariyoshi in my first grade in 1932-33. So we've had everybody here; there's Donette over there, too, another one of our babies. And they all turned out good; that's what I liked about it. All these people that I had in the first grade grew up to be bishops, and they are stake presidents and everything. When I left--I was just out of normal school; I went to Lahaina to teach--and when I left Lahaina they asked me where I want to teach on Oahu. I said I want to teach in Aiea, but instead of Aiea, I got Laie. I'd never heard of Laie before, didn't know where it was at. And then when I left Lahaina all of my friends over there said, "Eh, watch out, don't marry one of those Mormons over there!" Well, it didn't take long; before the year was up I was married to a Mormon and very happily married. I married into a wonderful Mormon family and I'm grateful to the Lord for that. Thank you. [applause]

KB Viola tells the story--of course, it's depicted in the mural above the foyer on campus about when Apostle David O. McKay came here in 1921 with Hugh J. Cannon on a globe-circling tour to visit the missions of the Church and she tells us about Elder McKay and Elder Cannon and E. Wesley Smith coming down the hill from Lanihuli where they had spent the night. They came down the hill and stood here to observe the flag-raising which was a regular part of every morning's activity. You can see on your old map there is one larger assembly hall and four classrooms there in front, and another building behind. The flagpole would be located just almost immediately to the right, I suppose not too far distant from where that light standard is. Somebody correct me on that, that might have a better knowledge of that. I guess most of the people that attended the school are strung out along the tour route ready to talk to the other tram but we do have several people that had attended the school when it was up on the hill and then later attended the school after the school was transferred down here. The buildings, mind you, were not transferred down here, but just the school site.

The chapel was coming down here; it was located just about the end of this building here. This building, by the way, was dedicated in 1950. When the college began, a recreation hall was added and that was used for some of the school activities here as well. This chapel, when the decision was made to build a new
stake center, was scheduled for destruction. Finally a decision was made to renovate it and continue to use it so that three wards can still meet in there. This is probably the only place in the entire Church where there are two existing chapels operating side by side as they do in this manner.

We'll be meeting Hilda Forsythe here who will tell us about the plantation store. Hilda was born in Samoa and then went to Salt Lake City, with John Quincy Adams who had been mission president down in Samoa from 1920 to about 1924 and then she returned here to Laie with him. Here she is.

HF This is the plantation store. It's famous and it's built by Zions Securities [sic] and owned by Zions Securities in the beginning and it was built especially to assist those people and accommodate those who are working at the plantation, and also the community. During 1926 the store was looking for a new manager, (excuse me, I'm out of breath) and during that time, 1926, I was living in Utah in Centerville, Davis County, with John Q. Adams' family and John Q. Adams was interested in the job and so he applied, along with me. I applied for sales clerk in store and so we got hired and the family packed up and moved to Laie.

The store was equipped with all kinds of things to accommodate the people in Laie and the plantation. Now, they had groceries and dried goods; they also had grains for all kinds of animals and they had fresh meat, pork, and everything. When we took over, I had a new experience; I didn't understand the people because those foreigners that were working for the plantation spoke a different language. that was pidgin English and no only it's pidgin English but sometimes it's called a different English. So I learned to speak the pidgin English and I almost forgot to learn to speak the good English [laughter] but it was fun working in the store. I learned experiences and I learned new products that was brought in, that was had in the store for all the different nationalities who were employed at the store.

When the plantation was closed, Zions Securities sold the store to the Kahuku Plantation and that's when we left the store. I worked there from 1927 to 1928. In the meantime, 1927, I got married and I kept on working until 1928, in August, and I left the store because of personal reasons.

But I enjoyed working in the store; it was a lot of new things to learn and new people to meet and also products that I've never heard of before was sold in the store. (To tell you the truth, I'm so scared [of speaking to this group]. [laughter] I never had this experience before.) But the plantation store was sold to Kahuku Plantation and they had a new manager. At that time I moved away from Laie; I was living in Hauula and I came back as my husband progressed in the plantation; he was employed by the Kahuku Plantation. Aloha and thank you. [applause]
The railroad, Koolau Railway Company, came right down Naniloa Loop and stopped there at the old plantation store. As she indicated, in 1931, this was turned over to the Kahuku Plantation. [In] 1955, of course, the Church College of Hawaii began and we have one of the original faculty members, Jerry Loveland, to tell us about that when it was located here on this site.

That dog to your right was here in 1955. [laughter] To your right was the library building. Now, all the buildings we had on campus here were old army surplus barracks and back here towards the north end on the Kahuku side here was the administration building; it had about fourteen offices for the faculty and the registrar's office and treasurer's office and whatever. Here was the library; on the other side was another building that was used as a chemistry lab and for teaching natural science courses. In between was another building which we used for general classroom purposes and in the back of it is what we call Swapp Hall in those days; that was the art operation.

Over here was a chapel and a dormitory, where one of the boy's dormitories was and as Ken indicated, we used the ward building, the ward house, for classes and also some faculty offices. I remember the counselling offices were over there and I remember teaching history on the stage of the social hall, what was then the social hall. The social hall across over here that was mentioned earlier was also used as a campus building; this was where the shop operation was; it was full of old war surplus equipment in there.

The land right here is quite low and the first year we were in operation the place flooded and the kids were literally paddling around in canoes to classes. I remember Ralph Woolley said, "It'll never flood again; this only happens once in a lifetime." And it didn't happen again until the very next year. [laughter] As we were wandering around up to our knees in water—now one of the buildings, the administration building, was in the corner of the park there for a number of years. When the 442nd had a reserve unit out here they stuck it over here in the corner of the park.

We were here for three and a half years until after Christmas in 1958; we were here for three and a half years. One of the things that I liked about the buildings was because it was wood, you can pound anything you wanted to on the walls. So you just get a nail to hang up a map or hang up a picture or whatever you needed to do. We had a dormitory—Lanihuli dormitory was up on the other side here in the old mission home. There was a dormitory, Naniloa, down on the beach just this side of Laie Point and then down at Kekela was another dormitory—another boy's dormitory. So the college was scattered all over the community but one of the things you enjoyed in those days was the very close camaraderie between students and faculty; we were really kind of a big family in those days, something that perhaps we've lost a little bit as
we have gained in size.

When I came here in '55, the community just started to blossom, obviously, because of the mushrooming growth of the college so there were faculty houses along the road, lots of temporary houses and buildings throughout the community housing the college operation. But this was the heart; this was the campus. We were here for three and one-half years. [applause]

KB Now we'll leave the Church College of Hawaii original campus, back on to Naniloa Loop. We'll be pulling into the parking lot at the Temple Visitors' Center now and we'll disembark there. We have about fifteen minutes for a fruit break and then we'll be moving into one of the buildings there where Joe Spurrier will be talking to us about the temple. Joe, of course, was another one of the original faculty members. The Swapps and Pat Dalton are the only other ones that we still have around now that were on the original faculty. Swapp Hall, that Jerry referred to--Wylie Swapp was telling me yesterday that he had his classroom in one end and his wife had the other one so between the two of them they occupied the entire building.

O.K., the other tram is here. Now they didn't go quite as far as we did; they'll pick up some places afterwards that we visited before. So everything is going fine; we're right smack on schedule; it's 10:03 and that's when we're supposed to be here. We'll have a break and then at 10:20 you want to be inside, ready for Dr. Spurrier's paper. You've been a great audience.

[inside the Visitors' Center auditorium]

LANCE CHASE Joe Spurrier of the temple presidency doesn't need any introduction. Some of you who work in the temple will have heard at least part of what he's going to say before, I think, because he presented a history of the temple to us over in the McKay Auditorium a year or so ago and some of you remember that inspiring address. So we'll turn the time over to President Spurrier now to speak to us about the history of the temple.

JS Some one says he needs no introduction, so let's don't give him one. [laughter]

[President Spurrier's paper is printed elsewhere in the PROCEEDINGS as a separate presentation. This transcript picks up again at the conclusion of his remarks.]

KB We appreciate the talk that has been prepared by Dr. Spurrier. I think that this has added a great deal to our tour and to your knowledge concerning this sacred building. We will now move out for the fruit break and we need to be aboard the trams in about
ten minutes, so let's save the visiting until when you get back to the foyer at the conclusion of the tour. [pause]

[after the fruit break, back on the tram]

KB Okay. We are now proceeding down Hale Laa and this street was not here until 1955, when the college came in, and most of the part of Laa that is ahead of us dates from that particular period. (Let's go right over here as far as you can and we'll stop.) The people in the last tram will have time to see this as well so just stay seated and Sepi Fonoimoana will tell us about the Samoan village activity that was here at one time and then we will move the tram up about halfway through (in about three minutes) and let the rest of you have a look, too. Okay, Sepi.

SF Good morning, everybody. (KB: Stand up and then more people can see.) Okay. This is the first Samoan village over here in Laa, or in Hawaii, and it was built by my dad, Toa Fonoimoana, and Toa Fonoimoana's dad is Opapo Fonoimoana, the first Samoan missionary in Samoa. Now, we built this house, this Samoan village, back in 1932. And in about ten years something happened here [with] the local authorities and my dad decided to forget the village, but the Tourist Bureau wanted to continue with the business, but anyway we forget up to now. This, as you see, is some of the fruits we have here. Of course, the original site of this place was about twenty feet stretched out to the main road [Hale Laa], and in the back here, thirty feet back, over to Bishop [Tony] Haiku. Now they cut off that twenty feet, thirty feet, which makes this a lot smaller.

When we have that village this whole place here—-the whole area was about three feet [lower than the road, enclosed by a fence] made out of coconut trees [palm fronds] up [to a height of] ten feet; nobody can go in. There was only one door come in from the other side like you see on the building there. [The door was on the Hale Laa side, but, of course, the street was not there then] We have two buildings—-Samoan huts—-the regular Samoan hut was built; one in that shape that you see and the other is a round shape. [The one in the] round shape was cut in half and a couple of men, they took them down to the Hukilau [Beach], you know, as a show house to the tourists and that's how we lost those two Samoan huts, you see. You can see all different varieties. Are there any questions? We don't want to take too much of your time because you have time limit. You have any questions?

This place here used to be the taro patch. Now, when my dad came here we fill them up with sand and dirt. This was the regular taro patches, and this was the only house in this area, the rest—all the back here—was all taro patches. Yes, and this was the regular road, from here right around; [we] did not have that straight road [Hale Laa]. This was the regular old road from here right around and turn left to the temple. Okay, does that
answer your question?

KB Tell them about the big house, how they moved that down to the Hukilau.

SF Oh, how they moved that big house, of course. Big house was over here. It stand about sixty feet and they cut about half of that house and had about eight or ten men, you know; they cut in half and they carry; they carried that house right through over here to the Hukilau. They never take it by the trailers or trucks or whatever, they carry; there was ten or eight men to carry. That way. Okay.

KB Fa'afetai. Very good. The next group will be along in about [five minutes]. Okay, we're coming left down Puuahi Street. This was about the corner of Puuahi Street and what was then called Omaomao Street although no one ever really remembers it being called that. The Samoans began coming up here in the early 1920s with the idea of working in the temple, but they never went back. Now over here to our left was a well just at the end of that building--you see where that cap is now boxed in?--there was a valve there and a little ditch ran across [Puuahi] Street and under the street where we are now and back towards Fonoimoana's to irrigate the taro patches which were all over there to our right. Now, Puuahi Street was the main street at that one particular time. We're turning right here, going down Iosepa Street and this is the entrance to what was referred to as the Filipino camp. Now, there are two portions of the camp; one on the left side over here where, as I understand it, the married barracks were; somebody perhaps can correct me on that. And to the right, and if you look back--well, these two buildings to the right here, by the way, these temporary looking structures were part of the original CCH campus. These two buildings here were brought over here after the school was moved. Now, this entrance right here to the right goes back into some of the Filipino camp area, and there's at least one building back there that dates from that particular period.

We'll turn left here on Kulanui now, and this is really kind of the wilderness area here. There was sugarcane raised here in 1955; Paul Iijima, the man that now runs the Laie Concrete and Quarry tells us about Vaan Clissold being down ahead of him with a kind of flag tied to a pole which he had up in the air and Paul just bulldozed a trail out through the sugarcane which became the basis of this particular road that we're on right now. "Kulanui", of course, meaning "big school". These homes that we're in right now--all of this area dates since 1955. This is the end of the [Kulanui] road; we'll turn left here on Puuahi. We won't go down to the right [on Puuahi]; that used to be the access to Kamehemeha Highway, and there was a poi factory, right down towards the end of the street, back off to the right, over near the shopping center today. You can see, just kind of make out, the outline of the center line of the road, of Puuahi. And this is the way the people used to go to the temple, they would drive down Puuahi Street to Fonoimoana's and turn right to go over to
Lanahuli Road, and then go up to the temple that way. Of course, remember, that Hale Laa did not exist.

This home on the left, this white house, is one of the oldest houses in Laie; I kind of thought it was the oldest house, but we're now kind of thinking perhaps Flora Soren's home, the Nainoa home, which was built about 1915, may possibly ante-date this. We'll turn right here, on Hale Laa, and head back toward the ocean. At the end of Hale Laa, of course, is what is referred to now as Temple Beach. The Corporation of the First Presidency bought that land to be sure that it was never sold, so that there would always be an uninterrupted view from the temple right out through to the ocean. This road, of course, was put in, as I say, in 1955, when the school [Church College of Hawaii] began. We'll go around the traffic circle here. Now, when this road was put in, it brought it in to the little sweet shop and curio shop that the Logan family was running. Now, the Logan's lived over where Easter Logan now lives, over on Puuahi Street, just to the right. And just on the makai side of where Logan's now live is where their little shop was located. Everyone realized, of course, that as soon as Puuahi Street was closed and Hale Laa opened, their little sweet shop would go out of business, but the Logan's said, "If that's what the Lord wants, that's what we'll do, and so we are willing to give that up."

On the right is the Laie School; these buildings date back to (slow down, maybe pull off just a little bit right up here, please) 1928 when the Territory [of Hawaii School] began on this campus. The first year, when Amoe began, was up there where we were a little bit earlier. Now, you see across the campus those two green-roofed buildings, those are two of the original buildings that were brought down from the other campus, by the temple. And also over there, the yellow building to the left, is the Clinton Kanahele Library. Now Clinton Kanahele was brought over here from Maui to be the first principal of the public school. He was not here during the Church school days but, with him being a Latter-day Saint, the Territory, in its wisdom, realized he would be a good transition figure to move the school from a Church situation to a public school situation. And so Clinton Kanahele was here for many years; he was one of our original special instructors on campus teaching the Hawaiian language, which he did for many years. (Okay, let's go.) Those two were some of the original buildings, dating back from at least the early 1920s.

Now we are turning right onto Iosepa Street, named, so I have been told, because of the settlers who came back from Iosepa when the building of the Laie Temple was announced in 1915. The Iosepa saints, of course, were at Skull Valley outside of Salt Lake City, south of the Tooele area and some of the land—the Kahuena land right here and the Broad land just back on the corner—dates back to the early occupancy of that particular period. The [Laie] school is immediately to our right, but initially it was not. There were homes and—actually a telephone building, a Mutual Telephone Building, was here. Earlier it had been

-23-
located over across from Flora Soren's house about next to Amoe Meyer's house, about where Sam Choi's store is, that's where the telephone company building was at that time. This home up here on our left, now occupied by P. J. Meatoga, was where the Po'i Keakauoha family lived, and where Ruby [Bnos] and Bella [LinKee] and Rahab [Au] lived. They weren't born here; they were born up behind where the Temple View Apartments are now located, on the hill just on the Hauula side of the temple. (We go left here down Lanihuli [Street].)

Now, Lanihuli, in addition to Puuahi Street, was the other main street to the temple and still quite used by people going up to that area. The telephone company now has this structure on our left, here. The Baranaba home on our right here and next to it is the old Kalama home; and again these are families that date back occupying this same property for at least sixty years, and perhaps even farther than that. Napua TenGaio--is she on our tram or on the other tram? She's on the other tram. She lives in the front house, I think.

Now we're getting back to the area where we were before and the Apuakehau home was here [corner of Lanihuli and Loala Streets]; then, of course, we mentioned before the Zions Securities office. Zions Securities actually began in 1926. Right, yes there was a post office here and then later the post office moved down in the A-frame building right next to where Flora lives now. (Turn left)

This was a stop for the railroad. Now, the OR&L came out as far as Kahuku. It reached Kahuku in 1899, then in 1902 the Koolau Railway Company and Koolau Land Company were organized, and constructed a line that went on from here, that went from here clear on to Kahana. This was basically a line to haul sugarcane, but there were some passenger cars that were attached. This lasted until just after World War II. In 1946 the OR&L discontinued their operation and I think this particular stretch came to a halt about that same period. As we proceed down here, just a little ways past where the bicycling elders are now located, this was the end of the [road] as far as Laie was concerned. The railroad track continued, but there's a drain that is now put underground, there's an open drain that initially went down behind the Filipino camp, and also ended up there near Laie Point. The railroad carried on here. Walter Tashiro's father used to carry supplies; he had a grocery store over about where he lives today, and his father used to go up behind the campus to the Puerto Rican and Portuguese camp. It was about at this particular point [in front of the Child Parent Center] that the railroad left where we are now following, and kind of angled across the campus. You can kind of visualize it about in front of the library and out through the back of the campus, about where President Cameron lives, across the tennis courts and Hale Five and into the cane fields beyond. It came in to hit the highway again just past Founders Beach a short distance, and then followed the highway the rest of the way to eventually get to Kahana which was the end of the line. So it was possible to
travel from Kahana all the way to Honolulu but you had to go through Laie, Haleiwa, Kaena Point, on Waianae side to get there. It was kind of a round-about way; it would almost be just as easy to hike over the pali.

This evening we are having the Namakua Mahalo Ia awards and they will need a lot of this space so we have been asked to move our vehicles. You can do that during the lunch break; the lunch break will be in Room 155 [at] which time we will receive further entertainment. So sometime between now and then we would ask you to move your cars either onto the outside circle or back to the parking area behind the auditorium.

[end of tour]
OLD LAIE HISTORICAL TOUR
MPHS CONFERENCE
1 March 1986
Laie, Hawaii

1 BEAUTY HOLE: Thomas Au
2 HUKILAU BEACH: Viola Kawahigashi
3 KULEANA LANDS: Dawn Wasson
4 SHINTO SHRINE: Tom Nakayama
5 WAHINEPEE BRIDGE: Walter Tashiro
6 NAINOA HOME: Flora Soren
7 SOCIAL HALL: Ruby Enos
8 LANIHULI: Bella Linkee
9 GRAVE SITES: Mary Pukahi
10 LAIE SCHOOL: Amoe Meyer
11 OLD PLANTATION STORE: Hilda Forsythe
12 ORIGINAL CCH CAMPUS: Jerry Loveland
   and Wiley Swapp
13 HAWAII TEMPLE: Joseph Spurrier
14 SAMOAN VILLAGE: Sept Fonoimoana

Laie Point
Laie School
PUDAH STREET
PETIPING CAMP
Palekana Street
Josefa Street
Maana Street
Manihoa Street
Park
Polynesian Cultural Center
Begin
End
Brigham Young University—Hawaii Campus
THE HAWAII TEMPLE: A SPECIAL PLACE IN A SPECIAL LAND

Aloha Kakahiaka ia Oukou a Pau:

I think I have been conscious of the temple in Hawaii even longer than I have been associated with the Church. Before my baptism in 1942, I saw and admired photographs of this "Taj Mahal of the Pacific." On coming to Laie in 1955 to live and teach, we went to the temple often and I was asked, in 1957, to become an ordinance worker. From that time until the present, with time off for a couple of sabatical leaves, I have worked in the temple. A year and eight months ago I was called as second counselor in the Presidency. It is a very real pleasure, therefore, to share with you some history of this special place.

The Hawaii Temple was dedicated in November, 1919, closed for renovation and remodeling in 1976, and reopened and rededicated in 1978. To begin the story, however, it is necessary to look back many years before 1919. By way of a general statement, the beginning occured in Nauvoo in 1843 when Joseph Smith called the first elders of the Sandwich Islands. They never arrived here but went to the Society Islands instead. That is another story, already told capably by George Ellsworth. In the summer of 1850, Elder Charles C. Rich visited the gold diggings on the Middle Fork of the American River in California and called ten more elders from that temporal mission to the Sandwich Islands. These did arrive, on December 12, 1850, but only half stayed. Within six weeks, five of the ten, including the Mission President, had left the islands. The five who stayed, however, began preaching, teaching and baptizing.

The account of the establishment of the mission with the stories of Elder George Q. Cannon, Napela, and others, again has already been told by myself and others in gatherings like this.

It was in the early years--the years of the Sandwich Islands Mission--that the first reference to a temple in Hawaii is made. In October of 1852, after their October Conference of the Mission, the elders gathered in the home of David Rice, a haole convert, at Waihee, Maui to share their testimonies before resuming their regular work. As Elder John Stillman Woodbury arose to express himself, he spoke in tongues. As is required on such occasions, one stood to interpret--Elder Frances A. Hammond. As recorded in the journals of Elders Hammond, Bigler, and Farrer, Elder Hammond interpreted as follows:

"...part of which ran, 'the Lord is well pleased with the labors of his servants on the islands and angels of the Lord are near us, that the people we are laboring among are a remnant of the seed of Joseph, that they would be built up on these islands, and that a temple will be built in this land.'"

This statement would be remarkable, even if the temple had not been mentioned. In a day when the Hawaiians were dying like flies, with almost no children being born, and with prospects so
poor that consideration was being
given to closing the mission, to
say they would be built up on the
land sounds somewhat less that
reasonable, especially then. But
they were built up on the land, and
that also is another story. The
statement, so far as I can
determine, is the first mention of
a temple in Hawaii. It is regarded
by many as prophetic, and as a
prophetic statement, it does not
stand alone.

In connection with the public
announcement regarding the temple,
the Improvement Era for September,
1916 printed an article by Elder
John A. Widtsoe entitled, "A
Remarkable Fulfillment of
Prophecy." He cited a quotation of
Brigham Young made at the time of
the laying of the cornerstones for
the Salt Lake Temple, April 6,
1853. In reply to the question,
"What will the temple look like?",Pres.
President Young answered that it
would have six towers and that the
brethren should not apostatize
because Joseph built only one. He
got on to say that a temple would
shortly be built with no towers at
all but with an elevated central
portion on which would grow plants
and shrubs. This account was
"buried" in the Journal of
Discourses and unknown to the
architects who drew the plans for
the Hawaii temple. But, the plans
called for concrete plants to be
placed atop the central section of
the building, anyway. And, this
was the first of three temples
built with no towers.

A second supporting statement
was made during the mission of
William W. Cluff in 1864. He was
one of the elders who was assigned
to survey the mission and to try to
revitalize the Church in Hawaii
after the Gibson experience. He
visited the branches on Windward
Oahu, including the small branch at
Laie. He stayed overnight at the
ranch house after his visit, and
early the next morning, in leaving
he retired to a small grove of hau
trees nearby for this morning
prayer. As he prayed, he reports
that Brigham Young and Heber C.
Kimball appeared to him, showed him
the boundaries of the ahupuaa of
Lalie, and told him that this would
be the central place for the Church
in Hawaii and that a temple would
be built here.

This event is recalled in the
dedicatory prayer of the Temple
given by President Heber J. Grant
in 1919. It runs as follows:
"We thank thee, O Father, this
that the promise made in a dream to
thy servant, William W. Cluff, by
the prophet, Brigham Young, that
the day would come when a temple
should be erected in this land is
fulfilled before our eyes."

By the time Elder Cluff had
reported his mission in Salt Lake
City, Elders Frances A. Hammond
and George Nebeker had been dispatched
to Hawaii to secure a site for the
establishment of a colony in Hawaii
as had been done in a number of
places in the intermountain West.
Elder Hammond, without further
communication with Salt Lake City,
purchased the Laie property in
January of 1865 for the sum of
$14,000. The 6,000 acres with its
three and half miles of beach
frontage contained an inventory of
five buildings, 500 head of cattle,
500 sheep, 200 goats, 26 horses,
several thousand centipedes and an
undetermined number of cockroaches.

Even before the discovery of
Hawaii, Laie had been a significant
place; a puuhonua, or sanctuary,
for the Koolauloa area; the largest
settlement of Hawaiians between
Waimea and Lanikai on this coast in
the 19th century; it now became the
headquarters for the Church in
Hawaii. In June of 1865, forty
colonists, including children, came to Laie, led by Elder George Nebeker. The colonists were joined shortly by a number of Hawaiian families who had been defrauded of their hopes and homes in the Gibson experience on Lanai. Conditions at the settlement were less than ideal. The place was barren—not a tree in sight except in the hills. The winds were salt-laden, the soil was sandy, the water supply inconstant, few crops would grow well, and insects were numerous and voracious.

By 1885, times had become even harder and many of those who had gathered were ready to leave for other pastures which might seem greener. Joseph F. Smith, formerly a young missionary to Hawaii returned to Laie, now as a member of the First Presidency of the Church. He urged the residents to endure and to remain, saying that "upon this place the glory of the Lord will rest to bless the Saints who believe....". Many have interpreted this as prophecy—a temple would be built at Laie. This is not a clear statement but the interpretation does seem likely, especially since when George Q. Cannon, also of the First Presidency, returned for the Golden Jubilee of the mission in 1900, he spoke in very clear terms with Mission President Samuel E. Woolley about a temple to be built here.

There is a scripture which says, "after much tribulation cometh the blessing." And so, after the hard times at Laie and the desolation of Skull Valley, Joseph F. Smith, once again in Laie and this time as President of the church, stepped out behind the historic old chapel, I Hemolele, and dedicated that site for the building of a temple. He was accompanied by Charles Nibley of the Presiding Bishopric and Patriarch Reed Smoot but had not consulted with the rest of the First Presidency or the Council of the Twelve. On his return to Salt Lake City, President Smith secured the unanimous approval of the Twelve providing that the proposition by presented to the Church in conference assembled.

Three months later on October 3, President Smith proposed to the October Conference that a temple be built in Hawaii and called for a sustaining vote. The Liahona, a Church periodical, reported in the next day's issue:

"The decision reached at the General Conference of the Church yesterday to proceed with the erection of a temple in the Hawaiian Islands is one of the most interesting and significant events in Church history in many a day. The great forest of uplifted hands which gave affirmation to the proposal was also a most impressive and eloquent feature."

Work commenced three months later on January 12, 1916. First the old chapel had to be moved from the site. The ninety by thirty foot, nine-ton wooden I Hemolele was moved under the direction of the architects with Brother Hamana Kalili as foreman. It was located at the present site of the Laie North Stake Center where it stood until 1941 when it was destroyed by fire.

Ground was broken for the temple on the 8th of February, 1916, but curiously, there were no cornerstone laying ceremonies. The construction proceeded under the supervision of President Samuel E. Woolley with the firm of Spaulding Construction Company of Honolulu as contractors. Pope and Burton of Salt Lake City were the architects and Ralph E. Woolley was superintendent of construction. Ralph was the son of the Mission
President.

The construction presented a number of problems. The ground was coral and sand—a poor foundation. A large excavation was necessary to provide the necessary footing for the building. Modern earth-moving equipment was as yet, unknown so the work was done with picks, shovels, and blasting powder. These were handled by men with names like Kalili, Kalehano, Nawahine, Forsythe, Haili, Keawemauhili, Kahawaii, Kaio and Broad. The pay was $1.25 per day, the days were ten hours long, and there were six of them each week. Another problem was the shortage of building material in the local area. It was finally decided to use crushed lava as aggregate in the concrete and to pour a concrete building. The pouring went day by day until, upon completion, the building stood, a monolith of artificial stone.

During the April Conference of the mission, the members were asked to donate $5.00 each for the building of the temple. The total donation from local members tripled that figure. The entire cost of the building and the grounds is variously quoted at between $215,000 and $265,000. The sculpture work in and around the temple was done by Leo and Avard Fairbanks—Latter-day Saint artists who had achieved national acclaim. The murals in the ordinance rooms were by A.B. Wright, L. Ramsey, and LeConte Stewart. In April of 1917 the Deseret News printed a story which said that all was done on the Hawaiian Temple except the landscaping. That was done under the careful direction of Joseph F. Rock, a botanist from the then, College of Hawaii, now the University of Hawaii.

William Waddoups, who had served as a missionary to Hawaii and later as manager of the Iosepa settlement, was called in July of 1918 to serve as the first President of the Temple. He had a double task—to prepare the people for the temple and to prepare the temple for the people. By the fall of that year, all was ready. Word was expected momentarily scheduling the dedication. Instead, on November 18, 1918 the message came that Joseph F. Smith had died. Dedication of the temple was set aside for a year.

In September of the following year, the building was opened for public visits and hundreds of persons toured the rooms and grounds of the temple. The grounds had the beauty of a formal garden and the building was likened to a jewel. It had the general shape of a Greek cross which may make it one of the only buildings the Church had built in that form. The four sides of the upper, central portion are graced by four relief sculptured friezes representing the four epochs in time as depicted in the Old Testament, the New Testament, The Book of Mormon, and the period of the emergence of the Church in modern times.

Many were interested to discover that the building bore some similarities to the ancient temple of Solomon. A statement from the architects indicates that this was so.

"The extreme dimensions of the building from East to West are 102 feet, from North to South 78 feet. The central portion of the edifice arises to a height of 50 feet above the upper terrace. In this connection it may be interesting to state that if the now generally accepted equivalent for the cubit is correct, then the principle portion of the famous edifice of antiquity had about the same cubic contents as the temple in Hawaii."
Finally, on November 19, 1919, a telegram arrived for President Waddoups. It read, "Dedication thirtieth. Inform Wesley." Wesley, in this case was E. Wesley Smith, a son of the late President Smith. As it actually turned out, the dedication occurred on November 27, 1919—a Thursday, Thanksgiving Day. Services began at 2:30 p.m. and were repeated on Friday and Saturday. An interesting feature was a special service for children held on Sunday morning. The capacity of the upper room where the services were held was only 310 persons which allowed 1,239 to participate in all of the services.

Some fifteen hundred persons had come to Laie, on horseback, in wagons and carriages, in the novel new means of transportation—the automobile, by train—the old O.R. & L. line which came around Kaena point to Laie, and others walked. The proceedings were conducted by the First Presidency of the Church—Heber J. Grant, Anthon H. Lund, and Rudger Clawson. Elder Stephen L. Richards of the Council of the Twelve, Presiding Bishop, Charles W. Nibley, and an Elder Arthur Winter were also in attendance.

In the remaining one month of 1919, fifty-six persons received their temple blessings and seven families, including over thirty children were sealed. The ordinance schedule of the new temple was ambitious one. It called for work Tuesday through Friday of each week. Baptisms for the dead were performed on Mondays and sealings on Fridays. The schedule was implemented by ordinance workers such as Elders Ross Taylor, Edward Forsythe, Robert Plunkett, Henry Reuter, and Sisters Ivy Kekuku Apuakehau, Violet Meyer, and Tsuni Nachie. Beginning in the second year of operation, neighbor island groups began to come in on excursions. Those from Maui arrived in the April Easter recess; from Molokai, they came at Thanksgiving; from Hawaii they came in July and from Kauai, in June. These saints came by ship—a real adventure. It usually took overnight but there was little sleep, even if one had a stateroom. These excursions have remained remarkably constant though they were discontinued during World War II. This year we expect Kauai in June, Maui in April, Hawaii in July, and Molokai at Thanksgiving. Now they come more prosaically, by air. Groups have come from other areas of the Pacific as well. As early at 1924 the first group came from New Zealand and saints have come from Samoa, Tahiti and other places in the Pacific.

In 1930 President Waddoups was released and there began a sequence of presidents, each of whom have made particular contributions to the operation and history of the temple. Castle H. Murphy presided for a year after which he was called to preside in the mission and President Waddoups returned for five more years, until 1936. In a case of "musical presidents" Castle Murphy returned to the temple from 1936 to 1941. President Murphy felt a strong kinship with the Hawaiian people and reported proudly the three brethren of Hawaiian ancestry who had received the Sealing Authority in the temple and the fact that many sessions were handled entirely by local workers. He began an unauthorized translation of the ordinances to the Hawaiian language but it was never completed and the endowment was never given in the language.

Albert H. Belliston became president when Murphy was released and was serving as Hawaii led the
United States into World War II. He saw the work in the temple drop by over 80% in Hawaii's first year under martial law. By 1943, when President Edward L. Clissold was installed it required a real act of faith to keep the temple open at all. One endowment session per week and an occasional marriage was about all that could be managed.

Ralph E. Woolley was called to preside following the war years and under his direction some physical changes were made in the building. A glassed-in entrance-way was added to accommodate Hawaiian weather and two wings were added, one at either side of the entrance to provide more office space.

Benjamin L. Bowring came in 1953 to replace President Woolley and during his administration two significant developments occurred. First, he enlarged the temple ordinance schedule to provide work on Tuesday, Wednesday, Thursday, and Friday evenings and two sessions on Saturday mornings. Baptisms were to be done on Saturday afternoons. This was rewarded by nearly a three-fold increase in the volume of work done that year. The second occurrence was the lighting of the temple by night. The building was illuminated for the first time on December 18, 1954, with special services just after sunset. The temple, world famous for its beauty by day was now even more beautiful by night. President Bowring was called to preside in the Los Angeles Temple in December of 1955 and was replaced by Ray E. Dillman.

During the years of President Dillman's administration, the temple was given a new coat of paint—a pale green. Originally white, the new shade was intended to blend better with the landscaping. The effect, however, was shock for most who saw it. Eventually, however, the green faded to an even paler shade and in a year or two the glistening white, to which most are accustomed, was restored. Another improvement occurring at this time was the installation of air conditioning. This was a marked improvement, not only for cooling, but for noise control and humidity. The Visitor's Center was also enlarged somewhat to provide for increased numbers of tourists coming to visit.

Most of this work was done by labor missionaries who had come to Laie to put up the buildings of the college and the cultural center. Many of these men and their wives became ordinance workers in the temple and the remainder were regular patrons in special Monday night sessions each week. Their contribution to the temple, therefore, was three-fold.

Work was begun in 1961 on a much needed new Information and Visitor's Center. The number of visitors arriving had increased dramatically and the facilities were totally inadequate to properly invite them to the temple grounds. Elder Hugh B. Brown of the First Presidency of the Church dedicated these buildings on October 13, 1963. President Brown returned again in 1969 to preside at the celebration of the Golden Jubilee of the temple. President Dillman, after witnessing these events, was in 1963 replaced by Rolan Tietjen, who in his own turn, was replaced by a third term of service in the office by President Edward L. Clissold. President Clissold had, by this time, presided over almost everything around.

Translation of the temple ordinances to Japanese was begun under President Clissold's direction as plans began to emerge for excursion of Saints from Japan.
to Hawaii. This work was done by Elder Tatsui Sato. The translation was not complete when a crash course of training was begun to prepare local Japanese to perform the ceremonies in that language. The workers were still in training and the translation was completed on July 1, 1965. The first excursion arrived two weeks later.

More translation was done under President Harry V. Brooks who succeeded President Clissold later that year. This time Elders Tautua Tanouai and Feagaimaalii Galiai translated the ordinances to the Samoan language. President Lloyd Walsh replaced President Brooks in 1971 and served until the temple was closed in 1976 for extensive remodelling. It was two years later that the First Presidency of the church, led by President Spencer W. Kimball, came to Laie to rededicate the temple. The first services were held in the upper room of the temple with subsequent ones being held in the nearby David O. McKay Auditorium of the university campus.

The original 10,500 square feet had been increased to the present 34,000 which houses 163 rooms. The hours of operation were increased to include both mornings and evenings four days a week with a full schedule of work set for Saturdays mornings. The number of ordinance workers required increased to nearly 300 and the volume of work has grown apace. Max W. Moody was called as president as the temple was reopened and served for four years to be replaced by President Robert H. Finlayson. President Finlayson will leave on June 15 of this year after just under four years of service.

Elder Arthur D. Haycock, former missionary and Mission President in Hawaii will be installed at that time as Temple President. The Hawaii Temple today is one of over forty the church has in operation or under construction. With the addition of temples in the Pacific and Asia, it is no longer necessary for church members to travel the great distances to receive their blessings and to do work for their departed kin. Correspondingly however, the Hawaii Temple District has been reduced to include now only thirteen stakes, which by all considerations is quite small. The temple in Laie is a first in several ways. It was the first to be erected beyond the continental limits of the United States, the first of three temples of its peculiar design, the first to be put up in a mission area of the church, and the first wherein living endowments were received by the peoples of Asia--Japanese, Chinese, and Korean.

I feel that I must say, in conclusion, that the history of the Hawaii Temple has yet to be written. I have only scratched the surface but I am in the process of doing more. However, much more needs doing. There is yet much source material to be uncovered. There are many reported occurrences which must remain folklore for lack of supporting evidence. Writing about the temple, at this point, has tended to be journalistic rather than historical and to lean toward the emotion rather than the factual. There are undoubtedly countless experiences of a spiritual nature which have happened in the temple and some use them as fodder for talks and papers. My feeling, however, is that they are likely to be sacred to those whose experience they are, and therefore inappropriate to a paper such as this. Thank you.
Samuel Edwin Woolley was born on October 22, 1859 in Salt Lake City, Utah. He was the eldest son of Samuel Wickersham and Mariah Angel Woolley. There were twelve children born of this marriage. Samuel W. Woolley had two other plural wives who bore him eight children. Before these children were grown, both wives died and Mariah raised all twenty herself. There were two other girls who were adopted by the Woolleys and lived with them until they were grown.

In 1863, the family moved to Grantsville, a small village in Tooele County, where they established a successful ranch. Samuel grew up under the guidance and influence of his father who instructed him in the duties and work of a ranch. He attended school a few months each year, when he could be spared from the ranch. In his teens, he was ordained a deacon, and acted as one of the presidents of the quorum.

When twenty years old, Samuel was called to serve a mission to the Hawaiian Islands by President John Taylor and was ordained an elder by Joseph F. Smith before leaving. His uncle, Henry A. Woolley, accompanied him. They arrived in Honolulu on the "City of New York" on December 30th and dined at the Hawaiian Hotel that night. The next day, he moved into the house kept for the elders and mentions in his diary that it was a mile walk from the house to the restaurant where he was served meals for 75 cents a day.

At 7:30 a.m., January 7th, he started by horseback for Laie where he arrived at about 3:30 p.m. Samuel E.'s journals are rather void of description or reaction and serve only to record events and dates. Those of importance as recorded by him are as follows:

April 9, 1882 - appointed to labor on Maui, Molokai, and Lanai
October 8, 1882 - appointed to labor on plantation at Laie
April 8, 1883 - transferred to Big Island
October 8, 1883 - transferred to Oahu
April 3, 1884 - released from mission
April 15, 1884 - sailed from Honolulu on steamer "Mariposa"

During the next six years, Samuel E. continued his missionary duties in Tooele Stake, laboring in the Grantsville area. Later, he was made an alternate High Councilman, ordained a high priest by Heber J. Grant, later to become President of the Church. Samuel E. was also president of the Tooele Stake YMMIA.

On May 6, 1885, Samuel E. and Alice Rowberry were married in the Logan Temple. Alice had been born in Grantsville on August 6, 1862,
and was the daughter of John and Harriet Frances Gollaher Rowberry. The young couple settled in Grantsville where Ralph Edwin was born on March 4, 1886, John Franklin on March 3, 1888, and Leone on January 19, 1890. In 1890, Samuel E. and Alice were called to serve a mission at Iosepa Colony in Skull Valley, Tooele, Utah. Harvey H. Cluff presided over the colony and Samuel E. was called to assist him, being put in charge of the livestock. In November of 1890, Bro. Cluff was released and William King, who had recently been released as President of the Hawaiian Mission, was appointed head of the colony. He served for a period of some fifteen months, dying in 1892.

It was at this time that Leona, Samuel E.'s daughter, died at Iosepa. The colony had been subjected to an outbreak of diptheria.

After Bro. King's death, Samuel E. offered to manage both the farm and ranch for less than what the Church had been paying the manager, but the First Presidency decided to recall Bro. Cluff instead, and Samuel E. remained on to manage the livestock.

On August 9, 1895, Samuel E. and Alice were set apart to preside over the Hawaiian Mission. The Church had recognized that the frequent changes of plantation manager and mission president was detrimental to Laie's progress. What Laie needed was a man who could fill both positions. Thus Samuel E. was called to take "... the presidency of the mission and the management of the plantation and make Hawaii his permanent home."

They arrived in Honolulu on August 31st, having sailed from Vancouver. With them were their three children, Ralph Edwin, John Franklin and Moroni Rowberry. The ship was quarantined for over a week before they were allowed to disembark. They left ship and immediately set out in horse-drawn wagons for Laie. They passed over the Nuuanu Pali just ten minutes before a guard was placed there to enforce the quarantine which prohibited anyone from entering or passing out of the city.

In the October Conference Report of the Hawaiian Mission in 1897 appeared a notice that Joseph Rowberry, son of Brother and Sister Woolley, had been born. Subsequently, in 1899, another son, Samuel Ray, was born.

At about the turn of the century, a young man, Lau Ah You, came to Hawaii from Kwantung, China. Ultimately, he became an integral part of the Mission life at Laie. Ah You became the cook at the Mission Home at Laie, and any missionary who came there remembers him with great fondness. Much of the cooking skills he acquired were taught him by Alice R.

Frank Woolley, Samuel E.'s son, often told the story of how he attached a string of firecrackers to Ah You's queue while Ah You was doing the dishes, and the sound of them going off scared him so badly that he landed in the dishpan, much to Frank's amusement. Frank dearly loved playing tricks on the young Chinaman,
and received a nickname of "Big Malau", something he carried the rest of his life. Frank's children became known as "Small Malau".

Ah You retired from his position as cook and died quietly at his roominghouse on Maunakea Street on June 9, 1956 at the age of 78. We all remember him with much love. He is buried at Nuuānuu Memorial Park.

Ah You didn't join the Church until 1932 when a young enterprising missionary asked him why he had never joined. His answer was simple. "No one been speak to me." He was promptly baptized.

Ethel Woolley Bayles, Samuel E.'s daughter, described her life at Laie with:

I had a very dear little girl that I chummed with named Kapiolani, and we became very close. We sang together. I sang alto and she, soprano. We used to sing a lot. I would go to Sunday School with her mother - father had gone earlier. Mother would put stockings on me and I'd go and take them off and put them in Father's pocket. I remember that I thought Dad was pretty straight-laced. We had to be right there for family prayer with all the missionaries. We took turns saying it. I can remember that Mother trained that young Chinese boy, Ah You, from the time he came to the Mission Home, so he could manage everything in the kitchen. Mother had a tough life there. She wouldn't admit it though. She used to have fourteen or fifteen of those white stiff-bosomed shirts that she had to iron with the coal underneath. And she used to visit the other islands. She told me many times how when they had no bathing facilities she had to go out in the creek and bath in the ice water. She was a mid-wife. Delivered a lot of babies. And she had charge of the Relief Society and all the things for the women.

Alice's health was never very good while she was at Laie. She contracted asthma soon after arriving, and at times it became very bad. She had five miscarriages while on her mission, along with the two children who survived. In all, she would have had twelve children.

In September of 1902, when her health had become so bad as to endanger her life, Alice R. was released from her mission, and she and Samuel E., along with their children, sailed on the "Alameda" for Utah. Samuel E. helped her get settled in Grantsville and then returned to continue his mission.

It was at this point that Samuel E.'s sister, Rachel, was called to serve a mission in Hawaii, and she became the manager of Lanihuli, along with her other mission duties of teaching school. She was a great help to Samuel E.. Rachel remained in Hawaii for two years, and then returned to serve another mission in 1907. This second mission lasted just one year.

Although she never married, Rachel made a great contribution to the Church through her many talents. She
was an accomplished singer and was a member of the Tabernacle Choir. Rachel died in 1922 at the age of 55.

During the period of 1902-1906, Shadrack and Florence Lunt came with their young family to labor as missionaries. Sister Lunt kept her diary while she was here, describing in colorful language incidents as they occurred. It seems that Shad discovered that Samuel E.'s beloved palamo, Old Dick, was missing from the pasture. After searching everywhere, with no luck, Sam Kekauoha told Shad he saw a Hawaiian boy riding a horse towards Honolulu and it looked just like Old Dick. Poor Shad had to go all the way to town to retrieve it, stopping on the way back at the courthouse in Kaneohe to file a complaint. Shad was told that the boy had not only stolen Samuel E.'s horse, but also the horse belonging to the Sheriff of Kaneohe.

Samuel E. became very close to the Lunts and spent most of his evenings with them after his wife left for Utah. Sister Lunt mentions over and over in her diary the fact that he was so lonely, and turned to them for companionship.

John Franklin, Samuel E.'s son, arrived on May 24, 1905, to begin his mission. He was seventeen years of age at the time. Frank remained in the Islands for four years. No doubt this brought much joy to the father to have one of his family with him again. Although Samuel E. spent at least one month of each year, usually during October, in Utah with his wife and children, there were still the other eleven months when he was alone.

Sometime around 1906 and 1908, Samuel E. took Harriet Pomaikai Davis, daughter of Keumi-Kalakaua and William Lyman Davis, as plural wife. Hattie D., as she was known, was the sister of Minerva, wife of Abraham Fernandez, an early convert to the church. The Fernandez Family opened their home to the missionaries and anyone visiting from Utah. The house on King Street became a spot where one could refresh himself after a long ocean voyage and prepare for the arduous trip to Laie. Abraham and Samuel were very close, and no doubt Abraham helped supervise the activities of the church in Honolulu.

A daughter, Minerva, was born on June 30, 1909, and Hattie D. moved to Salt Lake City where she remained until her death in 1960.

President Joseph F. Smith arrived in Honolulu on May 21, 1915, to dedicate the site for the temple that was to be built at Laie. The site was dedicated on June 1st.

Ralph E. Woolley, Samuel E.'s son, arrived in December of that year and was placed in charge of the work on the new temple. It interesting to note that the temple was to be erected on the site where the meeting house stood, so the latter structure was moved to a point nearer town. This was quite a task as the building weighed some one hundred tons. Samuel E.'s son, Frank and his bride, Harriet, arrived on August 15, 1917,
aboard the "Matsonia", staying at Lanihuli for the first year or two of their married life.

News of the death of President Joseph F. Smith was received on November 10, 1918, and memorial services were held at Lale on the 24th. Heber J. Grant was sustained as President of the Church.

On March 17th, an article appeared in the Deseret News naming E. Wesley Smith President of the Hawaiian Mission. "...Elder Woolley, whom he succeeds, has been President of this mission since 1895. The crowning effort of his achievements is the erection of the Hawaiian Temple which is nearly completed. Hundreds of missionaries have served under Elder Woolley, and, like Elder Smith, he is greatly beloved by all who know him, and his hosts of friends among both the natives and the people at home."

President E. Wesley Smith and his family arrived in June to take over the mission. In July, Alice and daughter Ethel, arrived to visit Samuel E.. They were in the islands for about a month.

In August the mission safe and records were transferred to Honolulu, and Samuel E. was released as mission president. However, he remained to manage the plantation at Laie, continuing to live at Lanihuli.

On November 27, 1919, the Laie Temple was dedicated by President Heber J. Grant. This was on Thanksgiving Day. It is recorded in the History of the Mission that "Samuel E. Woolley spoke and expressed the feeling that this was the greatest of all days to him. It was the fulfillment of hopes long entertained. He said he had been thinking about it and dreaming about it and laboring with all his power to bring about conditions favorable to its accomplishment. He then addressed the Saints in the Hawaiian tongue."

Ralph E. Woolley sailed on August 15, 1920 "to claim his fair bride," and Samuel E. attended his 61st birthday at Lanihuli on October 22nd of that same year.

Antone Ivins arrived in the Islands on May 17, 1921. He had been appointed to succeed Samuel E. as manager of the plantation. Samuel E. was aboard the same boat as he had been visiting his family in Utah.

It wasn't until September of 1921 that Samuel E. sailed for home. The following account is given:

The Laie Saints, in order to show their love for him, prepared a sumptuous luau in his honor. A feast was laid for 500 persons. Tuesday evening, a delightful musical program was rendered in the Auwaiolimu Chapel in Honolulu. A large crowd turned out to hear the program and to bid President Woolley goodbye. He gave a resume' of his work in the Islands since his arrival on August 21, 1895, and delivered a splendid Gospel sermon.

Riley Allan of the Honolulu Star-Bulletin wrote an article about Laie and Samuel E. which reads in part:
The rehabilitation plan adopted by the LDS Church at Laie is used as an argument in favor of the Hawaiian Rehabilitation Bill recently passed in Washington. Summing up the accomplishments of the Laie Rehabilitation plan, Mr. Woolley is also credited with stating that the colony now comprises 500 men, women, and children, the majority Hawaiians; that Laie had paid back its purchase price years ago; that all artesian wells have been driven with five big pumps now in action; that an electric light plan had been inaugurated; that on 6,000 acres of the original site where before there was but one tumbled-down ranch house, there now exists houses, church, schoolhouse, barns, roads, sidewalks; that this community contributed between $8,000 and $9,000 to the building of the temple; that most of the cottages cost from $1,000 to $3,000. Mr. Woolley is also given as the authority for the statement that the birth rate is probably the highest per family of any group of Hawaiians in the Islands; that no one is ever hungry in the colony; that no one is ever intoxicated and that the colonists are of good physical type."

Upon his arrival in Salt Lake City, Samuel E. became the manager of Warm Springs, a swimming resort complex. He resided with his second wife, Hattie D., on Driggs Avenue, Alice R. remaining in Grantsville. The transition from the life he led in Hawaii to that in Utah must have been very hard for him, and ill health plagued him for the next three years. Samuel E. died on April 3, 1925, in the LDS hospital. Funeral services were held at Forest Dale Ward in Salt Lake City, in Grantsville where he was buried, and at Laie. He was survived by his two wives, four sons and two daughters, and ten grandchildren.

Elizabeth Woolley Reigels and
Ruth Woolley Austin.
The purpose of this report is to reconstruct a historical overview of the Laie Plantation sugar mill. The sugar mill was investigated through archaeological excavation and historical research with the goal of relocating its ruins.

Sugar was the economic salvation of the Hawaiian Islands during the latter half of the nineteenth century. This commodity played a central role in sustaining early members of the Church of Jesus Christ of Latter-day Saints (Mormons) on the Laie Plantation. These faithful Mormons came to Laie from many Polynesian islands and from the Utah territory. When Mormon proselyting began in Hawaii in 1850, the president and prophet of the church, Brigham Young, and his followers had settled the Great Salt Lake valley only three years previously. While loved ones remained at home to begin building farms, homes, and cities in the desert West, fathers, sons, and sometimes entire families served as proselyting missionaries in far-off places. Laie was one such place.

The significance of the mill to the history of this Mormon settlement is thus its economic impact. It gave financial support to the LDS church, the community, and to those Polynesian Mormons who came to this "gathering place." Without this source of income they could not have sustained themselves, except at a very rudimentary economic level. In other words, they would have survived by fishing and gardening. But this level of subsistence could not have provided the funds to build mission homes, chapels, or later, the temple. Even so, most of the support funds came from church headquarters in Salt Lake City, Utah territory.

The expansion of this community would have also been determined by how much the Polynesians could extract from the local environment. Once the limit of resources had been exhausted, there could have been no further influx of Polynesian Mormons.

The main points of this presentation are as follows: introductory data on the environment in which sugarcane was grown, particularly the soil; the goals of the archaeological project; the discovery of the sugar mill foundations; the processing of sugarcane in the nineteenth century; a brief history of the mill; and, finally, a summary statement on the preservation of the mill site.

Environment for Growing Sugarcane:

The soils of Hawaii are deep, have abundant iron and aluminum, but lack quartz sand. The upland soils are formed by the erosion of volcanic rock. Lowland soils have formed from coral, which is mostly limestone and sand. Cultivated land amounts to less than one-twelfth of the island; and this land needs to be irrigated to varying degrees, depending on the crop being cultivated. Sugarcane is grown mainly in low-humic latosol soils. These soils lack quartz, are generally neutral to
slightly acidic, and are mostly kaolinite clay. They are easily compacted by the hooves of grazing animals, such as cattle, horses, sheep and goats. Grazing eventually causes heavy erosion. On Oahu most of the coral sand and alluvial soils are found on the northeast side of the island (Street 1983: 89-95).

The variety of landscapes and rainfall patterns produce an equal variety of vegetation. The native vegetation of the islands has been extensively replaced by endemic species (97 percent). Since the arrival of the first Polynesian sea voyagers, 273 native species (15 percent) have become extinct. However, nearly 4000 exotic species are being cultivated and another 600 species of weeds. Plumeria, hibiscus, coconut and taro were all introduced by colonizers. Natural vegetation is found in the higher elevations, while the replaced vegetation is situated in the lower valleys and coastal areas. Most of the native plants were brought to the islands by migrating birds, while a smaller number of species floated there. The lack of large grazing animals on the islands played an important role in the evolution of vegetation. Many plants, of which about half were introduced accidentally, evolved along with the culture of the settlers (Wister 1983: 99-103).

The ancient Hawaiian voyagers settled the islands in a pristine environment hundreds of years ago, but this condition had changed considerably when Mormon missionaries began proselyting in the Hawaiian Islands, building a sugar mill, and growing sugarcane.

ARCHAEOLOGY

There have been only nine primary excavations on the island of Oahu - all prehistoric sites. The nearest excavation to Laie was in Kahana Valley; all the rest were on the opposite side of the island, or south of Kailua (Tuggle 1979: 168-169). No data on the excavation of historic sites have been published, although Nellar (1984) points out several significant sites just outside the Laie Plantation boundaries. Archaeologically speaking, very little is known about northeastern Oahu. Sterling and Summers (1978: 154-159) recorded several sites near Laie, consisting mostly of locations known to the Hawaiians, such as fishing shrines, fish ponds, sacred places, taro land, as well as Mormon historic sites, such as the temple. They also described sites recorded earlier by McAllister (1933).

Like most prehistoric people, the ancient Hawaiians formed artistic petroglyphs in the rocks. Their designs took many shapes: anthropomorphic, zoomorphic and abstract designs. One such petroglyph, a human figure pecked on a boulder with a pointed stone tool, was found on the beach at Kahuku (Cox and Stasack 1970: 96-97).

Archaeologists dealing with the prehistory of Hawaii have been concerned with the problems of how the people who settled the islands came to be "Hawaiian." This research involves exploring the ways in which early settlers and their descendants met the possibilities and limitations of an island environment over a period of 1500 years. Their studies also involve seeking to understand the consequences of isolation from the rest of Polynesia. Therefore, the theme of studies in Hawaiian prehistory has been to determine how the natives used an isolated
and bounded environment, and how they evolved the culture encountered by Europeans in 1778. Historical archaeology, through the examination of material remains and historical documentation, studies how cultures change after European contact and how foreign cultural elements become included into the indigenous way of life. Through analysis of these data and extrapolation of information from the distant past, changes to native culture can be hypothesized.

A primary objective of any research project involving historic sites is to establish and verify the basic cultural history of the site or community of sites. A site's date of occupation, function, and ethnic affiliation may be determined from documentary sources, interviews, and archeological data, including artifacts and the relationships between the distribution of material objects and cultural features.

Laie is a rich cultural area affording many options of archaeological research, such as the relationship between ethnic groups employed on the plantations. In Laie these groups included Mormon missionaries from the Territory of Utah, Hawaiians and other Polynesians converted to Mormon beliefs, Chinese, Japanese, Portuguese, and Filipinos. Each group had its own camp and own way of living. Archaeological study of these camps could provide pertinent information concerning residents' day-to-day activities, life style, cultural diversity, and relationships both within the plantation and with external commercial and population centers.

The scientific goal of this archeological project was to (1) discover the location of the Laie Plantation sugar mill, (2) determine architectural detail—including construction techniques, materials employed, hardware, sugar-processing machinery, etc., (3) establish artifact types, such as ceramics, glass, hardware, and all other miscellaneous objects recovered, (4) consider the mode of operation of the mill based on archaeology and documentation, and (5) reveal the economic impact of the mill on the community.

About half of the Laie Plantation sugar mill was unearthed during the summer of 1984, but many things still need to be done. First, the architectural details of the mill need to be studied: construction techniques, materials, hardware, and the sugar-processing machinery. Second, the artifacts need to be analyzed, dated, and placed within appropriate time and regional categories. These artifacts include ceramics, glass, hardware, and other objects. Third, the mode of operation of the mill needs to be determined.

At the beginning of the field investigation of the sugar mill site, what was known about the mill was what had been discovered in historical documents. Two documents provided enough accuracy to suggest the location of the mill ruins: (1) an 1884 nautical map, and (2) photographs taken of the mill from two different directions. From this evidence a location was established where the mill may have been situated.

Initial excavation unearthed the location of the track house that stood to the west of the mill. A long trench extending east of the track house soon revealed the substantial foundations of the mill. Although the mill was not totally excavated and few artifacts were found, part of the floor, walls and a large well were
discovered.

This report will not detail the archaeological features found at the mill site but simply indicate that the site was found and partially excavated. As indicated at the beginning of this report, the purpose herein is to outline briefly the history of the events that pertain to the Laie Plantation sugar mill.

HISTORICAL BACKGROUND

The first missionaries of the Mormon Church to the Sandwich Islands were called from Nauvoo, Illinois, in May of 1843. They were Noah Rogers (president), Addison Pratt, Knowlton F. Hanks, and Benjamin Grouard. Pratt had spent some months in Hawaii in 1822, but this time he and the rest of the group went to the Society Islands (Spurrer 1981: 41).

The beginning of proselytizing in Hawaii occurred in the year 1850, when ten men were called from the gold fields of California. After working for the funds to get to the islands, they arrived in Honolulu late in 1850. These elders split up in twos and went to the islands of Hawaii, Maui, Molokai, Oahu, and Kauai. Half of the group in this far-off land lasted three months, at which time they left Hawaii; even Hiram Clark, the mission president, departed. The remaining elders, Henry W. Bigler, George Q. Cannon, William Farrer, James Hawkins, and James Keeler, intensified their efforts where they had been most successful, on Maui and Oahu (Kuykendall 1953: 344-345; Spurrer 1981: 41).

In Laie, Elder Farrer was busy baptizing Hawaiians, so much so that in a year's time he had baptized over one hundred individuals. In 1853 Brigham Young designated Hawaii as the gathering place for Polynesian saints, and Lanai was chosen as the primary gathering place. After the missionaries left the islands to support the church against the movement of Union troops during the Mormon War in 1857-1858, and after the Walter Gibson episode which ended in 1864 Kuykendall 1953: 101-102), Laie was selected as the new gathering place (Chase 1981: 92).

Late in December of 1864, Elders George Nebecker and Francis Hammond arrived on the island of Oahu with the intent to buy land suitable for growing crops such as cotton, sugarcane, rice, and other grains. They had come to build a plantation where native Hawaiians could assemble and be taught "the principles of the Gospel and in right living."

A tract of land consisting of 6,000 acres, known as the Laie Plantation, was purchased early in 1865 from Thomas T. Dougherty, former American consul to the Hawaiian Islands who lived in Honolulu at the time (Spurrer 1981: 45). One thousand acres were arable; the remaining land was used for woodland and pasture for 500 head of cattle, 500 sheep, 200 goats, and 25 horses, which were all included in the purchase price of $14,000. A large frame house on the property was known as the "Mansion" (Cummings 1965: 5). Thirty-eight saints, including husbands, wives, and children settled on the plantation.

By 1866 125 Hawaiian members were living on the plantation and helping with the planting and picking of a substantial cotton crop. The land was considered to have a good potential for growing sugarcane, but they needed financial support to construct a mill for processing the cane.
The following year, a crop of cane was planted, houses were being built, a new meetinghouse was furnished, and over three miles of stone fence was built to enclose pasture and farming land.

In the Spring of 1868, a mule-powered mill was purchased to process the cane, and the saints began to build adequate structures to house the machinery. It was estimated that the mill could produce 3,000 pounds of sugar per day. By December the mill was completed at a cost of nearly $9,000. The two large centrifuges, or dryers, were run by steam, each drying fifty pounds of sugar in five minutes. Twenty five men worked in the mill, while women stripped the cane. Also employed to run the mill were 24 mules, which worked in two alternate 12-hour shifts. Supervising the work was Jonathan H. Nepala, who had earlier helped George Q. Cannon translate the Book of Mormon into the Hawaiian language (Chase 1980: 3). A harvest of five acres of cane produced 16 tons of sugar and 1600 gallons of molasses. Four pounds of sugar produced one gallon of syrup. The sugar brought a price of 7 1/2 cents per pounds. Two grades of sugar were produced: one straw-colored grade was of good quality, while a lesser grade was darker and tasted like molasses. The molasses was sold in San Francisco to make run. The saints were confident of their product and thought they could supply Utah Territory with the best sugar available at a cheaper price than any other supplier (Deseret News 1869: 545).

In less that two years, the little colony had grown to seven families from Utah, a Scotsman, and 300 Polynesians. They cut timber from the gulches, grew fruit, and harvested honey from wild bees. The value of the plantation was estimated at $50,000 (Nebeker 1870: 281).

By 1871 a store, dairy and several frame houses had been built. There was also a school that nearly 100 boys and girls attended regularly. With sixty men of the Hawaiian community working in the cane fields, they still expected to ship eight schooner loads of melons, gourds, corn, as well as growing hay for feeding livestock (Nebeker 1872: 458).

In 1873 a new steam boiler was installed in the mill, but by the following year the entire structure needed repairs. The mill was so run-down that the nearly 200 acres of cane could not be processed as fast as the crop matured.

In 1875, the mill had deteriorated so much that it had to be shut down to make extensive machinery repairs. The iron pans were replaced with new copper ones, the boiling train had to be rebuilt and engines repaired, the smoke stack removed and rebuilt, and the grinding mill generally cleaned and repaired. The production of sugar had gone down considerably because of the shutdown, but also because of worm and rat infestation in the cane.

Twelve to thirteen yoke of oxen were used to plow the fields with forty to fifty laborers helping. Portuguese field hands operated one of the two big plows, while the other was run by missionaries.

It did not take long for the mill machinery to wear out. By the end of 1880 the plantation had received authorization from church leaders to buy machinery and build a new sugar mill. To further supply the needs of the local population and for sale elsewhere, an orchard was planted in Kolu Gulch consisting of 200 mango
trees, 110 orange and lime trees, 2,000 coffee trees. In 1880 the Mormons in Laie were reportedly "obtaining a comfortable living by their own industry." The Hawaiian converts were encouraged to live the principles of the Mormon Church, and they worked willingly and industriously on the plantation (Bowser 1880: 487-488).

In 1881 the new mill was completed at a cost of $24,000. It was described by Harvey L. Cluff as follows:

The engine house is a frame building, 16 x 25; the crushers or rollers being located under a shed roof by the side of the same, both engine-house and mill being 12 feet above the floor of mill or boiler-house. The mill is driven by a steam engine of 20 horsepower, and is capacitated to grind four tons of sugar per day. The boiler-house is located on the site of the former mill and is a frame building, 60 x 58, built in the form of the letter L, 18 feet to the square. On the south side of the building, commencing at the makai, or east end, is situated the train of open pans, running a distance of 38 feet, and at the end of this train is located a steam boiler six feet in diameter and 16 feet in length, with 84 four (1) inch tubes, the fire from the furnace at the east end passing under the train also passes through the tubes of the boiler, thus utilizing the heat which would otherwise pass off through the smoke stack and become lost in the atmosphere; at the same time a sufficient fire will be kept up in the boiler furnace to make up the deficiency in steam. Opposite to the train in the east end is located two cast-iron clarifiers of 500 gallons capacity each. The vacuum pan is in the center of the building at an elevation of 15 feet, resting upon a framework which is floored, and a bannister railing around the same.

The centrifugal and engine to drive the same are near the vacuum pan; the coolers and sugar bin are in the end of the north L. There are four steam pumps located in various positions contiguous to the work they have to perform, one for the boiler, one for the vacuum pan, one for pumping water into the reservoir, which is located about 70 feet from the mill in the hillside, and one for pumping molasses into the blow-up. We expected in the commencement that the old mill building would answer by raising the walls about 12 feet higher, but when we came to thoroughly test them, we found they would not do to build upon; hence we built anew from the group up. (Jensen 1935)

The first artesian well on the windward side of the island was excavated by Chinese, who leased 50 acres of land from the Laie Plantation. This moist land was well suited for the cultivation of rice.

A deficiency of water for the vacuum pans in the mill was corrected by building a flume two miles long to obtain water. Two additional artesian wells were dug, one to provide enough water to run the mill, the other for general needs on the plantation.

During 1883 a substantial new meetinghouse was built and dedicated. The king of Hawaii, Kalakaua, attended the dedication on October 6, 1883. This same year, after working on the meetinghouse, Isaac Fox worked the centrifugals of the mill (Chase 1983: 9).

Also during 1883, another artesian well was drilled in which a 7 5/8 inch pipe was placed. It had a flow of 18 inches of water
per minute. The old flume had deteriorated so rapidly that it was taken down in 1884. Many improvements were made to the mill, including a track house, 30 x 65 feet, with a shingled roof, costing almost a thousand dollars. The track house was used to stack cane stalks in preparation for processing in the rollers on the same side of the mill.

Several changes were made to the mill in 1886: a new sugar boiler, drier, and bookkeeper. The residents were busy putting up stone fences until the cane-processing season, which was announced by the mill steam whistle at about the first of December. In this particular year, the mill began grinding the sugar cane crop on December 6.

Changes to the mill during the following year improved profits enough to pay all the mill employees. Mill modifications included a "blow-up pan" that saved cane sediments for further processing to remove residual sugar crystals.

In 1887 the cattle on the plantation were in poor condition due to excessive work. The sugar produced at the mill had to be transferred by oxen teams to a landing, where it was placed on a small boat, carried through the surf, and loaded on a steamship for transport to Honolulu. One yoke of oxen was accidentally killed while moving sugar. In one week the amount of sugar transported was almost 42 tons. The sugar was shipped to the J.T. Waterhouse Company in Honolulu, the agent of the plantation, to help decrease the plantation's debt.

To improve the landing conditions at the beach, a warehouse of corrugated iron was constructed to store sugarcane before loading. Also, a landing pier was built to stack sacks for loading onto the small boats. This eliminated loading in the surf, where the sacks of sugar often got wet.

The cane that was watered by the two artesian wells produced nearly four tons of sugar per acre, while that cane not under irrigation produced little juice. The production also depended on how numerous the destructive rats became during the growing season.

In 1888 the cane fields were extended, in order to keep the mill running continuously at full capacity for the entire grinding season. Enough land and water were available to raise a thousand tons of cane per year, but the small mill could refine only three hundred tons of sugar. The grinding season was started in August, somewhat earlier than usual, to avoid destruction by rats to the ripe crop.

In 1889, dry weather in Hawaii caused partial failure of the Laie Plantation crop. However, careful manipulation and rationing of water from the artesian wells and occasional rain helped save the Laie crops.

The live-stock on the plantation survived the drought fairly well; however, several other ranchers had to kill their animals for hides.

Eighty to one hundred local employees on the plantation received 50 to 75 cents per day in wages. Much of their wages was spent at the plantation store. The store at this time was situated in a small room in the old mission home. The store's stock was relatively small, causing potential customers to go elsewhere for needed goods.

The processing of the sugarcane crop in the early months of 1890 was hampered by frequent
shutdowns caused by a malfunctioning boiler that had to be replaced. At this same time, engines and pumps had to be overhauled. The shutdown was timely in that heavy rains that year caused considerable flooding. The heavy rain caused extensive erosion on the mountain sides, filled gulches, and inundated the lowlands, flooding cane fields and homes. This destructive precipitation washed away bridges, damaged rice and taro crops, and damaged the mill. Many of the Polynesian employees were kept busy hauling building materials to the location of the new Kahuku Sugar Company mill, then under construction.

All the 1891 sugarcane crop was sold to the Kahuku Sugar Company for use as seed cane. The crop brought in $387.50 per acre. However, the financial prospects for 1892 were not as good. For example the ripe crop was sold to the same company for $125 per acre - a considerable difference. But it was cheaper than building a new mill and processing the cane (Noall 1892a). Although sugar prices were low, it was calculated that the plantation would clear approximately $50 per acre by having the Kahuku mill grind the cane. Some Chinese farmers wanted to lease some of the land for $20 an acre, but using the land for cane was more profitable. (Noall 1892b).

During this year, a new plantation store was completed and occupied. A Kahuku store and other stores were taking customers away from the old plantation store, which made it necessary to build a new one with a larger inventory (Noall 1892c). All goods were purchased from J.T. Waterhouse, which was as cheap as any other place to buy goods, but the advantage of using this company was that it gave the plantation three months to pay for purchases. A new mission home was built this same year. A glass box with several documents was placed in a cavity in the octagon cornerstone of the home.

During April conference, the gathering missionaries completed many tasks on the plantation, such as drying molasses, painting the new store, planting "Australian Iron trees," whitewashing fences and buildings, and moving the windmill. Water drawn by the old windmill had turn brackish and was not suitable for consumption or even for washing clothes. Therefore, by using old boiler pipe from the abandoned sugar mill, they pumped clear water from the Chinese artesian well. Actually, water flowed from the well to a tank at the bottom of the hill, from which the water was pumped (50 feet) by the windmill to another tank (70-80 feet) on top of the hill (Noall 1892d). From there it was used in the wash house located behind the old meetinghouse and other buildings on the settlement.

The population of Laie was expanding. In 1893 a pump, to raise water to higher cropland, and a 16-foot-long "Aeronenter" with a 10,000-gallon capacity, were purchased and installed to increase the acreage under irrigation in sugarcane. A reservoir at the mouth of Wailele Gulch was constructed along with ditches and flumes to transport the water.

By 1895 the old sugar mill had stood idle almost six years. The cane was being processed by the Kahuku mill at a much cheaper price to the plantation, and it freed the missionaries to do more proselyting. The old mill had lost nearly thirty percent of saccharin water while extracting and
processing the sugar. This loss reduced the margin of profit so much that it made the business feasible, especially since at this time there was intense competition in the sugar market. The competition was so close that the cheapest labor had to be sought, namely, Japanese and Chinese workers; modern and more-efficient machinery had to be installed; and the sugar had to be mass-produced.

In the contract with the Kahuku Plantation Company for the year 1895, the company refused to incur the cost of the cutting of sugarcane, but the plantation received half of the processed sugar. This situation changed in 1896, when the contract including cutting, transportation and processing the entire sugarcane crop.

At the beginning of 1896, sugarcane was hauled slowly by four ox carts, three mule carts, and two mule wagons. To reduce the hauling time to the mill, a railroad track bed was graded and track was laid. Also, fertilizer was experimentally used on two acres of the Laie Plantation.

In 1899 a new boiler with fixtures, possibly steam pumps, arrived at the Laie wharf, weighing 11 tons 643 pounds. It took one week to position the pump in the pump house. This pump could pump water 110 feet above the elevation of the pump. The pump was kept running night and day to irrigate the crops.

The total weight of sugarcane cut in 1898 was 7,284,000 pounds; it yielded 726,000 pounds of sugar at 7,260 pounds per acre. The Laie Plantation share of the proceeds was 363,000 pounds of sugar.

By the turn of the century many changes had taken place in Laie: the old mission home was gone (though a new one was in its place); the old sugar mill was no longer functioning; the cane crop was being processed at the Kahuku mill; 450 acres were planted in cane; the homes of the Polynesians had been removed from the sugarcane fields; 250 acres of rice was being cultivated by Chinese families; powerful pumps and wells were irrigating much of the higher elevations; a new plantation store was in operation; a new meetinghouse had been built on the hill where the temple now stands; a school was in full session; many stone walls had been removed; and many other minor changes were taking place.

By 1915 the financial situation of the plantation was secure, and it appeared that the colony would prosper. Five hundred acres of land was planted in sugarcane, which was then sold to the Kahuku mill. For many years there were few trees in Laie due to the strong trade winds, but the fast-growing Australian Iron trees which could withstand the strong winds soon made the acre lush with vegetation. In fact, it could be said that the whole face of the land had changed (Smith 1915). (Most of the data and chronology of the sugar mill are derived from Jensen (1935), and are not included as references within the body of the history.)

Site Preservation:

The Mormon Church and its Polynesian members have contributed much to the rich cultural heritage of twentieth century Laie; this is evident in such structures as the Hawaii Temple, Brigham Young University--Hawaii Campus, and the Polynesian Cultural Center. If visitors to Laie who were introduced to the history of the community, especially the early
missionary efforts and the ways missionaries and members sustained themselves could enjoy a much deeper historical experience. An effective overview of Laie history could develop their desire to learn and appreciate more intimately the heritage of Laie. The site of the sugar mill, a very appropriate historical setting, would be an excellent place to present this history.

The sugar mill should be completed, excavated, and the foundations, as well as other features within the mill, stabilized. A structure built over the site would protect it from the elements. The structure would not only shelter the remnants of the mill, but feature exhibits on the history and economy of nineteenth century Laie and the processing of sugarcane. In this one location are also two ancient Hawaiian sites: one, a rock-walled heiau (ceremonial site), the other a domestic site. Close by are the old pump house, the Portuguese camp, and a Hawaiian fish pond. Because all these sites are within one area, the sugar mill would provide an excellent central location to relate the culture-history of Laie. The account of the plantation and its economy is also closely interwoven with the history of Hawaii; a whole era of economic development of the sugar industry in the islands can be seen on a small scale in Laie.
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Introduction

Joseph F. Smith was only five when father Hyrum and uncle Joseph were killed at Carthage jail. After four more years of hardships and persecution, including the sufferings at Winter Quarters, the family migrated to Utah in 1848. Led by his legendary mother Mary Fielding, 10-year-old Joseph drove an ox team to the Salt Lake Valley. His mother died four years later. An orphan at age 15, Joseph was sent on his first mission to Hawaii.

The stirring account of Joseph F. Smith's first mission is one of the best-known missionary experiences in the Church. As a teenager missionary he developed a lifelong love affair with the Islands. Joseph served two other missions here and made numerous visits until the last year of his life. For 64 years, from 1854 to 1918, he was a key figure in the development of Mormonism in Hawaii.

During his long association with the Church in Hawaii, Joseph was personally involved in many of its most important historical events. On his first mission he helped lay the groundwork on Maui, Hawaii, Molokai, and Lanai. adept at learning Hawaiian, Joseph also gained an enduring love for the native Saints. In 1864, at age 26, he returned to help reclaim the Church from Walter Murray Gibson. Along with William Cluff and Alma Smith, Joseph rallied the spirits of the members, baptized new converts, and selected the site for a new Church plantation at Laie.

By the time of his third mission in 1885 - the focus of this paper - Joseph was 46 years old. He had been an apostle and a counselor in the First Presidency for nearly 20 years. An exile from the federal government's harassment of polygamists, he served for two-and-a-half years in Hawaii. After becoming the Sixth President of the Church in 1901, Joseph visited Hawaii on four more occasions. In May, 1915, he selected the temple site in Laie. In light of his lengthy and involved association with Hawaii, it is altogether fitting to name the most important building on campus after him.

Background and Arrival in Hawaii

On January 3, 1885, President John Taylor and his two counselors, George Q. Cannon and Joseph F. Smith, along with several apostles, left Salt Lake City to visit the southern settlements. The party traveled south by train to Mexico, then to Arizona, Los Angeles, and San Francisco. At San Francisco
word came that warrants had been issued for the arrest of each member of the First Presidency on polygamy charges.

Notwithstanding the dangers which awaited them, President Taylor decided to return home. Between San Francisco and Sacramento, however, President Taylor changed his mind about Joseph and decided to send him to Hawaii instead. President Taylor was undoubtedly aware that the U.S. marshals were particularly interested in finding his Second Counselor because he was a recorder in the Endowment House and kept detailed records regarding plural marriage.

After debarking at Sacramento, Joseph sent a telegram home asking that his "legal" wife Julina, the second of five plural wives, accompany him to Hawaii. Julina and her one-year-old daughter, "Ina" (Julina Clarissa), arrived on January 30, 1885. Three days later the party boarded the steamship Mariposa bound for Hawaii. Taking every precaution, Joseph watched the preparations from an adjoining pier and boarded ship moments before it left.

The Smiths were accompanied by a party of five, including Albert Davis, a brother-in-law to Joseph. Albert labored for two years as foreman of the Laie plantation. After a week at sea they reached Honolulu, where they were met by Elder Enoch Farr. On the next day the party drove over the Pali and arrived in Laie at 9 p.m.

The presiding elder in Hawaii was Edward Partridge, whom Joseph had known during his first mission 30 years before. Upon arrival, Enoch Farr had a little fun at the Mission President's expense. While the rest of the party waited outside, Enoch told President Partridge that "several strangers" had come for a visit. In Partridge's words, "It nearly made my wife Sarah sick, as there was nothing in the house for them to eat. ...I was considerably put out about it."2 Imagine their surprise when the "strangers" turned out to be President and Sister Smith! Shortly after the arrival of President Smith, the Partridges were released to return home. Enoch Farr was made the new Mission President.

Exile in Hawaii: February 9, 1885 to July 1, 1887

Joseph F. Smith's stay in Hawaii was a time of unsettled joy. What prevented it from being one of the most idyllic periods of his life was the separation from most of family and from his associates in the leadership of the Church. He was constantly preoccupied with problems at home. At one meeting in Laie he reportedly said to the elders that "he would a thousand times rather suffer going to the penitentiary than be here, only that duty required him to remain as it was considered advisable by his brethren of the priesthood to come."3

The major benefits of his exile were his spiritual leadership and administrative
experience. He regularly taught the missionaries and counseled with President Farr concerning Church affairs. He encouraged better record keeping and stricter attention to statistical matters. He frequently spoke in Sunday meetings and conference sessions. Although whenever strangers were in town Joseph stayed home rather than risk exposure.

While he continued to exercise priesthood authority and supervise aspects of the plantation, Joseph was free to pursue personal interests in ways he had seldom before been able to do. After a few months he became involved in the recovery and publication of the important Spaulding manuscript— the story of which was researched and presented last year by Lance Chase.

Although worried about the plight of his families and friends on the mainland, Joseph took time to enjoy the natural beauty of Laie. In his journal on March 16, 1885, he wrote the following poetical description:

Took a short walk with Julina & baby on the hill overlooking the rice lois and valley of Laie. The picture was beautiful. The mountains rising high up in the west and south bathed in fleecy clouds, and in the falling shadows of the early evening formed a dark background studded here and there by the star-like glimmering of the lighted cottages of the natives, which sparkled like golden spangles on a robe of velvet; and in the north and east the sea, illumined by the reflections of the mellow rays of twilight, appeared like a vast mirror, limited only by the distant horizon, set in a flame of floss-like clouds and standing on the base of coral reefs along the shoreline ruffled in the gauzy frills of the foaming surf.

In August, 1885, Joseph visited early missionary sites on several of the islands. Not surprisingly, Maui was first on his list. Accompanied by several elders and native brethren, Joseph retraced his journeys of 30 years before. On Maui he visited the site where George Q. Cannon baptized the first converts and the places he had lived and labored. He also visited the Hawaiian woman Kuaana, who had once nursed him back to health, as well as his old missionary companion— "the old veteran" J. Pake. The party also climbed Haleakala. Joseph wrote a lengthy description of the journey which was published back home in The Contributor.' Joseph's life in exile settled into familiar routines. He interspersed counseling, speaking, and writing assignments with physical labor at the plantation. A letter to Orson F. Whitney in January, 1886 included these observations about the plantation, as well as a note on the weather:

All is well with us out in this quiet, peaceful land. We are now engaged working our cane into sugar. It is a hard, tedious labor, but a profitable business when
thoroughly well conducted. We work to a great disadvantage, financially, on account of dividing the interest in aid of the colony, i.e. Instead of hiring the cheapest labor, and running the plantation for all it will make, we hire the members of the Church and devote the profits largely in their interest. . . . The thermometer this morning stood at 64° . . . you should have seen our people shivering around all blue with cold!

In Laie, President Smith is credited with an inspiring prophecy that has become an important tradition among Hawaiian Saints. Although it was recorded years after the event, Lannie Britsch and others believe that the ideas expressed were indeed Joseph F. Smith's. The prophecy grew out of the problems of the time. The Saints were discouraged about the plantation and brought their complaints to President Smith. After listening for a while he arose and said:

My brothers and sisters, do not leave this land, for this place has been chosen by the Lord as a gathering place for the Saints of the Church of Jesus Christ of Latter-day Saints in Hawaii nei. Do not complain because of the many trials which come to you, because of the barrenness of the land, the lack of water, the scarcity of foods to which you are accustomed, and the poverty as well. Be patient, for the day is coming when this land will become a most beautiful land. Water shall spring forth in abundance, and upon the barren land you now see, the Saints will build homes, taro will be planted, and there will be plenty to eat and drink. Many trees will be planted and this place will become verdant, the fragrance of flowers will fill the air, and trees which are now seen growing on the mountains will be moved by the Saints and will grow in this place near the sea, and because of the great beauty of the land, inland birds will come here and sing their songs.

And upon this place the glory of the Lord will rest, to bless the Saints who believe in Him and His commandments. And there are some in this house who will live to see all these things fulfilled, which I have spoken from the Lord.

Therefore, do not waiver, work with patience, continue on, stand firm, keep the commandments and also the laws of the gathering, and you will receive greater blessings, both spiritual and temporal, than you now enjoy or have enjoyed in the past. May the Lord be with us all.

Besides work on the plantation, Joseph often accompanied Albert Davis on mail runs into Honolulu. He was also involved with forays into the mountains for oranges, bananas, guavas, limes and mangoes. "Sea baths" at Hukilau were another popular activity, and a must on Saturdays. Joseph's wife Julina made Joseph and the other missionaries bathing suits using two basic patterns.
- button-down tie. Obviously proud of her handiwork, one day in February, 1886 she remarked "we chrisened [sic] our new bathing suits this afternoon."

There was also time for social activities, dances and fun. On April Fools' Day, 1886, Julina recorded the following practical joke in her journal:

When we sat down to breakfast this morning, after prayer . . . we discovered that the mush plates contained very dark colored dish cloths with a little wormed corn meal and water spread over them, and the following note lying on Bro. Farr's plate.

'We do not want to act unwise
We know that jokes are against the rule
But if you will forgive us once
We'd like to say its April fool.

"The Cooks"

"But the worst of the joke," according to Julina, "was there was no breakfast behind it." "The Cooks" were Elder Matthew Noall and his wife Libbie. Even though it was a Fast Day, a breakfast of oyster stew was immediately prepared.

On April 21, 1886, Julina gave birth to her eighth child and fourth son, Elias Wesley. Joseph delivered the baby. Elias Wesley Smith served three missions in Hawaii. His first was from 1907 to 1910. In later years Elias served twice as Mission President, from 1919 to 1922 and from 1947 to 1950. He died in 1970.

Julina's fourteen-year-old Donnette arrived in the Islands in late October, 1886 to help with the baby and two-year-old Ina. Donnette came with her aunt Melissa, Albert Davis' wife. At about this time Joseph became seriously ill. What started as a cold developed into chills, a severe cough, and finally bronchitis. Joseph lost considerable weight before full recovery.

On March 16, 1887, Julina, Donnette, and the two babies returned to the mainland with Albert Davis and his wife. Joseph wrote the following poignant account of their departure in his journal:

The steamer cut loose at 12 p.m. and at exactly 12:15 she commenced her course out of the harbor; and I took the last look at the receding forms of my loved and loving ones until God in his mercy shall permit us to meet again. When the ship passed the line of sight, I hastened to the Brake with Bro. E. W. Davis, and we drove up past Aaicroaiolimu, where I left Edwin to return the Brake, while I climbed Puuoina to look again at the speeding steamer Australia with her precious sacred treasures until lost behind Diamond Head. When once alone, my soul burst forth in tears and I wept their fountains dry and felt all the pangs and grief of parting with my heart's best treasures on earth.
An unforeseen event abruptly ended Joseph F. Smith's exile in Hawaii. Advised the last of June that President Taylor was seriously ill, Joseph made immediate plans to leave for the mainland. On June 30, 1887, he purchased a small trunk, "packed up for off," and then attended a mass meeting at the armory in Honolulu where about 3,000 angry Hawaiians had gathered. After the meeting a corps of militia called the Honolulu Rifles took control of the city, placing guards over the government and other buildings. Ironically, one of the buildings placed under guard was the residence of Joseph's old enemy, Walter Murray Gibson. To add to the drama, Gibson was arrested the next day, just before Joseph departed on the Mariposa.

Joseph F. Smith arrived in Utah on July 18, 1887. He immediately met with Presidents Taylor and Cannon. It was the first time since January, 1885 that the First Presidency had been together. President Taylor was desperately ill and died one week later. Following his death, and the reorganization of the Church under Wilford Woodruff, Joseph continued as Second Counselor in the First Presidency.
ENDNOTES


2Edward Partridge, Jr., Journal, Brigham Young University entry for February 10, 1885.

3As recorded by Frederick Beesley, Journal, Historical Department of Church of Jesus Christ of Latter-day Saints, entry for November 15, 1885.

4See, for examples, Julina L. Smith, Journal, Historical Department of the Church of Jesus Christ of Latter-day Saints, entries for May 9, 1886 and July 4, 1886.

5As quoted in Gibbons, p. 142.

6Joseph F. Smith letter to Orson F. Whitney, January 18, 1886, Historical Department of the Church of Jesus Christ of Latter-day Saints.


8Julina L. Smith, Journal, entry for April 1, 1886.

9As quoted in Gibbons, p. 153.
THE POLYNESIAN CULTURAL CENTER

The Realization Gone Far Beyond the Dream

The title for my presentation today comes from Edward LeVaun Clissold, one of the members of the original committee assigned to make a dream into a reality. The complete quote comes from an interview recorded at the Cultural Center Oral History records: "Usually the dreams are never obtained, but we had dreams and they had some limits and the realization (at the Cultural Center April 8, 1982) has extended far beyond the dream."

As in any dream one must identify the dreamer. In the case of the Polynesian Cultural Center the dreamers number 4. They were David O. McKay, president of the church from 1951 to 1970; Matthew Cowley, member of the Council of the Twelve from 1945 to 1953; Wendell B. Mendenhall, Chairman of the Church Building Committee from 1953 to 1964; and Edward LeVaun Clissold, Oahu Stake President from 1951 to 1963. Now note that I have not mentioned all the positions that these men held—I only mention the ones relevant to the history of the Center.

President David O. McKay was an apostle of the Church in 1921 when he witnessed a flag-raising ceremony at Laie School which became the impetus of his lifelong dream to educate and provide opportunities for the intellectual growth and spiritual development of the members of the Church in the isles of the sea. Pres. McKay became particularly mindful of the Polynesians, I believe, because of the many warm and loving receptions he received from the Polynesian people during apostolic and presidential visits in such places as Sauniatu, Western Samoa; Temple View, New Zealand, and Aitutuaki, Cook Islands; consequently he focused his dreams on their behalf in Laie, Hawaii, becoming the founder of BYU-Hawaii. However, with the establishment of BYU, Pres. McKay foresaw other needs, the employment of students being one of his foremost concerns, the continuance of the cultural values, practices and the personality of the South Pacific saints being another. Therefore he became continually receptive and supportive of matters and proposals enveloping Polynesia. It is clear then why the Polynesian Cultural Center concept was adopted and fostered by the highest authority of the church. Pres. McKay received his visions and they became his mission, he loved the Polynesians and they became his missionaries.

Matthew Cowley served as a missionary and as a mission president in New Zealand, years of experience which influenced the rest of his life. It is said that he became a Polynesian in his heart. He and David O. McKay served together as general authorities, both treasuring dreams of service to the people of South Pacific. While Matthew Cowley's dream was oriented to a different direction, its clear
purpose was to benefit the Polynesians; therefore, he too, is credited with the founding of the Cultural Center. George Q. Cannon (from his oral history file) attributes the following prophetic quote to Cowley (stated around 1951), in reference to a hospitality center located in Laie where Polynesian saints would be housed and sustained while attending the Temple to which they had journeyed from long distances at great personal sacrifice: "One day we'll have a Maori village where Maori people can come and stay. You already have a Samoan village and you'll have a Tongan village." It is interesting to note that Edward Clissold writes of Cowley that "what he thought good of the Maori was good for other island people." Anyway Clissold further writes that Cowley certainly surprised him and perhaps even himself when he made that declaration of Maori communal houses and other village houses being built in Laie at a stake conference in Honolulu. It must be remembered of Matthew Cowley that he understood how Polynesians could be entertaining and how non-Polynesians could be entertained by them. He had experienced many Hui Taus or large-scaled meetings in New Zealand where performances were given to the great pleasure of everyone.

As a young man, Wendell B. Mendenhall served a mission under Matthew Cowley in New Zealand—three years which influenced him, too, to become an adopted Polynesian. He was serving in two significant capacities when the proposals to build a Polynesian village, or center, was initially presented and approved by the brethren in Salt Lake. He was Chairman of the Church Building Committee, a position he held for 10 years, and he was chairman of the Pacific Board of Education which served the needs of the church in the South Pacific for 7 years. Mendenhall must be recognized at this point as having a great deal of power, influence, and resources, which he used to bring about the completion of many church work-projects foremost on the list being BYU and the Cultural Center.

Thomas Monson, now in the first presidency of the Church speaks of Mendenhall in an interview in the PCC archival files, and what he says increases our understanding of Mendenhall's role in the founding of PCC and his close relationship with David O. McKay: "He was a giant in the development of the Center. Were it not for the persistence of men like Wendell Mendenhall and the faith and confidence of a man like Pres. David O. McKay, we probably would not have the Cultural Center...."

Max Moody, former stake president, temple president and a member of an Advisory Committee to CCH in its earliest years, states in his PCC oral history files that it was Mendenhall's efforts utilizing the labor missionaries under his jurisdiction that the construction work of the Center was able to be accomplished.

Former PCC oral historian Kalili Hunt interviewed Edward L. Clissold for the Center Oral History records and in his preface he writes: "President Clissold should be noted the man who conceived the idea as to the feasibility and actualization of such a center. It was through his tireless efforts as a
community leader, and faith in the Polynesian cultures that influenced others (Pres. David O. McKay, Matthew Cowley, Wendell Mendenhall) to consider such a project."

Whether Kalili is fully or partially right as to the one and only true founder of the Center will not be addressed today. What will be discussed are the very considerable contributions of Edward Clissold.

It is necessary at this point to mention several things; namely, that Stake President Clissold was a close friend of Matthew Cowley and therefore each was approachable of the other; that Clissold has spent many years in Hawaii and was fluent in Hawaiian; and that he (according to George Q. Cannon) has three particular qualities which made him an effective leader. He had "strong faith, and was spiritual and knowledgeable."

The strength of Clissold's commitment lay in what I believe was a "personal revelation" at a Boy Scout Jamboree in Denver that he attended. There, as he viewed cultural displays of the American Indians, his mind was strongly impressed with the high possibilities of establishing a similar display featuring South Pacific activities and traditions in Hawaii. We must remember that Clissold at this time was serving as the Oahu Stake President and with his background of having served as Hawaii Temple President and was concurrently Zions Securities manager, and manager of the local bank, he was intimately aware of several things:

(a) of revenues that could be stimulated by properly inspired saints; for example, the building of chapels and stake houses,
(b) of the strong need to develop a secure economic base for Laie,
(c) of how Polynesian entertainments are effective in deferring costs,
(d) of how non-Polynesians can be won over by the Polynesian personality,
(e) and by the contribution a cultural center would make to defray the boarding costs of temple patrons travelling from great distances in the Pacific.

The telling of any dream is shaped by the teller. My telling of the Center's history will not please all of you. We will disagree. And so it was when the Center was proposed. There were those who strongly supported the dream and those who strongly opposed it.

But first let me digress to note several institutions and activities which predate the Cultural Center which if men are the fathers, they were the mothers of Center concept.

Foremost is the successful Hukilau held once a month here in Laie and operated by the local wards. Publicized effectively throughout the islands it was highly recommended by the Hawaii Visitor's Bureau. It was centered around several activities; the hukilau (pulling in of the net), the luau meal, and the entertainment on the beach. The hukilau proved several things—that Laieans could organize themselves for a common purpose, a common enjoyment; that there was much talent in the community; that tourists were willing to come all the way from Honolulu; and that success stimulates other successess.

Then there was the "Huli
Laulima o Laie" a local community association whose members met and discussed ideas to benefit the community--there was talk of having the hukilau a daily operation, of investing in a hotel or a small resort development locally, and of picking up on Clissold's idea of a Polynesian display center like the Indian programs he had observed in Colorado.

Another important organization was the Polynesian Institute, the fore-runner of the Institute of Polynesian Studies today, charged at the university level to explore the "notion" of the community of building and operating a series of villages using the local people. The Institute's involvement was academic, seeing the series of villages in the light of cultural research.

The Temple, too, had its impact in the Center's history. It was a major tourist attraction for the around-the-Island bus tours. The very first Center plans located it right next to the Temple to attract the visitors after they had toured the grounds but with further discussion and study, and realizing the inappropriateness of that proximity, the Center was moved to its present location.

In the oral records that I have read and in the personal interviews that I have conducted, mention is frequently made of "Wylie Swapp's group" and if one group can be credited as being the "first PCC night show" it would have to be the student and community members of that group organized under the direction of Wylie Swapp. Highlighting the songs and dances of Polynesia, the show performed in Honolulu, receiving very favorable reviews.

Much of the group's success I credit to the freshness and newness of seeing the dances of Hawaii's Polynesian cousins.

Last but not least is BYU-Hawaii. Once it was built the pressure was on to ensure its existence. The students had to be served and the means had to be provided to keep them on the path to a college education. So the PCC was created.

From its earliest roots the Center had had its advocates and critics. Those who have supported it from the beginning and those who have caught its vision since then have not changed the basic reasons for the existence of the Center, they have only shifted the order of the reasons to suit individual or group priorities.

Max Moody, former stake and temple president, and contributor to the construction of the Cultural Center, has given us insight (and may I say rather perceptively) as to why there has been continual criticism of the Center. He attributes it to the fact that the Church hierarchy NEVER established unanimously that the Center was 100% good for the Church.

The following reasons, then, number only 7 but they are significant in establishing the Center in the past and still significant in maintaining the Center in the present.

One important reason, usually at the top of the list, is that the Center is the primary employer of the BYU-Hawaii students. With very few job opportunities in Laie, or for that matter the North Shore, the Center serves as the breadbasket for a host of students.

A second reason, to preserve the material culture and
traditions of Polynesia, places value on the island societies from which many students come, homes and villages and a way of life disappearing and changing with modern technology and modern ideas.

A third reason, as a missionary tool, has brought about many conversions, much positive goodwill among our own governments and those abroad, and laying fertile ground of friendship world-wide.

The fourth reason encompasses the contributions the Center makes to the local community—providing full-time employment for adults and part-time employment for high school students; helping to keep families stress-free because parents don't have to commute to Honolulu; supporting local organizations such as AYSO, Kahuku Band, May Day through the use of the main theater, Laie Day Parade, etc; as a beacon to bringing other companies and development to Laie, and as an example of beautiful, landscaped, litter-free landmark.

A fifth reason acknowledges the PCC as an educational Center—for tourists, for the workers themselves, for the community people, for researchers channelled through the university, and for the new generation of Polynesians raised in a new world.

A sixth reason places the Center as the physical manifestation, a "gift or reward" if you will, to the local people in fulfillment of prophecy and prayer.

A seventh reason establishes the Center and the only place where Polynesia can be studied, will be studied, will survive intact.

Those who have criticized the Center idea have numbered all the way from the top to the bottom in the Church organization. Some criticisms are actually fears, others can be termed complaints, while many are expressions of hurt and disappointment.

1. The predominant fear have been for the welfare of the university students—that in learning entertainment skills they would be diverted to seek the tourist industry of Waikiki and abandon their education.

2. An important concern has always been for the Polynesians themselves and the fear of their exploitation. Questions have centered on their being kept in their place, and whether their greatest asset (their natural socialability) would be marketed so well for profit by the Center that at some future point they would cease to be Polynesians in the heart but by design only.

3. Concerns about whether the Center concept would actually work were real during the Center's early years. Relevant fears addressed the distance of Laie from Honolulu, the inability of little Laie and Laieans to rise to such a challenge, and the lack of interest by the tourists.

4. Many Church members became very vocal with their opinions. They felt the Church had no business in a commercial venture; they supposed the Temple would play second fiddle to the Center and felt that that would be detriment to the spirituality of the local saints; they worried about the impact of coffee and coke drinking, smoking, non-Mormon dress standards; city-brought temptations upon the students and community; and there was confusion in their minds.
where their Church obligations left off and their own state of affairs began.

5. There were those who had loved the hukilau and who wished for its continuance. "Why spend money," they said on a new thing? Why not improve an already working thing?"

6. There were the real fears of the local Hawaiians towards the increase in population the Center would bring, a wariness of "invasion" and being crowded out. Cultural clashes had already occurred and they supposed more would take place with an increase of incoming Polynesians, especially the Samoans who might gravitate in, in even larger numbers to Laie.

7. During most of the Center's history there have been strong feelings pinpointing the lack of long-term career opportunities available to the Polynesians or locals at the top levels of the Center management. Since its establishment they have been predominantly mainland Caucasian.

8. Lastly, and perhaps this explains the continuing current of a "certian mistrust" of the Center itself, is the feeling that exists that something had been railroaded through without the knowledge or input of those who would be intimately involved. In short what it comes down to is--the local people were not asked and they continue to hurt because they were not asked.

Let me now continue--and the direction I will take will be to discuss the rest of the Center's history manager by manager.

The first manager over the Center was Howard Stone who had come to Hawaii just 2 years before and who had served as mission president in Samoa. In March of 1963 he was made the stake president of Oahu Stake, seven months before the Center was dedicated October 12, 1963. His term only lasted several months according to his wife Rita because that job in addition to his employment at Zion's Securities and his Church responsibilities became too much of a burden. Howard Stone's contribution lay in his knowledge of Polynesian customs, his fluency with the Samoan language, and in his Church experience. He is credited with "holding the people together"--I believe meaning he kept feelings in check and maintained enthusiasm and a "contributory" spirit towards the completed Center.

The second manager of the Center was Radburn Robinson who served from May to July of 1964 (only 3 months). That leaves six months between him and his predecessor, a period of time that I have yet to find who it was who ran the Center. In all probability it was Clissold. Robinson was a professional entertainer (he sang with the King's Men) whose wife was Lorraine Day's double. His resignation came about because of differences with the management of the Center, particularly with Mike Grilikhes.

The third manager was Lester Hawthorne who served the Center from 1964-1965. He was in New Zealand in 1960 when plans of a cultural center were brought to him and he was asked for his involvement in the construction of a Maori village. Through Hawthorne's efforts in New Zealand, the three Maori houses in the Maori village were constructed with authentic duplicates of the carvings and

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tukutuku panels from the Nuhaka meeting house in the North Island. Hawthorne is also responsible for the completion of the Maori war canoe and its subsequent transportation and shipment to Laie. The canoe was found in Hemi Withihira's paddock, freighted by rail to Temple View and completed along with the rest of the carvings prepared for the Center.

It was Hawthorne himself who offered his services to Mendenhall to serve the Center. According to his oral history interview the Center had four managers during its first nine months of operation before he was made manager. That's two more than I have named. I hope future research will identify them.

As manager Hawthorne writes that he was in charge of all employees, all operations, and the entire management except the Night Show. So here we see that the Night Show was already a semi-independent unit from the rest of the Center management--a situation that occurred from the Night Show's initial organization and continued for many years more.

Let me digress at this point. Although the Night Show performers began as the members of CCH's Polynesian Panorama they were taken away from the direction of Wylie Swapp and put completely under Mike Grilikhes, a Hollywood producer and husband of Lorraine Day, a well-known actress who was a Mormon; and Jack Regas, a non-Mormon choreographer who later joined the Church because of his Center association. They were a forceful group--they knew what they wanted and set about doing their jobs as professionals. The PCC dedication entertainment was under their direction and it was a spectacular production. Their first night shows set a high standard for all those following.

Hawthorne considered his first six months at the Center a mission--a continuation of his service in New Zealand. He claims that all the village people were on missions, that the Center as a whole was considered a missionary effort. Apparently only a few professionals such as full-time electricians were paid. (A special note here: the fact that some people were paid and others were not while working for the construction of the Center and during those early years will continue to be a sore spot among the locals for many years to come).

Hawthorne pays frequent tribute to the people he worked with. He favored their prevailing missionary spirit and their common commitment to do everything they could to make it a success; however, more was needed than that the Center be a center of love in the red, it had to be a labor of love in the black.

Wayne Glaus began as the acting general manager in January of 1965; however, he left the general manager in the summer of 1967 making his total years at PCC just under 3 years. Glaus came to the Center from the Church College of New Zealand where he was the former treasurer and business manager.

According to Glaus his main strength and the reason he was chosen by Mendenhall was that he had a reputation of being conservative with finances. This particular strength was needed at the time of his appointment because the Center was having serious financial problems--
people were supposed to be flocking to the Center but weren't; the Center was borrowing money all the time to meet the payroll with the Church guaranteeing the loans; the travel industry people were taking advantage of the Center's liberal ticket sales policy.

The turning point of the Center came about in 1965 when the marketing director was Bert Thomas who had been in the travel industry 15 years. He visited all the travel agents on a regular basis selling them on the Center. At his invitation Bob McGregor, President of Trade Wind Tours, came out to the Center, liked what he saw and put PCC in the majority of his brochures thereby making PCC a regular stop for that company's bus tours. After other companies followed suit PCC was well on its way to its present success.

According to the original intent of the Center developers, the villages were supposed to be the dominant activity, but the Night Show soon took over that position making the other in what Glaus reveals "just something tacked onto the sides".

So one of the biggest challenges Glaus had was to build up the villages to be something more than a museum--an undertaking somewhat opposed to by the Night Show directors who were afraid of conflict of attraction, focus and importance. After all the show was the "prima donna" of the Center. This challenge was championed by David Hannemann who later left the Center, returned and now currently serves as Vice-President. Glaus, in addition to many of his contemporaries, thereby credits Hannemann with the "birth" of the Pageant of the Long Canoes and the re-vitalizing of many village activities and programs.

Glaus remembers that of all the activities presented at the Center that he remembers best the flag-raising ceremony every morning where "Hawaii Pono'i" was sung. Other significant events during Glaus's term were:

1. He hired Josephine Moeai as the general manager's secretary, a position she held until 1985.
2. A dinner served in the Samoan fale was begun where guests were seated on mats and ate from low tables.
3. The Snack Bar was enlarged to accommodate larger crowds plus the service of the dinner was moved there from the Samoan fale.
4. Admission tickets were required for the show for community people which generated problems with them.
5. The Polynesian Pupus began to prepare food according to a specific body count--there was no more extra food to cart home.
6. Local families were invited in free but they were required to dress in native costumes under the admonition "You're on stage at the PCC. As soon as you enter the gate, you're on stage to the public." (Special note: the bringing in of children was encouraged during these early years to provide a "family lock" to the Center but with the occurrence of drownings in the lagoon, stricter labor laws, and more professional attitudes, children are not permitted to accompany their parents at work particularly in the villages.)
7. The Hawaii Visitor
Attraction Association was formed made up of the Center, Sea Life Park, Hawaii Wax Museum, and the Bishop Museum to develop good relations among the four groups and to participate in cooperative advertising.

8. In 1967 an on-the-street Waikiki-Jaycees survey placed PCC second to Waikiki as the Hawaiian attraction visitors to Hawaii would remember most.

Wayne Glaus resigned from the PCC to accept a job in Salt Lake City in education treasuring most what he terms the "spirit" of the Center and regretting the Center never developing the quality museum that was planned for in the original stages.

Manager number four was Lawrence Hanneberg who was given the assignment while serving on the PCC Board of Directors. His term, lasting from 1967 to 1968, was a period of time of "holding the reins" while a permanent general manager was being sought. The time period perhaps may have proved too long as Hanneberg baged to want to make real changes rather than just band-aid solutions.

Before the construction of the Center, while it was still a dream, and on behalf of the Church College of Hawaii, Hanneberg was charged with trying to get a farm, a garment manufacturer or other businesses to establish factories in Laie and was unsuccessful, hence his role in the earliest history of the Center.

Hanneberg admits to being outspoken, a quality which presented problems for him and others.

As general manager Hanneberg reveals he was not paid (and that was all right because he did not want it); however later towards the end of his brief acting-managership he got a slight remuneration. (Special note: Hanneberg had a business in town and was commuting to Laie).

An admirer of David Hannemann like many others, Hanneberg refers to him saying he was one of the Center's greatest assets and that he didn't think we'd ever have had (early) success at the Center without Hannemann's contributions.

Hanneberg refers to the problems with bus drivers, their early by-passing of the Center. He spoke of the Center's reluctance to give them incentives to stop meaning not only money but also free meals and other special concessions; of the general feelings among Center personnel that the drivers would sooner or later be forced to stop by the sheer attraction-quality of the show so wait things out; that it was supposed that the bus companies would welcome the tie-in of the PCC with the Temple (they resented the extra amount of time in Laie). In reference to the bus drivers I would add that their anti-Mormon feeling was a major factor in their lack of cooperation. And of course there has always been opposition to their mingling among the student female employees.

Hanneberg has always been proud of his association with the Center, proud of his contribution as a Polynesian--he was half-Hawaiian. He states that being connected with the Center "caused him to be treated well". He explains his disappointment resulting from trying to provide employment and means of income to selected village areas in Polynesian, trying to keep them active in producing native handicrafts but with no success
due to their inability to provide enough merchandise at a consistent quality, at a consistent timetable.

Vernon Hardisty came in to the Center August of 1968 and left March of 1975. Hardisty had retired in PCC as a lieutenant colonel stationed at Hickam Air Force with a strong background in planning military operations. His first and biggest function was to organize a management structure because the 3 key people leading the Center before him had all left (Hanneberg, Hannemann, Bruce Honey); consequently he organized the first management designations which have basically survived since then: theater, cultural presentations, village operations, food services, accounting, gift shop and maintenance.

Although Hardisty was designated Director of Operations and acted as the general manager he really did not have the independent power that those titles may imply. In truth he was co-director of the Center with Steve Bennett, Director of Sales and Marketing. It must be remembered too, that the Night Show under Mike Grilikhes still remained a power unto itself.

In Hardisty's oral history interview he freely admits to conflicts of personality during his 7 years in the Center administration; but adding firmly that he and Bennett always tried to appear going in the same direction, that both were solving problems successfully in spite of the organization the Board of Trustees caused them to operate in, that bringing in the Board sometimes multiplied particular problems hence they both tried to maintain a united front.

According to Hardisty the greatest strengths of his service were that:

(a) He began the training of those in middle management who were given the opportunities paid for by the Center to attend workshops and seminars.

(b) He developed the hospitality program which became a really significant part of the overall operation with the slogan: "Take a step towards a guest".

(c) He saw the considerable improvement in food services.

(d) He saw to it that the Night Show remained tight and strong.

(e) He tried to keep the "spirit" of all employees at a level where they would respond to something more than a pay check, to get them to feel a personal involvement with the Center.

(f) He paid special attention to maintaining the buildings, keeping plumbing up-to-date, etc.

(g) He paid tribute to Steve Bennett, for his efficiency in keeping "extremely good records" enabling them both to chart the happenings in every department, every day, every week; for Bennett's "healthy yet firm relations" with tourist companies; for his seeing the need to provide a special building for the tour drivers, feeding them well, etc; for his skillful handling of public relations; and for his seeing the importance of the repeat business to the Center.

(h) For beginning the expansion of the Center with the building of the original orientation building which is now the Gateway Restaurant, the new "old" administration building, moving the Hawaiian Village from
its original area to its present location, adding the Marquesan village designed by Jerry Loveland, the present director of the Institute for Polynesian Studies, and acquiring 15 house lots to provide housing for certain Center employee families.

I would like to make a short digression here: Hardisty speaks of problems in the village areas and I would like to enumerate them quickly noting that some of these problems still occur occasionally but very much to a lesser degree due to what may be termed the "increased sophistication" of the village workers.

(a) The villages need constant supervision to stay alert, pay attention, and to remain and not wander off with friends and familiar guests.
(b) The villages and what was presented there from day to day were inconsistent in quality and information.
(c) Sometimes the villages were left completely empty.
(d) Certain periods of the day were marked regularly with a slow down in energy and enthusiasm.

In the fifth year of Hardisty's and Bennett's co-directorship, the PCC Executive Board stepped in and named a third director making what has often been termed locally as "The Three-headed Monster". Hence Hardisty became Director of Financial Operations overlooking the business office, food services, maintenance and Shop Polynesia; Bennett remained as Director of Sales and Marketing; and Norman Neilson was designated Director of Cultural Productions. The years then from 1972-75 were very hard, especially during the last year when Center morale became low. Hardisty himself admits feeling the decline and describes this time as "a strange period". Basically what occurred was that each director was reporting directly to the Board; there was no clear management ladder to follow which caused confusion among employees as to whom they should be loyal; the Executive Board became the behind-the-scenes controllers; and what actually occurred at the end was that two directors went against one.

Hardisty reports he sent in his resignation in May of 1974 but did not leave until 1975 when a new general manager was found. Bennett and Neilson left the Center about 6 months into the next manager's term.

William H. Cravens was chosen to fulfill what the Board of Directors thought was needed, a Polynesian in the Center's top position. The Board felt it would make a difference to the local community which had become more agitated with each succeeding year with what they termed the "Big White Brother" leadership at the Center.

Cravens' appointment both pleased and displeased the local community and Center employees. They admired his qualifications as the former president of a bank, as a former stake president, as a handsome former football star, yet they worried because he was a Samoan—there were fears, because of the structure of Samoan society, that the PCC would become the "Samoan Cultural Center".

Cravens' first year was bruised with negative talk due to three basic reasons:

(a) He dismissed over a dozen employees in restructuring his new management.
(b) He placed his friend and fellow Samoan as the manager of the theater. (The community interpreted this as the beginning of the fa's Samoa).

(c) Even though Cravens was a Polynesian he did not come from the local ranks. (Cravens admits to coming to Laie and the Center for the first time after he had been asked to be the General Manager in American Samoa). Cravens did not address the "pulse" of the community.

Cravens had his dreams for the Polynesians and he tried to express them during his managership the next 7 years:

(a) He wanted them to live up to their strong faith and spirituality.

(b) He wanted the tourists and the Polynesians themselves to see a life beyond weaving mats and climbing coconut trees.

(c) He wanted them to be integrated into a gospel lifestyle rather than a cultural one.

(d) He wanted them to retain their number one ability, to share and to be charitable.

(e) He wanted them to succeed.

Before Cravens' time the Board of Directors actually ran and managed the Center. He was the first manager to insist on precedence over the Board, in a matter of speaking, with the Board functioning only as Gerald Cravens except in really major decisions. It must be said of the Board at this time that it became more business-like in their attitudes and policies even allowing Cravens to be compensated according to comparative industry level managers.

The Cravens years were challenging and changing—years with both peaks and valleys:

1. Airline travel became cheap (a real bargain); consequently the number of tourists visiting the Center hit a million within a year.

2. The Internal Revenue Service continued court hearings to determine the non-profit status of the Center.

3. Cravens presented a clear-cut role-model for young Polynesians.

4. Cravens bent so far to accommodate Polynesians the line between charity and business became blurred. (Cravens' generosity can be partly attributed to his role as stake president of Laie Stake).

5. He presented to South Pacific leaders the reality of a Polynesian corporate leader.

6. He conducted a large-scale expansion program:

(a) The new orientation-employee building

(b) The new maintenance-purchasing warehouse

(c) The new theater

(d) The new "old" administration building

(e) Enclosed the front entrance and enlarged parking lot

(f) Built and enclosed the Gateway Restaurant

(g) Established the Graphics department

(h) Contracted with Baba Kea for new professionally-made uniforms for the whole Center

7. Introduced a new show "Invitation to Paradise"

8. Improved programs with the Visitor's Center bringing about great success in missionary work

Cravens resigned in 1982 to the shock of many who admired his leadership, remembering his class, his approachfulness, his spirituality. He was replaced by
the present General Manager, Ralph Rodgers, Jr., a former missionary and mission president to Samoa, former director of the Promised Valley Playhouse and Church pageants and productions, and a regional representative.

Rodgers differs from other general managers in that he is especially innovative and creative, having the flair and authority to make his ideas a reality. In the last 4 years he has been a most productive leader, accomplishing a formidable list of projects.

1. He initiated the program "Working Around the Center" which has familiarized management with all aspects of the Center operations.

2. He landscaped the whole Center for a more natural atmosphere.

3. He transformed the Hale Aloha theater to the new Lagoon Pageant Theater.

4. He is responsible for new buildings: mission home, chapel, Fijian spirit house, village museum (in the old village orientation building), Tahiti fishing hut, and Yoshimura's store.

5. He renovated the Gateway Restaurant.

6. He revitalized the Center with new signs, and a new entry way to the villages with a bridge crossing over the lagoon to Samoa.

7. He produced and directed a new Night Show.

8. He lately directed the Center's own advertising campaign, "If you haven't been to the PCC, why did you come to Hawaii".

9. He funded the Fijian Canoe project which IPS thanks him for.

10. And he brought Wyland to paint the Whaling Wall IX.

Ralph Rodgers will continue to build his dreams at the Center and we can only thank him for keeping the Center "new" and exciting.

To conclude this presentation I would once more like to quote Edward Clissold: "I have nothing but commendation for the people that are in charge now and what they are doing. I think if we were in charge, I'd probably do some things a little differently, but I can't be critical because I wouldn't go back to the old ways, the old dreams, and the old plans. These (ways, dreams, plans) are so much more forward-looking, and greater than the ones we had, that I can do nothing but support it."

There is nothing more I would like to add except perhaps to pay tribute to the Cultural Center. I think if each one of us were to put aside all our criticisms and hurts of the Center we would discover a genuine affection for the "Good Old PCC". The affection may focus on a person, a particular activity, a special experience—like family the Center will always be a part of us.
CCH AND THE PURSUIT OF ACADEMIC EXCELLENCE, 1955-1964

by Kenneth W. Baldridge

When President David O. McKay officially announced the formation of Church College of Hawaii, he identified the school as a junior college [Deseret News, 21 Jul 1954]. President Reuben D. Law, first president of CCH, stated in an oral history interview, however, that "both President McKay and I knew that the time was come it would become a four-year college with a year of graduate study." [Reuben D. Law, Oral History interview OH-104, by Kenneth W. Baldridge, 6 March 1980, Typescript, p.7, Archives, BYU-Hawaii Campus, Laie, Hawaii.] In fact, in a diary entry made eleven days before President McKay's announcement Law recorded that, "The college is to begin [italics mine] as a junior college", perhaps implying that this situation might not always be so. And just two days later another entry reveals that Dr. Willard E. Givens, retired executive secretary of the National Education Association and former superintendent of Public Instruction in the Territory of Hawaii, "emphasized the necessity of the new school growing into a four-year college." [Law Diary, 10, 16 July 1954]

Some of the original faculty recall President Law mentioning that it was just a question of time before Church College of Hawaii became a four-year institution. In his book, Law states that he had "continually kept in mind that at an appropriate time the college should develop into a four-year institution with a fifth year of teacher education...." [Law, The Founding and Early Development of the Church College of Hawaii (St. George, Utah: Dixie Press, 1972), p. 45.] Correspondence from the period, however, suggests that the adding of the third and fourth year was not, in fact, part of the original concept. It would not seem unusual, of course, that any four-year school begin as a two-year junior college with the third and fourth years added as the classes advanced, but in this case it does not appear that President McKay originally planned for anything other than a junior college. Of course, it is only natural that President Law, based on his experiences at the Brigham Young University, would desire to see the Church College become a four-year institution, but the records indicate the addition of the third and fourth year was somewhat of an agonizing process.

Educators within the Catholic Church in Hawaii had recognized the possibilities of upper-division work and were then creating a four-year institution at the new Chaminade College which had been established in Honolulu. If Church College of Hawaii did not add upper-division work, Latter-day Saint students would be forced to attend either the Catholic's Chaminade College or the Protestant's Jackson College or go to the mainland since University of Hawaii at that time was limiting new admissions.

In July of 1957 Law enjoyed a most significant visit. Dr. Willard Wilson, acting-president of the University of Hawaii, drove out to Laie with his guests, Dr. and Mrs. Mitchell Briggs of Fresno State College in California. Briggs was executive secretary-treasurer of the Western
College Association, the body to whom Church College would apply for academic accreditation as a junior college after the graduation of at least two classes. Law had previously been in contact with Briggs and had invited him to visit when next in the islands.

Although Briggs was visiting unofficially Law sought to make a good impression and apparently succeeded, according to a report Briggs filed with the Western College Association the following month. In addition to commenting on the "excellent start" and the "high character" of the lower-division program he also added some interesting comments on the possible growth of the institution stating that "...the four-year program, and if and when it is put into operation, will be a credit to the Church, the Islands, and to the Association." Briggs then added that it would be up to the First Presidency of the Church "to determine when the work will be expanded into a four-year program." [Mitchell P. Briggs to Commission on Membership and Standards, Western College Association, 13 Aug 1957, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii] This, of course, could merely be a reflection of Dr. Law's feeling that such a move would be carried out at the appropriate time.

Law continued to work for the addition of the third and fourth year classes and about the time of Briggs' visit wrote Wendell B. Mendenhall, chairman of the Pacific Board of Education, describing another avenue of interest. Forty CCH sophomores had signed a petition requesting that they be permitted to enroll as juniors in September of that year. Law seconded the proposal and reminded Mendenhall that the Catholics were already ahead with Chaminade adding its third year in September of 1957 with the fourth year to be added in 1958. Realizing that it was already too late to satisfy the enthusiastic sophomores Law did urge that the third year be provided the following year, September, 1958, with the senior class to be offered in 1959. [Law to Mendenhall, 24 July 1957, Law/Wootton Papers, 46:3, Archives, BYU-Hawaii]

That this feeling was shared by faculty is indicated in a letter from Jerry Loveland, president of the faculty association to President Law in which he refers to a faculty recommendation concerning the establishment of a four-year college program. Loveland, on behalf of the administration and faculty of the Church College of Hawaii recommended that a four-year college program leading to the Bachelors of Arts and Bachelors of Science degrees be implemented at the time of moving to the new campus. The faculty recommendation was based on a recognized need for Latter-day Saints, as well as non-members, in Hawaii and the Pacific basin, to enjoy the spiritual and educational opportunity which a four-year college would provide. Loveland also cited the missionary possibilities of an expanded institution. [Loveland to Law, 8 Oct. 1957, Law/Wootton Papers, 6:1, Archives, BYU-H]

When President Law met with Dr. Owen Cook he soon convinced the executive secretary of the new Pacific Board of Education that a third year at the college would be feasible and in the early part of 1958 provided Cook with a list of eighteen reasons supporting the creation of a third year. ["Items discussed with Law . . .", 11-14 Nov 1957, Law/Wootton Papers, 1:3, Archives, BYU-Hawai]

Most of the reasons had an academic base but others were couched in
missionary terms, economic considerations, the desires of students and the status of the Church. He again reminded Cook that the Latter-day Saints were "already one year behind the Catholics." The idea that Church College of Hawaii might become a teacher-training institution was crystallizing at this time which, of course, would require third and fourth years in order to be acceptable. Law had also mustered support from the University of Hawaii and the education officers of the Territory of Hawaii and the CCH faculty continued to support the idea as well. [Law to Cook, 10 January 1958, Law/Wootton Papers, 33:1, Archives, BYU-Hawaii] The Pacific Board forwarded the recommendation and Law met with President McKay in Utah in early March. Encouraged at the enthusiasm shown by President McKay, Law left for San Francisco two days later en route home to Hawaii. The message, however, that awaited him at the St. Francis Hotel, was discouraging: "After careful consideration the First Presidency has decided not to add at this time a third year to the college curriculum in Hawaii." Law quoted the brief message in his diary but made no comment to reflect the disappointment he must have felt. Also notified was Wendell B. Mendenhall, chairman of the Pacific Board of Education, who, of course, supported President McKay's decision. [Law Diary, 6 March 1958; Telegram from David O. McKay to Wendell B. Mendenhall, 6 March 1958, Hamilton, New Zealand, CR 319/1, Box 4, Folder 4, Archives, Salt Lake City]

The four-year concept did not die, however, and in July, Cook wrote at least two letters to Richard Wootton--by then appointed as acting-administrator during Law's sabbatical--expressing his support of the concept of CCH as a possible teacher-training college for the Hawaiian Islands, Samoa, Tonga, and perhaps even New Zealand." He cautioned that neither the Pacific Board nor the First Presidency had yet approved the idea but felt that the possibilities were much greater due to the teacher-training idea. [Cook to Wootton, 7, 28 July 1958, Law/Wootton Papers, 34:1, Archives] In September, Cook appealed to the Pacific Board to push for the full four-year teacher-training program which he regarded as far superior to the original concept of a two-year normal school. "I think that our first grade effort should be to secure approval from the First Presidency for a four-year college in order to carry an adequate teacher-training program." [Cook to Pacific Board of Education, 23 Sept 1958, 319/1, Box 5, Folder 3, Archives, Salt Lake City]

In spite of the enthusiastic support of the idea of a four-year college there still seemed to be some question about whether or not it would materialize. Cook continued to push and in early October again wrote Mendenhall suggesting that the question needed to be resolved. Cook had asked Wootton to make further recommendations and with the help of visiting consultant Dr. Eugene Hilton, Wootton submitted his proposal in late November that the third year be added in the fall of 1959 and the fourth year in the fall of 1960. Wootton suggested several advantages, including such topics as reduced expense for the production of "more well-educated, vocationally-competent young people for the church," more Latter-day Saint teachers for the Pacific basin, greater number of temple marriages, and more adequate utilization of the physical plant and the faculty, both of which were capable of handling the necessary classes required by a four-year program. He conceded that the higher total costs might occur, but the cost per student would actually be reduced. Furthermore, the advantages would justify the added expense noting that "The weeds grow, the lights burn and the rooms have to be swept whether there are five or thirty in a
class." [Wootton to Cook, 24 November 1958, CR 319/1, Church Archives, Historical Department, Salt Lake City]

In subsequent correspondence Wootton continued to encourage the establishment of a third year by detailing courses which would be added to provide an elementary and secondary teacher-training program with composite majors either in the social sciences, general sciences, or language arts. He pointed out that only two additional instructors in the education department would be required. Enough students had already indicated an interest in staying a third year so that the existing fifteen-to-one student-faculty ratio could be maintained. Wootton estimated that based on the 1959 operating budget the 287 registered students would each cost $1,015.00. Although the total cost, of course, would escalate considerably, the significant cost per student would be reduced equally dramatically from $1,015 for the 287 full-time-equivalent students estimated for 1959 to $670 when the school filled to the capacity of 1,000. [Wootton to Cook, 31 March 1959, copy of letter in author's possession]

The Pacific Board, however, was beginning to register some uncertainty concerning the wisdom of the teacher-training program since there was some question whether a program acceptable to the education authorities in Hawaii would be equally acceptable in New Zealand. The board was also concerned about the low number of students in each of the classes being offered. [Cook to Wootton, 11 April 1959, CR 319/1, Box 5, Folder 1, Church Archives, Salt Lake City] Wootton continued to press and provided Cook with additional arguments refuting the objections of the board and stating that the "many advantages to the students and the Church in our preparing more teachers" would justify the added cost. He strongly recommended proceeding in the fall of '59 but Cook and Mendenhall still felt that it was important to hear from New Zealand education authorities before going ahead with the third and fourth years. The two men were, however, sufficiently encouraged to state "the proposed program submitted by Dr. Wootton must be refined now." [Wootton to Cook, 14 April 1959, Law/Wootton Papers, 33:2, Archives, BYU-Hawaii; Cook to Edward L. Clissold, 11 May 1959, CR 319/1, Box 5, Folder 1, Archives, Salt Lake City]

Actually, the question was beyond the scope of whether or not there would be a four-year institution; what remained was to decide just when this would take place. As early as January 19, 1959, the First Presidency had told Mendenhall that the importance of a four-year college was recognized and that he should "set up a program to arrange for local students to come to the Church College of Hawaii to be trained as teachers as fast as we possibly can." As a result of that request and the subsequent information it generated, the Pacific Board of Education submitted a formal proposal to President McKay on June 15, 1959, for the establishment of a third year to be initiated the following September and the fourth year in 1960. The request pointed out that the Pacific Board of Education, the Advisory Committee to the president of the Church College of Hawaii, the acting-administrator, and the faculty were united in making the proposal. The missionary opportunities for the Church and the educational prospects of Mormon youth in the Pacific at what was expected to be a relatively minimal expense were the principle reasons behind the proposal.

The report indicated also that New Zealand and Hawaii education officials agreed to recognize and approve teachers trained by CCH. The
fact that very few additional faculty would be needed and no building additions would be required no doubt made the proposal seem more attractive and the entire First Presidency approved the action on June 16, 1959. [The Pacific Board of Education to the First Presidency, 15 June 1959, CR 319/1, Box 5, Folder 1, Church Archives, Salt Lake City]

Two weeks later, the First Presidency approved the press-release concerning the addition of a third and then a fourth year to the college, and one month later announced Dr. Law's acceptance of a new position on the mainland. When the latter press release was issued on August 4, Richard Wootton, who had been serving that year as acting-administrator was announced as the president of the new four-year institution. [Press Release, 4 August 1959, CR 319/1, Church Archives, Salt Lake City]

JUNIOR COLLEGE ACCREDITATION

Along with the campaign for the adoption of the four-year college format by the First Presidency, Church College was at the same time also seeking official accreditation as a two-year junior college by the Western College Association. The visit of August 13, 1957 by executive secretary-treasurer Mitchell P. Briggs might be considered the opening gun of the latter effort. The WCA Committee on Membership and Standards met in October, 1958 and approved a preliminary visit to Laie to determine whether a subsequent visit for the purpose of actual accreditation would be justified. The preliminary visit was approved and was carried out February 9, 1959 by Dr. Henry T. Tyler, executive secretary of the California Junior College Association and Dr. Briggs, again representing the WCA. The glowing report spoke very highly of the physical plant of the school, the "expert leadership" of the librarian, the vision of the administration and sponsoring institution, and the professional training of the faculty and recommended that "a full-scale evaluation be approved" whenever the college made its' request. [the entire report may be found in Law's book, pp. 263-265]

An accreditation team of three California college presidents followed up with the in-depth visit in May, 1959. Again, the praise was generously administered but the committee also identified some shortcomings. One of the "most present needs" the committee pointed out was for the addition of "top-level administrative staff", a problem that was attacked the following year when Ralph Olson joined the administration as dean of students and Kay Andersen followed shortly thereafter as academic dean. The strengthening of student personnel services, the development of courses of study, and the question of whether so many faculty committees were really required were other areas in which the visitation team made suggestions.

One of their most serious cautions concerned the diploma program. The diploma was first mentioned in the 1957 catalog as an alternative to the associate degree normally offered by a junior college. The accreditation team considered the less rigid requirements a possible indication that this might lead to CCH becoming a trade school rather than a junior college. [Report of the Visitation Committee for the Church College of Hawaii, Western College Association, 21-22 May 1959, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii]
Acting on the generally favorable recommendation, in October, 1959, the Western College Association granted full accreditation; further evaluation would be unnecessary before June 30, 1963. [Mitchell P. Briggs to Wootton, 27 October 1959, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii] Wootton immediately wrote Law--by then back on the faculty at Brigham Young University--and shared with him the good news. [Law, p. 266] To the Western College Association he wrote, "The report of the Visitation Committee will now become our text for self-improvement in accordance with the recommendation contained therein." [Wootton to Briggs, 19 October 1959, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii] It had been an eventful four months: between mid-June and October of 1959, CCH had received its first accreditation as a junior college, approval by Church leaders to become a four-year college, and a new president to oversee the changes.

FOUR-YEAR COLLEGE ACCREDITATION

Having achieved the junior college accreditation and the First Presidency's approval for a four-year college Wootton soon embarked upon the next step and in May, 1960, again contacted Dr. Briggs about the matter of accreditation for the new four-year format. Briggs assured Wootton that the limitation of the junior and senior classes to teacher-training studies would not adversely affect plans for accrediting CCH as a liberal arts college. [Wootton to Briggs, 11 May 1960, Briggs to Wootton, 16 May 1960, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii] Briggs and Dean Franklin P. Rolfe visited the campus in August, 1960 and enthusiastically recommended that a full accreditation visit be scheduled, commenting in passing that the previous favorable comments concerning the school were fully deserved. [Rolfe and Briggs to Commission on Membership and Standards, Western College Association, 29 August 1960, Law/Wootton Papers, 1:1, Archives, BYU-Hawaii]

On January 19, 1961, a five-man visiting committee under Dr. William H. Lucio of UCLA arrived on the Laie campus for a two-day observation. As on previous accreditation visits, the committee offered its most lavish praise on the physical plant, the facilities available, the financial situation and the library. Committee members commented favorably on the general spirit of the school and the faculty morale although they felt that the college president should have a greater say about the selection of the faculty. Rather than offering criticism for doing too little, the committee felt that perhaps CCH was requiring too much, both from itself and from its students. Among the comments regarding curriculum, Dr. Lucio's own observations regarding the teacher education program were significant, especially considering his status as an assistant professor of education in his own institution. He felt that CCH graduates would be better prepared for teaching if they had fewer credit hours in education courses and more in the subject areas in which they planned to teach.

Other suggestions were for the addition of majors in physical chemistry and mathematics and for an advisory committee to help out with the vocational education program. There was also concern mentioned for the composition of the curriculum; although they indicated they had no wish to intrude in matters of church policy. ["Western College Association Visiting Committee Report on Church College of Hawaii", 20 January, 1961, Law/Wootton
Papers, 26:5, Archives, BYU-Hawaii]

One month later the Executive Committee of the Western College association met and granted CCH the three-year accreditation sought. Another major academic hurdle had been satisfactorily negotiated and CCH was recognized as a fully-accredited four-year institution four months before graduating its first senior class.

PURSUIT OF ACADEMIC EXCELLENCE

Although Church College of Hawaii got underway in 1955 as a two-year junior college, the concept of academic excellence has been present from its inception as suggested by the designation of Attendance and Scholarship as one of the original sixteen faculty committees. Unfortunately, as grand as the name sounds, before long it was associated primarily with the record-keeping functions of the registrar's office and, in 1963 the responsibility for the improvement of scholarship was assumed by the Academic Standards Council. The council consisted of President Wootton, Academic Dean Kay Andersen, Dean of Students Ralph Olson, the division heads and the director of guidance. The 1964-65 catalog, the last in which the faculty committees were identified, showed President Richard Wootton not only chairing the Academic Standards Council but also the Academic Probation Council to survey those problems emanating from those students whose academic standards deteriorated to an unacceptable depth.

Since an enlightened and dedicated faculty is essential for the improvement of academic standards, a committee for professional advancement was organized in 1959. Renamed the following year as the professional development committee, this faculty group functioned for several years until the present procedures were standardized and entrusted to administrative supervision.

In 1961 a promotion review council and a teaching load committee also began overseeing relative aspects of the faculty's professional life. The teaching load committee soon passed out of existence but the promotion review council was later designated a committee and developed into one of the more significant faculty bodies. It reviews faculty applications for promotion and bases its recommendations on the applicant's meeting certain requirements for time in rank and service to the university in addition to demonstrating teaching competence and creativity in his or her academic discipline. Teaching competence was determined by evaluations from his peers and from his students; the applicant's creativity was determined by his or her publications or some other appropriate evidence of creative endeavor such as a recital or artistic performance. The days of automatic advancement are long over and promotion through the ranks is becoming more difficult with each passing year.

TRAVEL OPPORTUNITIES

The sabbatical leave is offered by most universities as a means by which the faculty member can recharge his or her academic batteries, usually through travel, further study, or research. At Church College of Hawaii it was initiated the very first year the institution was in existence.
The policy provided for a twelve-month sabbatical on half-salary or, for upper ranks only, a six-month leave on full salary with a requirement of one year service by the recipient at the conclusion of the sabbatical leave. (Typescript, "Partial Sabbatical Leave," 7 February 1956, Law/Wootton Papers, 3:1, BYU-H Archives.) Although the sabbatical policy was in effect early faculty members were unable to take advantage of the opportunity because the board of trustees had eliminated any transportation allowance. President Reuben D. Law tried to get the transportation allowance reinstated the following year but was unsuccessful in doing so. [Law to Dr. Billie Hollingshead, 20 March 1957; Law/Wootton Papers, 6:1, Archives, BYU-Hawaii] When Dr. Richard Wootton became acting administrator in 1958 he continued to pursue the idea of providing travel and educational opportunities for the faculty.

In addition to the sabbatical concept, consideration was also being given to the idea of travel to professional conventions. He and Eugene Hilton, here on a one-year term as an advisor, issued a statement concerning such trips that the first criteria for awarding one should be the "area of greatest need to the most students" and if that did not decide the issue then "length of service at the Church College of Hawaii without a professional trip should be the deciding factor." [Wootton to Richard L. Harmon, 19 Feb 1959; Law/Wootton Papers, 12:4, Archives, BYU-Hawaii] In 1960 the administrative council of CCH agreed that the policy of permitting ten percent of the faculty to attend mainland conventions in any one year was most reasonable. From the perspective of a quarter-century later, the idea of a faculty member attending a convention only once a decade seems ludicrous, further evidence of how far the university has advanced in its pursuit of academic excellence.

A third category of travel under discussion in the late 1950's was viewed as sort of a mini-sabbatical. The idea of a home-leave trip to visit family and friends surfaced in the spring of 1959 when Dr. Owen Cook, then the original executive secretary of the Pacific Board of Education, suggested individual consideration of the possibility of home leaves after four years of service at LDS schools in the Pacific, including Church College of Hawaii.

Jerry Loveland, president of the Faculty Association, heartily endorsed the idea. When Joseph R. Smith, chairman of the CCH business department, applied for such a leave in 1959 he justified his application by stating his intention to attend the University of Indiana in order to further his preparation for teaching and also to attend a meeting of the American Accounting Association in California. Although recommended by Wootton, the proposal came to naught and it was not until the following year that the four-year trips began. [Richard Wootton to Owen J. Cook, 6 Apr 1959, Law/Wootton Papers, 33:2, Archives, BYU-Hawaii] Wootton suggested that a suitable loan program might be a less-expensive alternative to the four-year leave proposal and would result basically in the same ends, i.e., retaining faculty past their four-year contract period by permitting them to visit family and to advance professionally. Since the latter purpose was so compatible with the professional development goals of the administration, Wootton hoped to get it started quickly. [Wootton to Cook, 29 Apr, 15 May, 1959, Law/Wootton Papers, 33:2, Archives, BYU-Hawaii]
The first trips, however, were identified as sabbaticals, and were granted to Jerry Loveland, Nephi Georgi, and Joseph Smith, all of whom were in pursuit of doctoral degrees. As Cook wrote to the other four members of the Pacific Board of Education, Loveland's plans were to proceed to "a university near Washington, D.C." [actually, American University] to do research on problems of dependent nations. He would be gone one-half year so would be entitled to full pay plus round-trip transportation to Salt Lake City. [Cook to Pacific Board of Education, 16 May 1960, CR 319/1 bx. 6, folder 4, Archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. In 1981 a more generous home leave policy began with trips being offered every three years instead of the previous four. Although these are primarily for personal pleasure and family visits, faculty members are now being encouraged to incorporate professional conferences or some other professional development aspects into the trips in order that they might be sufficiently academic-oriented to avoid costly deductions for purposes of taxation. For the most part, however, professional development as such is confined to the professional development leave in which the faculty member has followed the established procedure for application, approval, implementation, and accountability for the project which he or she is pursuing.]

ACCREDITATION, 1963

In 1963 it was again time for Church College of Hawaii to think about accreditation. On November 25 a four-man team of the Western Association of Schools and Colleges arrived on campus for a three-day visit. In addition to evaluating each department individually the committee also made some rather serious recommendations concerning the academic objectives of the school.

The educators were especially disturbed over the presence of non-degree students and those students seeking degrees being present in the same classes in what was by then called the College Certificate Division. Although agreeing that the "unusually broad program of education [could] only be commended for its ideals, its scope, and its attempt to serve the youth of the Pacific area," the committee felt that "the magnitude of the commitment defined...has placed burdens on the program and resources of the Church College which have not been fully recognized by the Pacific Board of Education and by the Church and which seriously jeopardize the status of the Church College as a reputable four-year collegiate institution." [Report of the Committee on Accreditation to the Church College of Hawaii, Nov. 25-27, 1963, Spurrier Papers, 1:5, Archives, BYU-Hawaii] This unusual situation was an outgrowth of an attempt to provide for marginal students some elements of a college education—at least the spiritual and social aspects—dating back to the establishment of a Terminal Division in 1959. [Conversation with Joe Spurrier, 28 Feb. 1986] Perhaps because of the ominous ring of the title, the name was changed to the Terminal Education Division the following year and then became the College Certificate Division in 1961.

Because the credits earned by the non-degree students in this program were not transferable and also because the mixing of non-degree and degree-seeking students actually occurred very little, Wotton felt the committee's objections were unjustified. In fact, he was somewhat annoyed at the
accreditation team for even raising the issue since it had apparently been of little concern to previous committees and he felt that the 1963 team was laboring under preconceived notions concerning the academic standards of the college. Wootton's principle charge was that the committee "tempted our professors to state that they lowered their sights because of the presence of non-degree students." He reported with satisfaction, however, that only one department "gave them the satisfaction for which they were probing." [Report of the Committee. . . Nov. 25-27, 1963, Spurrier Paper, 1:5, Archives, BYU-Hawaii].

Basically, as repeated several times in the report, the committee felt that trying the serve the social and/or religious objectives of the Church and college while at the same time "offering a collegiate baccalaureate program comparable to that of America's better liberal arts colleges" was a difficult attempt "to meld two functions which do not really fuse."

In a repeat of the 1961 accreditation report the 1963 committee also repeated that there were still too many professional education courses required and that a concerted effort should be made "to broaden and deepen academic requirements." To this, Wootton again responded that CCH was bound by the requirements of Hawaii's Department of Education for most of the courses required but that perhaps one credit might be shaved from the requirements for secondary teachers. For the elementary teachers he was more optimistic that wider academic preparation could be provided.

The accreditation committee was generally complimentary of the "well-trained, dedicated faculty" and also pleased with the high morale evidenced. The team encouraged, however, the addition of more doctorates and improved salaries. The absence of a single doctorate in the English department was noted and the visitors also felt that professionally trained religion teachers might raise the academic level of that department. On the other hand, the team was complimentary of what they regarded as the overworked three-man Physical Science department and they reported they were "impressed with the training, dedication, and competency of the History and Social Sciences faculty. The library staff again came in for commendation although the committee felt that at least four more professional librarians were needed.

Although the library staff was complimented, the accreditation group was quite critical of the library holdings of most departments and also felt that more space was needed. Comments concerning curriculum included a recommendation that general education requirements be reduced--specifically in the business and industrial education areas--but the team was pleased to note that the Math Department was "one of the strongest features of curriculum" on the campus. [Ibid.]

The committee concluded with three specific suggestions, each of which Wootton refuted in notes appended to his copy of the report. First, the committee suggested that there be a professional counseling department responsible for handling student placement but Wootton felt that the existing counselors could handle the task adequately when they had been on the job long enough to "mature." Second, the previously problem of having inadequately prepared terminal students in regular college classes bothered the committee which recommended a distinctly separate unit be provided for
them. Wootton thought this unnecessary since junior colleges permitted terminal students in academic classes; furthermore, he added, the costs of such a unit would be prohibitive. Third, the committee suggested that a follow-up program be initiated that would permit CCH to determine how its graduates and transfer students were doing in academic institutions elsewhere. Wootton retorted that the committee had merely asked the wrong individual for the information: instead of asking registrar Joseph Spurrier, they should have asked dean of students Ralph Olsen. Based on the information that Wootton had received—or perhaps was willing to share—former CCH students were doing quite well as represented by a successful chemistry major at University of California in Berkeley, a math student at Oregon State and a graduate student at University of Hawaii.

In January, 1964, WASC secretary Mitchell P. Briggs officially informed Wootton that the association had taken a "somewhat unusual" action in their meeting January 6-7 granting Church College a three-year accreditation to June 30, 1967, with the possibility of a one-year extension should an interim report in 1966 prove satisfactory. [Briggs to Wootton, 9 Jan 1964, Spurrier File, 1:6, Archives, BYU-H] As might be expected, the association's main concern reflected the apprehension of the accreditation team about the non-degree and unclassified students and also the need to upgrade the academic holdings in the library.

As a result of the accreditation demands the administration began considering ways to remedy the situation. Just a week after the report arrived Ronald Glenn was recommended to become the head of another Terminal Division working with a committee composed of Clyde Westwood, Joseph Smith and Jerry Grover. [Administrative Council Minutes, 15 Jan 1964, Cook Papers, 17:2, Archives, BYU-Hawaii] Two months later, however, the decision was made to completely reorganize the program and establish the Terminal Training Institute which would not be a division of the college although it would be serviced by college personnel. One significant requirement—definitely related to accreditation—was that the Institute would not serve as a conduit for probationary students to work their way into a regular degree program; instead, students would be expected to remain in the Institute for two years to gain a vocational certificate or pursue another program "suited to their abilities." [Minutes, President's Advisory Committee, 20 Mar. 1964, Cook Papers, 18:3, Archives, BYU-Hawaii]

In May the CCH student newspaper announced that the Pacific Board had approved the creation of the Institute and it began functioning the following September. [Ke Ala'kai, 27 May, 1964] By November, however, it was recognized that the Institute was a failure.

In September, Dr. Owen Cook had replaced Wootton as president of the college. One of the first things he did toward the solution of the accreditation problems was to ask Dr. John T. Wahlquist, an LDS educator and former president of San Jose State College in California to serve as a temporary consultant and provide some recommendations concerning improvements that would satisfy the accreditation team. In October and November, 1964, Wahlquist prepared a series of five memoranda; his second, issued November 5, was entitled "Admission Standards, Unclassified Students and The Terminal Training Institution." As a result the Administrative Staff recommended that it be phased out at the end of the academic year for several reasons: only a small number of students were participating in the
program; it might still be too closely associated with the college to satisfy the Western Association of Schools and Colleges; the faculty and students were noticeably lacking in enthusiasm; the academic image of the college might be more suitable with the demise of the Institute. [Minutes, Administrative Staff, 11 Nov. 1964] Two weeks later the Academic Senate drove the final nail in the TTI coffin when director Ronald Glenn approved its dropping. The Senate vote was 11-2 and it was done.

And to further the acquisition of an academic image the Senate also approved Academic Dean Kay Anderson's motion to abolish associate degrees at the end of the year. [Minutes, Academic Senate, 24 Nov. 1964, Cook Papers, 16:1] With this, Cook was thus able to report the correction of some of the concerns posed by the accreditation team. ["Preliminary Analysis of 1964 Accreditation Report," 12 Jan. 1965, Spurrier Papers, 1:6, Archives, BYU-Hawaii]

Growing pains were still in evidence, but CCH had come a considerable distance since the doors opened in 1955. The years since 1964, however, must remain the topic of still another paper.