<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>President's Message</td>
<td>v</td>
</tr>
<tr>
<td>Purposes of MPHS</td>
<td>vi</td>
</tr>
<tr>
<td>Executive Council</td>
<td>vi</td>
</tr>
<tr>
<td>Sharlene B.C.L. Furuto, &quot;Japanese Saints in Hawaii and Japan:</td>
<td>1</td>
</tr>
<tr>
<td>Values and Implications for Baptism&quot;</td>
<td></td>
</tr>
<tr>
<td>Lavina Fielding Anderson, &quot;Prayer Under a Pepper Tree: Five</td>
<td>16</td>
</tr>
<tr>
<td>Accounts of a Spiritual Manifestation&quot;</td>
<td></td>
</tr>
<tr>
<td>Ruth R. Yeaman, &quot;Women from Zion in the Samoan Mission:</td>
<td>54</td>
</tr>
<tr>
<td>1888-1900&quot;</td>
<td></td>
</tr>
<tr>
<td>Ambrose Don Kameakaulana Velasco, &quot;Chiasmus in Ancient Hawaiian</td>
<td>81</td>
</tr>
<tr>
<td>Prophecies, Prayers, and Chants&quot;</td>
<td></td>
</tr>
<tr>
<td>Richard O. Cowan, &quot;Temples in the Pacific: A Reflection of</td>
<td>109</td>
</tr>
<tr>
<td>Twentieth Century Mormon History&quot;</td>
<td></td>
</tr>
<tr>
<td>Maria S. Ellsworth, &quot;The First Mormon Missionary Women in the</td>
<td>123</td>
</tr>
<tr>
<td>Pacific, 1850-1852&quot;</td>
<td></td>
</tr>
</tbody>
</table>
PRESIDENT'S MESSAGE

Last year was a most unusual "conference" for us, as these PROCEEDINGS indicate. You will probably notice very few names that you recognize since our 1990 conference at BYU-Hawaii was held in conjunction with the Mormon History Association, our "big sister" from the mainland. They were in charge of the program and while some of us were kept very, VERY busy most of the papers were presented by MHA people rather than from the ranks of MPHS. Still, it was a great experience and I think our visitors were quite impressed with what we were able to do. Thanks to so many of you for your help. Lance Chase did his usual great job, this time as chairman of the Local Arrangements committee. He, with the help of our student secretary, Michelle Clawson, is responsible for compiling this Eleventh volume of our PROCEEDINGS, made up of some of those Pacific-oriented papers presented at the conference.

Because we were so involved with our MHA visitors we did not have our usual MPHS business meeting for the purpose of holding elections. Therefore, at our first board meeting we did an unusual thing by just extending the terms of all officers.

All of us combined add up to a fascinating history of the Church of Jesus Christ of Latter-day Saints here in the Pacific Basin. Again, I would like to encourage each of you to examine your roots, take pride in your heritage--whether it is Kaunakakai, Waimanalo, Vava'u, Nagoya, or Iowa--and share it with us. Remember, we are primarily a collection of amateurs--history buffs, yes, but still amateurs--and everyone has something to offer. Let us know if your willing and we'll be happy to have you on one of our conference programs in the near future. And, again, mahalo to all those who have been willing to help out in this regard.

Kenneth W. Baldridge
President, 1990-91
PURPOSES OF MPHS

1. To encourage research and publication on topics relative to the history of the Church of Jesus Christ of Latter-day Saints in the Pacific Basin area.

2. To maintain bibliographic and reference information relative to the history of the Church of Jesus Christ of Latter-day Saints in the Pacific Basin area.

3. To gather in conferences and workshops to teach and to learn from each other about Latter-day Saint history in the Pacific.

4. To teach those skills helpful in the gathering and recording of historical information.

EXECUTIVE COUNCIL (1990-1991)

Kenneth W. Baldridge, President (1991)

( ) indicates expiration of three-year term
*Appointed to fill vacancy until subsequent election
JAPANESE SAINTS IN HAWAII AND JAPAN: 
VALUES AND IMPLICATIONS FOR BAPTISM 

Dr. Sharlene B.C.L. Furuto 

HISTORICAL BACKGROUND 1850-1941 

It was in 1850 that the first LDS missionaries arrived in the Sandwich Isles or Hawaii to preach the gospel. At that time, the population was approximately 98% Hawaiian, 1% Caucasian, and the remaining were mostly Chinese immigrants working on the sugar plantations (Odo & Sinoto, 1985). Three years later, Commodore Matthew Perry sailed into Tokyo Bay and opened the doors of Japan to the west. In 1868, the first boatload of 148 contract laborers from Japan arrived in Hawaii to work on the sugar plantations (Odo & Sinoto, 1985). The next boatload was not to arrive until 1885. The general population, Mormons included, knew very little about Japan or the Japanese until "Nagasaki, Ambassador and Prince of Japan" toured the island of Oahu in 1882 (Clement & Tsai, 1981). From 1885 to 1924, thousands of Japanese migrated to Hawaii, many of whom were earmarked for the sugar plantations (Odo & Sinoto, 1985). By 1920 the Japanese made up 42% of the total population in the Territory of Hawaii (Odo & Sinoto, 1985).

However, very little attention was paid to the Japanese as prospects for conversion to the LDS Church. Most of the missionary effort was geared first towards the Caucasians and then the native Hawaiians. In 1882, the Mission President Edward Partridge wrote that "our mission is principally for their (native Hawaiians) benefit" (Clement & Tsai, 1981). It was not until 1892, a year before the Hawaiian kingdom became a republic, that the first Japanese, Brother Toko, then 43 years of age, was baptized (Clement & Tsai, 1981). Brother Toko was born in Tokyo in 1849 and at the age of 17, he worked his way to Hawaii and arrived here in 1866. In 1879 at 30 years of age, he married a Hawaiian Kalala, they had
a large family, and he earned an honest living by raising taro, the Hawaiian vegetable used in making poi.

The next Japanese convert in Hawaii appears to be Dr. T. Katsunuma (Clement & Tsai, 1981). When he arrived in 1898, he was a graduate of the Utah State Agricultural College and a priest in the Aaronic Priesthood. Dr. Katsunuma attended services regularly at Auwaiolimu for several months but became discouraged because services were held entirely in the Hawaiian language. For many years he attended church only at conference time. While President Heber J. Grant was on his way to preside over the Japanese Mission, he met with Dr. Katsunuma and the latter offered his services as a missionary.

Just after the turn of the century, the LDS contracted with Mr. Yamada, who was Japanese, for minor building contracts. From 1908 to its end in 1930, The History of the Hawaiian Mission includes records of baptisms and ordinations of members with Asian surnames with increasing frequency. However, the main missionary target seems to have remained the Hawaiian. As recently as 1948, only 42 years ago, the mission president encouraged his missionaries to put more effort into mastering the Hawaiian language despite the fact that the Japanese made up about one-third of the population of Hawaii (Britsch, 1989).

The first recorded instance of proselyting among the Japanese in Hawaii appears in the mission of October 12, 1919: "proselyting work had begun among the Japanese of Kauai.”

In 1920, there were 11,078 members of the Church in Hawaii and they were primarily Hawaiian with a smattering of other peoples, especially Chinese who had married Hawaiian women and were then introduced to the Church (Britsch, 1989). However, the missionary target group expanded on Oahu to the Japanese in the 1920s when missionary sisters who taught at the Church school in Laie converted Ochie Matsumoto, Otokichi Matsumoto, Hisashi Ogawa, and Haruichi Matsumoto. Furthermore, retiring mission president E. Wesley Smith reported a considerable membership among the Chinese, Filipinos, and Japanese population and that the Hawaiian Mission was the logical training school for missionary work in the Orient. In 1924, while the main proselyting target remained the native Hawaiian, Mormons began actively proselyting Chinese, Japanese, and Filipinos in Hawaii.

During the Great Depression and war years (1930s and 1940s) the Mission in Hawaii struggled as did other missions. Financial problems and
the decrease in number of missionaries had to be contended. However, several changes were underway in Hawaii that lifted the spirits of the Saints. First, on June 19, 1932 the first group of Japanese were officially organized by Hawaii Mission president Castle H. Murphy (1977). Special classes were organized for Chinese and Japanese members. Clement and Tsai claim that in 1934 the first Japanese class was initiated in the Kalihi Sunday School with the strong support and leadership of Sister Tsune Nachie and Brother Kay Ikehami, a newly arrived Japanese businessman who had lived most of his life in Utah. On the other hand, Castle H. Murphy claims that "the first Chinese and Japanese classes organized in Hawaii used the building which occupied the site (for the forthcoming Honolulu Tabernacle) for a classroom or school and the Japanese held their first meeting in the Tabernacle, when it was constructed, on May 26, 1935" (Murphy, 1977).

Second, a month later, in June 1935, the first stake outside the Continental U.S.A. was established by President Heber J. Grant--the Oahu Stake (Britsch, 1989). The distribution of Church offices among various racial groups in the new stake, wards, and branches "was essentially proportionate to their relative numbers." At the time the stake was being formed, Edward L. Clissold, then a member of the district council who was working closely with the Japanese Sunday School, asked President Grant to confirm nine Japanese individuals as members of the Church. President Grant complied and admitted that he had not confirmed so many Japanese during his entire mission in Japan. President President Grant's entire Hawaiian experience in 1935 led him to conclude that work had to be seriously undertaken among the Japanese and other Asians in Hawaii (Britsch, 1989). Already there were various ethnic Sabbath schools in Honolulu, but the Japanese organization, which held all of its meetings in the Japanese language, seemed to impress him most.

President Grant's experience with the Japanese Saints in 1935 led to the third major development prior to the war--his establishing the Japanese Mission which began to function on February 4, 1937 with President Hilton and Matron Hazel Robertson at the helm. President Grant admonished them to train the Japanese in Hawaii to prepare for missions in Japan. He said, "a strong colony of Japanese Saints in Hawaii could operate from there (Hawaii) into their homeland (Japan) in a way that might bring many Japanese to a knowledge not only of Christianity, but of the restored Gospel" (Britsch, 1989). In October 1937 the first three
missionaries arrived, and by the end of 1937 there were 17 members of
the Japanese Mission, nine men and eight women; but four converts had
been baptized and a good beginning made.

JAPANESE SAINTS IN HAWAII 1941-1980s
When World War II started, the number of missionaries in Hawaii
began to drop until by late 1944 there were no young men serving missions
in the Pacific area. On May 14, 1944, the name of the Japanese Mission
was changed to the Central Pacific Mission. There were several couples
and local men who had been called to the Japanese Mission during the war
years, some of them Japanese, but they numbered only a few (Horiuchi,
1990). The following table shows the growth pattern of the
Japanese/Central Pacific Mission (Britsch, 1989):

<table>
<thead>
<tr>
<th>Year</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1937</td>
<td>17 members</td>
</tr>
<tr>
<td>1938</td>
<td>30</td>
</tr>
<tr>
<td>1939</td>
<td>60</td>
</tr>
<tr>
<td>1940</td>
<td>101</td>
</tr>
<tr>
<td>1941</td>
<td>150</td>
</tr>
<tr>
<td>1942</td>
<td>302</td>
</tr>
<tr>
<td>1943</td>
<td>375</td>
</tr>
<tr>
<td>1944</td>
<td>437</td>
</tr>
<tr>
<td>1945</td>
<td>484</td>
</tr>
<tr>
<td>1946</td>
<td>522</td>
</tr>
<tr>
<td>1947</td>
<td>532</td>
</tr>
<tr>
<td>1948</td>
<td>604</td>
</tr>
<tr>
<td>1949</td>
<td>671</td>
</tr>
</tbody>
</table>

As can be seen, the membership growth among the Japanese in
Hawaii was slow and difficult, particularly when one considers that the
Japanese during the above-mentioned period (from 1937 to 1949) made up
more than one-third of the entire population of Hawaii. For example, in
1940 there were a total of 423,330 people living in Hawaii, of which
157,905 were Japanese (Odo and Sinoto, 1985); however, during that year
only 101 persons were members of the Church in the Japanese Mission
(Britsch, 1989). Indeed, one might even say that in terms of number of
baptisms, the Japanese/Central Pacific Mission was not very successful
during its existence (the CPM merged with the Hawaiian Mission to form the Hawaii Mission in 1950).

In communicating with Japanese Saints who were active young adults during the Japanese/CPM years, they cite experiences indicative of an active, close-knit group which enjoyed testimony-building as well as social activities. Russell Horiuchi, the current president of the Tokyo Temple, recorded, "Overall, it may be said that the Japanese Saints fared rather well with lots of spirit and enthusiasm. While the group was small, it was active and happy. Since most of the members at that time were young, in high school, just out of high school, working or going to the university, they had a reasonably normal life, albeit under wartime conditions. Their parents continued to work as usual, so the changes were not drastic. Little branches were located here and there and the activities were well-attended with servicemen included.

Then there is a separate chapter that can be considered. American of Japanese Ancestry (AJA)-LDS servicemen began to enter the armed forces—first with the 100th Infantry Battalion. They did so well in Europe that the 442nd Regimental Combat Team was formed and many Nisei (second generation Japanese)-LDS served. The 442nd fought so valiantly from North Africa, Sicily, up the Italian Peninsula to Western Europe that it became the most highly decorated unit in the annals of U.S. Military History with over 6,000 Purple Heart awards. Additionally you have a group that ultimately ended up in Japan with the Allied Occupational Forces as military intelligence specialists. The returning veterans became the leadership core during and immediately after the war and thereafter...there was no mass relocation..., one major reason being purely economics. Without the Japanese workers on the sugar and pineapple industry, things would have come to a halt" (Note: In 1940, the Japanese comprised 37% of the total population of Hawaii, Odo and Sinoto, 1985).

There were about 800 members of the Central Pacific Mission when it merged with the Hawaiian Mission to form the Hawaii Mission in 1950. By this time the increase in Asian investigators being baptized was changing the racial mixture of the church due largely to the fact that the second generation and in some cases third generation Chinese and Japanese in Hawaii were becoming Americanized (Britsch, 1989). These investigators, who were born to immigrants, could read and speak English fluently, making it finally possible for LDS missionaries to teach them the
gospel in English.

Today, 98 years after the first recorded baptism of a Japanese person in Hawaii, we find a couple of things that haven't changed too very much. First, Japanese Saints are still underrepresented in the LDS Church in Hawaii relative to their size in the overall State population. In 1986 there were 1,022,745 people in the State of Hawaii, of whom 23% were Japanese. According to the December, 1989 Membership and Statistical Report (as reported by the Finance and Records Department of the Management Information Center, LDS Church), there were a total of 49,000 Saints in Hawaii. There is no exact count of how many Japanese Saints live in Hawaii; however, based on a random sample of 814 of the 49,000 members living in Hawaii, 68 members had either Japanese given names or Japanese surnames. Therefore, it is consonant with the statement that at the 95% confidence level 6-10% of the Saints in Hawaii have either Japanese given or surnames or both, according to the Finance and Records Department of the LDS Church in Utah. To say that 6-10% of the LDS population in Hawaii is Japanese while 23% of the State population is Japanese leads one to conclude that the Japanese Saints continue to be sharply underrepresented in the State of Hawaii.

But what about the Japanese in Japan? How readily do they accept the gospel and are baptized? The Japanese in Japan are also slow to enter the waters of baptism. In a simple comparison of Japan with the U.S. and Brazil in terms of membership in 1983 and then again in 1987, this is what we see (Kikuchi, 1990):

<table>
<thead>
<tr>
<th></th>
<th>1983</th>
<th>1987</th>
<th>% Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan</td>
<td>70,998</td>
<td>85,000</td>
<td>19.7%</td>
</tr>
<tr>
<td>Brazil</td>
<td>128,148</td>
<td>249,000</td>
<td>94.3%</td>
</tr>
<tr>
<td>United States</td>
<td>3,049,965</td>
<td>4,100,000</td>
<td>34.4%</td>
</tr>
</tbody>
</table>

The above figures reflect that on the average between 1983 and 1987, approximately 67.3 investigators per week were baptized in Japan; 581.0 in Brazil; and 5,048.2 in the U.S. When one considers that in 1983 Japan had a population of about 119 million people (Colliers, 1985a); Brazil 131 million (Colliers, 1985b); and the U.S. 234 million (Colliers, 1985c) then we see that proportionately speaking, there were .56 per million baptisms per week in Japan, 21.57 per million baptisms per week in Brazil, and 4.44 per million baptisms per week in the U.S. A mission president who served in Japan from 1984-1987 explained that on the
average from 5-10 baptisms were performed per week in each of the nine missions in Japan (Goodwin, 1990). Clearly our missionaries struggle when teaching the gospel to the Japanese in Japan.

BARRIERS TO BAPTISM

Given that the Japanese in Hawaii and Japan are slow to be baptized, one might surmise that the same holds true for the Japanese living on the continental U.S.A. According to the 1980 census, the 716,331 Japanese make up one of the largest Asian groups in the U.S. (U.S. Bureau of the Census). Add this humble figure to the 119 million Japanese in Japan, and we do come up with a sizeable total which invites us to answer the question, "Why is it that so few Japanese in Japan and Hawaii are LDS?" Certainly there are many reasons which can be cited, a review of which may help us better understand the Japanese in Hawaii yesterday and today as well as the Japanese in Japan today (It should be noted that while the Japanese in Hawaii and other parts of the U.S.A. have been described as being "completely westernized," research exists that there is a residual of "Japanese-ness" in descendants of immigrants particularly in their value system):

1. Religious reasons: There is no strong religious sense (Goodwin, 1990), no Christian tradition, and the Japanese people find it difficult to accept a Christian religion (Horiuchi, 1990).
   a. Investigators have a difficult time believing many LDS concepts, most of which have never been heard of before (Makise, 1990; Hatono et al., 1990). For example, the pre-existence is a new concept which has no equivalent in Japanese religion; Jesus Christ looks western and not Asian whereas the Japanese Sun God (Amateresomekama) and Buddha are both Asian (Shimizu, 1990; Soma, 1990); and the Joseph Smith story sounds like sheer fantasy, and dreams and visions are not given much credit (Soma, 1990; Amano, 1990).
   b. The LDS religion is considered to be restrictive (Hatono, 1990; Makise, 1990), unlike Shintoism, the religion indigenous to Japan, and Buddhism, the religion which entered Japan by way of China centuries ago (Hatono et al., 1990). For example, a member of the LDS religion should not gamble, smoke, commit adultery, drink alcoholic beverages, etc. while members of Buddhism and Shintoism are, very simply stated, merely encouraged to be good, try your best, etc.
2. Cultural reasons. The Japanese culture includes many values which discourage one from being baptized (Hatono et al., 1990).
   a. Filial piety, while highly regarded in most societies, is keenly honored in traditional Japan (Soma, 1990). Children and young adults readily relinquish responsibility for decision-making and oftentimes prefer that their parents make major decisions (Hatono, 1990). Parents are responsible for telling their children what to do and children, even as young adults, readily obey (Hatono, 1990). The family name rather than the individual is important. Disgrace and disloyalty are very serious cultural crimes. Baptism is considered to be disloyal not only to living family members but also to ancestors who have passed away (Shimizu, 1990; Miyazaki, 1990). The family worries about who will care for the butsudan. Filial piety even extends to the work place and the boss (Soma, 1990). Baptism means the individual is breaking away from his family and relatives in addition to his co-workers (Soma, 1990).
   b. Group orientation and authoritarianism dominate over individualism and free agency in Japan (Horiuchi, 1990). In a tradition bound authoritarian society, there is a grave need for the Japanese to obey the group or their "superiors" and be like others in the group--including religious membership. Since 98% of the families in Japan are Buddhists or Shintoists, then at this time it is quite difficult for Mormonism to get a firm hold (Goodwin, 1990).
   c. Buddhism and Shintoism are seen not as religions per se but rather as a way of life, a lifestyle, or cultural elements (Makise, 1990; Hatono et al., 1990; Uyehara, 1990; Soma, 1990: Kajiyama, 1990; Asano, 1990; Shimizu, 1990). For example, it is not uncommon for Japanese in Japan to be married in a Shinto shrine and then to have their funeral services in a Buddhist temple. Holidays throughout the year (such as New Years Day, Shichigosan, Children's Day, etc.) are related to Buddhism or Shintoism and are considered to be cultural holidays rather than religious holidays. In addition, schools as late as in the 19th century, were housed in Buddhist temples and taught by Buddhist monks (Soma, 1990). Today Buddhism is still taught in the public schools and most teachers are only vaguely familiar with Christianity (Hatono et al., 1990).

3. Social reasons.
   a. The Japanese have been accused of being overly ethnocentric. The Japanese are a very proud people in a quiet way, and they regard their lifestyle as being equal to if not beyond that of other
countries. The term barbarian, used to describe foreigners, the economic miracle following World War II, and Japan's current world status all attribute to high scaled ethnocentrism such that for years it has been and perhaps shall be difficult for the Japanese to accept another country's religion. Also, given what many people consider to be the comfortable lifestyle of the Japanese, there is little hardship and therefore a corresponding low level of need to search for comfort in religion (Horiuchi, 1990; Miyazaki, 1990; Kanzaki, 1990; Amano, 1990). Many youth of today are known to believe in themselves or education rather than in God for their answers (Miyazaki, 1990).

STATUS OF JAPANESE LDS IN HAWAII TODAY

With so many reasons why it's difficult for the Japanese to become converted, one wonders what has become of those baptised and where efforts should focus when proselyting the Japanese. In answer to the first question, what has become of the Japanese members that were baptized, in May and June 1990 I randomly selected seven wards on Oahu, one from each stake (Waimanalo, Kaneohe; Pearl City I, Waipahu; Nuuanu, Honolulu West; Makiki, Honolulu; Laie VI, Laie North; Hauula I, Laie; and Mililani III, Mililani). I asked the bishop and ward clerk two questions: how many members in your ward are at least 50% Japanese and what positions do they hold in the ward and/or stake.

The total membership for these seven wards was 3,134, of whom 300 were Japanese (194 adults and 106 children). A total of 114 or 38% of all Japanese members were considered to be "less active."

<table>
<thead>
<tr>
<th>Ward</th>
<th>Total Members</th>
<th>Total Jpse. Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hauula</td>
<td>400</td>
<td>6</td>
</tr>
<tr>
<td>Laie VI</td>
<td>375</td>
<td>21</td>
</tr>
<tr>
<td>Makiki</td>
<td>560</td>
<td>61</td>
</tr>
<tr>
<td>Mililani III</td>
<td>491</td>
<td>71</td>
</tr>
<tr>
<td>Nuuanu</td>
<td>530</td>
<td>67</td>
</tr>
<tr>
<td>Pearl City I</td>
<td>319</td>
<td>67</td>
</tr>
<tr>
<td>Waimanalo</td>
<td>459</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3,134</td>
<td>300</td>
</tr>
</tbody>
</table>

If one were to project the total number of Japanese Saints in Hawaii from the data drawn from the random sample, one would conclude that the
The total number of Japanese Saints in Hawaii would be approximately 4,600 or 9% of the total LDS population in Hawaii. This percentage appears to be consonant with the data provided by the Finance and Records Department of the Church Headquarters in Salt Lake City. The Finance and Records Department stated that at the 95% confidence interval, approximately 6-10% of the LDS in Hawaii have either Japanese given names or surnames or both.

When I tallied the number of Japanese Saints holding "significant positions" in the seven wards, I found the following:

<table>
<thead>
<tr>
<th>Organization</th>
<th>Head</th>
<th>Coun.</th>
<th>Sec.</th>
<th>Teach.</th>
<th>Clerk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishopric</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>NA</td>
<td>1</td>
</tr>
<tr>
<td>Sunday School</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>NA</td>
</tr>
<tr>
<td>Relief Society</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>NA</td>
</tr>
<tr>
<td>Primary</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>5</td>
<td>NA</td>
</tr>
<tr>
<td>Young Men</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>NA</td>
</tr>
<tr>
<td>Young Women</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>NA</td>
</tr>
</tbody>
</table>

In the seven wards, there are a total of 42 heads (bishops and presidents) in the above organizations, of which 10 are Japanese. In other words, 23% of the heads in the sample surveyed are Japanese, which is more than twice the percentage of Japanese Saints in the same wards (9%). In terms of counselors in the above organizations (of which there are 84), 11 are Japanese for 13%, still above the 9%. The 6 secretaries (out of a possible 42) compute to 14%; the 15 teachers (out of a possible 63 regular course teachers) compute to 23%; and the 1 clerk (out of 7 computes to 14%. From these percentages, it is clear to see that while persons of Japanese ethnicity in Hawaii are underrepresented as members of the LDS Church, nevertheless, as active members, Japanese Saints are called to "significant" ward positions far beyond their proportion as members of the Church.

In addition, it might be interesting to note the number of AJA LDS who were of high school or college age during the War and who later became Temple presidents (Horiuchi, 1990) {Adney Y. Komatsu, Sam Shimabukuro, and Russell N. Horiuchi}; Mission Presidents (Horiuchi, 1990) {at least 14: Adney Y. Komatsu, Sam Shimabukuro, Russell N. Horiuchi, Tomosue Abo, Arthur Nishimoto, Roy Tsuya, Edward Okazaki, Richard Kwak, Kenji Akagi, Kotaro Koizumi, Satoru Sato, Ralph Shino, Walter Teruya, and
William Nako); and of course the General Authority Adney Y. Komatsu. In addition, we should mention the sisters that accompanied their husbands on mission calls and Sister Judy Komatsu and Sister Chieko Okazaki, who were members of several Church General Boards. In March 1990, Sister Chieko Nishimura Okazaki was sustained as the first counselor of the Relief Society General Presidency.

In the seven wards, three persons were Family History Program Specialists; two persons were Primary Music Directors, Sunday School Ushers (Greeters), YW Ward Representatives, and Assistant High Priest Group Leaders, each; one person was a Den Leader, Scoutmaster, Pianist, Elders Quorum Counselor, Librarian, Assistant Librarian, Public Communications Director, Sports Representative, Chorister, High Priest Group Leader, High Priest Teacher, Activity Committee Chairman, and Employment Specialist, each.

Japanese Saints in the seven wards served on the stake, island, and regional levels. Four Japanese members were temple workers, three were serving full-time missions, two were high councilmen, and two were stake missionaries. One each were serving in these positions: executive secretary to the regional representative (Kotaro Koizumi), Island-wide Building and Maintenance Director, Cub Scout Commissioner, Stake Counselor, stake clerk, and primary in-service leader.

Given the above description of activity level of Japanese Saints in the Church, it becomes clear that the active Japanese as a group can be considered to be leaders in the Church. There are some who view this as being another reason for proactively seeking out the Japanese as investigators and then strengthening them once they become converted. Let us now turn our attention to implications which can be drawn in terms of proselyting and baptizing Japanese investigators.

**IMPLICATIONS FOR PROSELYTING JAPANESE INVESTIGATORS**

There are a number of implications which can be drawn from the above information as far as proselyting Japanese investigators is concerned. The approach I am taking today is a cultural one. Hall (1959) is one of many who espouse the significant impact the environment, including culture, make on one's attitude and behavior. Many believe that everything we think and do are due to one's culture or are culturally derived.

Overall, we need to use a "steady-slow" but sure approach with a
minimum of ups and downs when working with the Japanese. As the membership base increases, more will be attracted (Horiuchi, 1990). This approach would work well as missionaries and members alike attempt to chip away at the religious, cultural, and social reasons mentioned earlier.

Specific recommendations that are related to the Japanese culture follow:

1. Given the fact that there is no strong religious sense amongst the traditional Japanese and that there is no Christian background in Japan, then we must slowly fill this void. Attention should be focused not only on proselyting and baptizing converts but also on strengthening the current members. One person estimated that the less active rate in Japan is as high as 80% (Amano, 1990). The Japanese members need models, but members need to remain long enough in the Church to get a confident knowledge of the gospel and operations of the ward before they can feel comfortable as the models.

We need to build a Christian tradition in Japan to make Mormonism less foreign. Buddhism and Christianity are taught in the school system. Teachers, who are almost always Buddhist, can easily explain about Buddhism but know almost nothing about Christianity. We need to apprise teachers of the LDS Church so that they can teach their students (Soma, 1990; Hatono et al. 1990).

2. Japanese values should be at the forefront when proselyting. For example, while some investigators may feel they cannot be baptized due to filial piety to their family and ancestors, on the other hand they need to understand the purpose of temple work and the plan of salvation.

Group orientation is another Japanese value; therefore, optimal use should be made of referrals from members, and members should be present when their friends are being taught. Parental permission is still oftentimes sought before one is baptized (even adults), therefore parents should be involved with missionaries and members as early as possible.

3. Holidays are celebrated around Buddhist ceremonies, and most of the people participate in these holidays as a way of life. It almost seems that in order to become LDS you need to surrender much of your culture. Therefore, wards and stakes must provide rich and varied activities and experiences for all ages--sports, drama, music, culture, arts, education, etc.

4. Today the middle-aged Japanese parents are still familiar with
the traditional Japanese system as taught by their parents and the American system, which was introduced after the War. While they appear to be somewhat westernized, they are not—at least according to the American standards. Mothers are busy teaching their children and fathers are busy earning a living. Both parents take their roles very seriously and spend many more hours than Americans do in teaching their children in the home and, for the fathers, in employment. Mothers traditionally cater to the child’s needs (even an adult child) and spend much time helping them with schoolwork. Fathers leave home early in the morning and do not return home until after the children are in bed. Saturdays are spent in school and employment; therefore, there is little time available for attending church meetings, which could be seen by some to be another time-consuming obligation (Horiuchi, 1990; Goodwin, 1990). Since so much effort is spent on the children and employment, missionaries should attempt to relate religion to the family and employment.

Currently in Japan, it is the children who seem to be more ready for the gospel and its accompanying knowledge and answers than their parents (Hatono, 1990; Miyazaki, 1990; Goodwin, 1990; Horiuchi, 1990; Kanzaki, 1990). Missionaries need to show the youth and young adult investigators how the gospel can help them as they aspire for further education and employment. Missionaries need to encourage faith promoting experiences for investigators.

The above comments have been more geared for the Japanese in Japan. Nevertheless, many of the recommendations also hold true for the Japanese living in Hawaii, who continue to have a residual of Japanese-ness, particularly in their values, attitudes, and behaviors.
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Prayer under a Pepper Tree:
Five Accounts of a Spiritual Manifestation

In 1920-21, David O. McKay, then a forty-seven-year-old apostle, toured the missions of the Church, beginning with Japan. He dedicated the land of China for the preaching of the gospel, visited Hawaii, returned briefly to Salt Lake City for the funeral of President Antion H. Lund, and then continued through the South Pacific, Australia, New Zealand, India, and Europe. He was accompanied on this year-long tour by Hugh J. Cannon, president of Liberty Stake and a member of the Deseret Union Sunday School General Board of which President McKay was general superintendent.

Among the many remarkable spiritual manifestations that occurred during this world tour was a virtually unique event during the thirty-six hours they spent on Maui. Returning to Maui in 1955, President McKay reported and reinacted this experience on the grounds of the Pulehu chapel for his party of forty-four. He first told his party of George Q. Cannon's experience in being led by the Spirit to Jonatana H. Napela, resulting in the first baptism and the organization of the first branch of the Church in Hawaii. He then recalled the visit that he and Hugh J. Cannon had paid to the site in 1921. "We became very much impressed with the surroundings, association, and spiritual significance of the occasion," he remembered, "and felt

I express grateful appreciation to David Lawrence McKay and Mildred Calderwood McKay for permission to use the typescripts in their possession of President McKay's 1920-21 tour of world missions; to George Richards Cannon and Alice Cannon Hicken for sharing material about their father, Hugh J. Cannon; to Alice Barrett Smith and Donald E. Smith for interest in this project and assistance with Smith family materials; to Carol Hurst Briggs and especially Cleo Hurst Bailey, who generously allowed me access to her father and great-grandfather's personal papers and photographs; to members of David Keola Kailimai's family who responded to telephone interviews: Gerianne Nomilani Lai Yuke Carr, Gail Pilialoha Kailimai Kapuni, Abigail Kailimai Kailimai, and especially Larraine Hoemi Kailimai Carr, who also supplied genealogical information; D. Arthur Haycock for his personal reminiscences about President McKay's 1955 retelling of this event and for his recollections of David Keola Kailimai; to R. Lanier Britsch for responding generously with bibliographic assistance; to the staff of the LDS Historical Department Archives, particularly Ron Watt and Ron Barney, and to Mrs. Leone Doxey, for searching her husband's New Zealand papers.
impressed to offer a prayer under the old pepper tree that had stood on the site for years." He arranged four of the men present as the other individuals in the original party had stood, then continued:

I offered the prayer. We all had our eyes closed, and it was a very inspirational gathering. As we started to walk away at the conclusion of the prayer, Brother Keola Kailimai took Brother E. Wesley Smith to the side and very earnestly began talking to him in Hawaiian. . . . Brother E. Wesley Smith said, "Brother McKay, do you know what Brother Kailimai has told me?" I answered, "No." "Brother Kailimai said that while you were praying, and we all had our eyes closed, he saw two men who he thought were Hugh J. Cannon and E. Wesley Smith step out of line in front of us and shake hands with someone, and he wondered why Brother Cannon and Brother Smith were shaking hands while we were praying. He opened his eyes, and there stood those two men still in line, with their eyes closed just as they had been. He quickly closed his eyes because he knew he had seen a vision.

Now Brother . . . Cannon greatly resembled Brother George Q. Cannon, his father. . . . Of course, E. Wesley Smith has the Smith attribute just as President Joseph Fielding Smith has it. Naturally Brother Keola Kailimai would think that these two men were there. I said, "I think it was George Q. Cannon and Joseph F. Smith, two former missionaries to Hawaii, whom that spiritual-minded man saw."

We walked a few steps farther, and I said, "Brother Kailimai, I do not understand the significance of your vision, but I do know that the veil between us and those former missionaries was very thin." Brother Hugh J. Cannon who was by my side, with tears rolling down his cheeks, said, "Brother McKay, there was no veil." (Middlemiss 1955, 50-52)

As President McKay told this story in 1955, D. Arthur Haycock, then president of the Hawaiian Mission, dropped to one knee, propped his steno pad on the other, and took the account down in shorthand. It was published in 1955 in Cherished Experiences, compiled by Clare Middlemiss, reprinted in 1976, and thus is the best-known version of this experience.

What could have been the purpose of such a manifestation? Also, why did the experience come to the only Hawaiian member present rather than to one or both of the sons in question? President McKay's account was recorded thirty-four years and three days after it had occurred. Were there sources closer to the date of the event in existence?

These questions formed the impetus for my search for additional understanding of this event. Five men were involved:

(1) Elder McKay, an apostle and future president of the Church;
(2) his traveling companion, Hugh J. Cannon, son of George Q. Cannon and president of Liberty Stake; (3) E. Wesley Smith, mission president and a son of Joseph F. Smith; (4) Samuel Harris Hurst, a missionary of mature years from Idaho and the president of the Central Maui Conference, and (5) David Keola Kailimai, a Hawaiian missionary, also of mature years. Who were these five men and how did they experience this extraordinary manifestation? Thanks largely to the kindness of many members of the families involved, I have found sixteen separate accounts of this event, all but four of them unpublished.

David O. McKay

President McKay's understanding of this remarkable manifestation almost certainly evolved over time for it differs from his own earliest account. His very detailed journal of his world tour, which remains unpublished except in excerpts, is the best source of the thirty-six hours they spent on Maui. The mission history, although it records McKay's visit, does not mention the incident at Pulehu. They docked at 4:30 on the morning of 9 February 1921, and Brother Kailimai, who had a little Ford, drove them to mission headquarters where they held a meeting. Samuel Hurst offered the opening prayer. In the afternoon, they visited the George Q. Cannon sites, then came to Pulehu chapel. President McKay's journal records this, his earliest account, of the prayer under the pepper tree:

... It seemed to me ... that we were treading on sacred ground; for surely the Lord was the close companion and guide of that intrepid and faithful missionary.

We offered a united prayer on the ground, during which Bro. Keola seemed to see two men shaking hands. He thought Hugh J. was shaking hands with Elder Hurst, and was surprised when he opened his eyes to see Brother Cannon standing with bowed head and closed eyes! I do not know the significance of his manifestation, but I do know we all felt as though Pres. Joseph F. Smith and George A. Cannon, two of the intrepid missionaries of early days, were well pleased with our visit and service on that memorable spot. (McKay, Journal, 21 Feb. 1921)3

It is important to note that this earliest McKay source identifies the participants in the manifestation as Hugh J. Cannon and Brother Hurst, rather than as Joseph F. Smith and George Q. Cannon. It seems reasonable to me that President McKay's intense attachment to and affection for Brother Cannon shaped this experience as he later recalled it into greater symmetry and logic. Only two months later, speaking at a conference of missionaries and members in New Zealand, he retold the story and again reported that the "two men in a position of handshaking" were "President Cannon and Brother Hurst."5

But during the next decade, by 1931, the story had assumed the same shape in President McKay's mind that it had in 1955--
that is, George Q. Cannon and Joseph F. Smith were seen in
Brother Kailimai’s visit. It seems reasonable that his intense
attachment to and affection for Brother Cannon influenced memory
in the direction of greater symmetry and logic.

Evidence, both of President McKay’s feelings for his
companion and his memory of the Pulehu event, comes from his
address at Hugh J. Cannon’s funeral only ten years and six months
after the prayer under the pepper tree. President McKay called
him "a friend. None truer, none more faithful in all this
world." He had not known him except by "general acquaintance"
until President Grant designated them as companions for the tour,
during which President McKay came to know "his implicit faith in
the Gospel of Jesus Christ." In this context, then, President
McKay retells the story of the prayer under the pepper tree:

... We approached the missionary field made almost
sacred by the labors of his father, President George Q.
Cannon. ... I shall never forget the emotions that stirred
Brother Cannon’s heart as we neared the island on which his
father had translated the Book of Mormon into the Hawaiian
language. Bro. Cannon told me about some confidences that
his father had given him, his son, which had never been
printed. I had never heard them before ... when George
Q. Cannon, crushed and discouraged, heard the voice of God.

... [After visiting the site] we withdrew a short
distance under a pepper tree, and there bared our heads in
thanksgiving and praise to God, and asked his guidance upon
our further travels.

I haven’t the time to tell you what happened or what
vision came to Brother Kaola [sic], a native missionary, but
after Amen was said I opened my eyes and Brother Wesley
Smith, a son of President Joseph F. Smith, who was also
deeply impressed on that occasion, and others, came up and
said, "Do you know what Brother Kaola [sic] was just telling
us?"

"No."
Then he repeated what Brother Kaola had seen during
that prayer. We were silent for a few moments and then I
said:

"Brother Kaola, I do not know the significance of that
vision. But this I do know, that the veil between us and
those intrepid missionaries, President Smith, George Q.
Cannon, and others, was very thin."

Brother Cannon who was by my side whispered: "Brother
McKay, there was no veil."

Not to him. It just seemed as if he had looked into
the other side and felt the presence of his illustrious
father and President Smith, who, it seemed, were sharing the
experiences of these modern missionaries in that land those
first missionaries loved so well. (McKay 1931, 6-7)

Thus, by 1931, President McKay recalled the spiritual event
as the presence of George Q. Cannon and Joseph F. Smith. This shift in personalities was permanent. He visited Hawaii in 1936 and, as he would in 1955, affirmed that the manifestation was the appearance of George Q. Cannon and Joseph F. Smith, shaking hands in the presence of their missionary sons (Cockett 1921 and 1924-50, 25 Apr. 1937).

Hugh J. Cannon

Hugh J. Cannon, the son of George Q. Cannon and Sarah Jenne Cannon, was fifty-one years old when he and President McKay reached Hawaii. Like President McKay, he had left his wife with a new-born child. He recorded two brief accounts of this experience, one in his personal journal and another in a narrative of the world tour that he prepared for possible publication. His journal account reads:

I felt that I was treading on holy ground, that the veil between me and my father was very thin. Indeed, I felt that there was no intervening veil. The brethren partook of the same feeling. We had prayers under a tree back of the building and Brother Keola Kailimai says that while we prayed he saw two men shaking hands. He thought I was shaking hands with Brother Hurst and was surprised when he opened his eyes to see me standing with my hands at my side. I do not know the significance of what he saw but I do know that Father and President Joseph F. Smith were there. (Cannon, Personal Journal, 1921)

In his narrative, he explains significant experiences of George Q. Cannon that had already hallowed the site:

Where George Q. Cannon and Brother Napela preached with such power that 97 or the 100 people who came to hear them were converted. The tradition is that Brother Cannon was not standing on the ground on this occasion, but was in the air and that a great light shown about him.

Under a beautiful tree on the lot where this occurred and where the Church now has a neat little chapel, the visiting brethren engaged in prayer. It was an occasion which none of them will ever forget, for they stood almost in the visible presence of celestial beings. In looking back on the trip after the lapse of several years, there are few, if any, experiences which are more impressive than this. (Typescript n.d., 57)

There is a third account from Brother Cannon of this experience, even though it is second hand. Samuel Harris Hurst, the American missionary who was present, outlined the prayer under the pepper tree in his 1958 autobiography without details, instead referring the reader to the published McKay account in Cherished Experiences. According to his daughter, Cleo Hurst Bailey, he did not wish to publish, even in an autobiography of
limited circulation, an account that differed from President McKay's. Then he adds:

I think it would not be out of place, however, if I refer to a statement made by Elder Hugh J. Cannon, and which is not mentioned in President McKay's account. Elder Cannon had related this experience fully to some of my friends and me several years later, and added the following, "My statement that there was no veil has led people to ask me if it was true that I saw the Savior when I was on Maui. I did not see the Savior," he said, "neither did I see anyone else, but I did hear the voice of my father very distinctly, and he told me several things I had been in doubt about." (1958, 12)

In short, then, it seems clear from these early accounts that the vision involved Elder Hurst and Elder Cannon. But why Elder Hurst? Who was he?

Samuel Harris Hurst

Samuel Harris Hurst, Jr., was thirty-six years old, a native of Cache Valley, and a widower. His wife had died a lingering death from heart disease shortly before, leaving him with the care of a ten-year-old daughter, Inez. He had had grave doubts about serving a mission under such circumstances but had accepted the calling, at least partly because of his child's faith. His autobiography and his diary breathe a solid, simple faithfulness that is very moving. He was president of the Central Maui Conference at the time of President McKay's visit and was largely responsible for freeing the Maui saints from involvement with kahunas. He was also responsible for building two chapels on Maui in 1921, one at Kahuki and the other at Peahi, and also helped construct the Kalihi chapel in Honolulu on Oahu. He and his second wife, Ida Nielsen Hurst, served a second Hawaiian mission, 1952-54.

His diary for 8 February 1921 records the prayer under the pepper tree this way:

Elder McKay, Pres. Smith and Cannon Elder Keola [who had a car] and myself drove . . . out to Pulehu where Pres. Geo. Q. Cannon had his wonderful experience in the conversion of so many of the natives and the first to join the church. As we sat in the little Ford in front of the meeting house there, Pres. Smith related to us the story of how Pres. Cannon in 1850 or 51 had delivered his wonderful discourse in a little church which then stood on the ground we were then on. At this meeting he appeared to be standing in the air with a hallow [sic] of light around his head. At the same time all but three of the over hundred persons there present were transfigured before him. Bro. Hugh J. Cannon being a son of Pres. Cannon was very deeply effect [sic] more so than any one I have ever saw before. We then
alighted from the car and walked around the grounds. At the rear of the old church on the grounds now in the shade of an old tree, Elder McKay said: "Brethren I feel impressed that we should render our thanks to the Lord for the labors of this great man and his co-laborer Pres. Joseph F. Smith whose sons are represented here today." At this we bowed in humble reverence in prayer to God and then I listened to one of the grandest prayers it has ever been my privilege to listen to. At its close Elder Keola testified he saw a hand and arm extended to me in an attitude of shaking hands. In speaking of this later Bro. McKay said "Bro. Keola, I do not know the significance of the hand you saw, but I know this that the veil between us and the other world was very thin." Bro. Cannon then said "There was no veil at all" at which the apostle cast a penetrating look at him for he as well as we seemed to be in doubt as to whether Bro. Cannon had beheld a vision or not but no more was said at that time. In closing his remarks in a general meeting held at Wailuku tonight Elder McKay made mention of this again and with tears in the eyes of both men he turned to Bro. Cannon and stepping [sic] on the shoulder said, "My Brother, you have been closer to your Father today than you have ever been before."7

This account differs from those of both President McKay and Brother Cannon in significant details. No identifiable individual was involved—only the hand and arm became visible—and the object was clearly Elder Hurst. Simultaneously, however, the account confirms that Brother Cannon experienced a powerful sensation of his father. I find it significant that neither here, on the very day that it happened, nor later, did Elder Hurst speculate on the possible meaning of this experience. Two of his daughters confirm that he did not interpret the story in telling it to them in later years. Nor does he record why this experience may have come to him. One of the daughters, Cleo Hurst Bailey (1930), commented, "I have some personal feelings about it. All of those particular people—especially Hugh J. Cannon, E. Wesley Smith, and my father—had ancestors who took part in opening the islands to missionary work. I think all of those ancestors were there, and they knew it. It was a personal occasion, a quiet way of confirming that it was appropriate that my father be there."8

The ancestor of Elder Hurst who had assisted in nineteenth century missionary efforts was Frederick William Hurst, whose diary includes moving accounts of visions, inspirational dreams, and answered prayers. He had been born on the Isle of Jersey, his family then emigrated to New Zealand; and as a young man in the gold fields of Australia, he joined the Church with his younger brother, Charles Clement Hurst. As a result, his angry mother disowned him and marked his name out of the family Bible. On 27 April 1855, he and Charlie emigrated with seventy-two Saints aboard the Tarquinia. The ship was leaking so badly by
the time they reached Honolulu that, after repairs and an attempt to continue, they returned to Honolulu where the ship was sold. Fred W. contributed all of his savings, including a thousand dollars in nuggets sewn into his clothing, to send the other members, mostly families, on to California. He accepted a mission call from President Silas Smith and almost immediately went to Molokai where he served for eight months (August 1855–April 1856). Gifted with an irrepressible cheerfulness, he learned Hawaiian quickly and met poverty undaunted. Often he walked barefoot; and for a long period of time, food was very scanty. On 8 February 1856, he recorded thankfully, "We had three meals today for the first time for I will not venture to say how long. We fasted about three days this week" (p. 52). This was the man whose grandson joined in a prayer of thanksgiving with the sons of George Q. Cannon and Joseph F. Smith under the pepper tree at Pulehu, and I agree with his daughter that his presence was altogether fitting.

E. Wesley Smith

The Smith associations in Hawaii run so deep that it is easy to see the powerful influence they exerted on shaping the story. E. Wesley Smith had been born at Laie 21 April 1886, when his parents, Joseph F. Smith and Julina Lambson Smith, spent almost two years there to avoid the polygamy raids. He had served a mission there from 1907 to 1910, was mission president from 1919 to 1923, and would return as president for a second time during the late 1940s. He and his wife had two children and their third, Donald E. Smith, was born in January 1920 while they were there.

According to Donald Smith (1990), his father told the story of the prayer under the pepper tree on Maui as part of his reminiscences to his family about his many inspirational Hawaiian experiences, but no written account was preserved; and due to the passage of time since his death, it is not possible to reconstruct the exact details he emphasized. Apparently the only written version that E. Wesley Smith left of this account appears in the mission president’s annual report for 1921:

Elders McKay, Cannon, Samuel H. Hurst, Keola Kailimai (local) and I visited the spot in Pulehu, Kula district where Pres. George Q. Cannon had a wonderful manifestation in company with the noble chief Napela. While there Elder McKay said he felt impressed with a desire to offer a prayer [blank in original: to?] the Lord in the spirit of thanksgiving for the privilege they had in being there, and for the many souls who had embraced the Gospel. We bowed our heads, Elder McKay being mouth. It was a moment never to be forgotten, for indeed the spot is sacred. Elder McKay said, "I feel certain that Pres. Cannon and Pres. Smith are near for the veil was very thin." Elder Cannon was deeply impressed and with tears filling his eyes and in a choked voice said, "There was no veil." (Smith 1921, 175)
Like Samuel Hurst, Wesley Smith does not comment on his own experience or interpret it, but rather affirms the powerful experience that Brother Cannon was having. I think it is probable that he sensed the presence of his own father. The mission history is replete with loving references to Joseph F. Smith and expressions of joy that his son is among them. Wesley Smith's own discourses shows a markedly sweet acceptance of his responsibilities as he follows in his father's footsteps, and his own years in Hawaii spiritual experiences.¹¹

David Keola Kailimai

What of the man who received the vision, Elder David Keola Kailimai?¹² Brother Kailimai left no written personal history that and did not relate this experience to his family, according to the memories of those contacted. Their earliest account is a photocopy of the 1955 typescript made by D. Arthur Haycock and, hence, is the best-known version—of Joseph F. Smith and George Q. Cannon appearing to shake hands during the prayer. Abigail Kailimai Kailimai, who is both David's niece and his daughter-in-law, does not recall and earlier oral version or, in fact, ever hearing this story from him.

Nothing, however, about David or his family would make such a spiritual experience unlikely. He was born in 6 March 1872 to Samuel Kailimai and Kauahi Kanakaloloa Kailimai and thus was forty-eight in 1921. He had a sister Emalia, two years older Emalia, and a brother three years younger, William Hoapili Kailimai. The family had been at Kahuwa near Hilo for at least two generations, and perhaps longer. His parents had been baptised a month apart, in December 1873 and January 1874; and his father, according to an 1895 missionary journal, had served a local mission and was a counselor in the presidency of Kahuwa Branch (Brimley 14 May 1895).

David was baptised at age ten. His wife, Martha (Maka) Kamaka Kaopuni Kailimai, were not able to have any children, so they adopted a child, David Kauluwehi, born in 1908, who would have been thirteen at the time of the Maui experience. This boy married Abbie Kahanu Kailimai, William's daughter; and they raised a family of five. The two oldest sons are named Castle Kauluwehi and Wesley Keola, in obvious commemoration of two beloved friends and mission presidents, Castle Murphy and E. Wesley Smith (FGS).

In 1913, Brother Kailimai, his wife, and his son, who would then have been five years old, accompanied the Murphy family to Utah where they were endowed and sealed in the Salt Lake Temple, the parents were endowed, 22 October, and young David was sealed to them. (David was sealed with Samuel and Kauahi, his own parents, in 1920 in the Hawaiian Temple.) They also spent about three months at Iosepa in Skull Valley. Brother Kailimai reported on these experiences at the general mission conference in April 1914 after his return, urging obedience to all of the commandments (Record Book C, 19[11]-22, 73). He served simultaneously in Alesamai Branch near Hilo from at least 1914 to
1917 as branch president, most of the time with only one
counselor (Record of Conferences, n.p.), as president of its
Sunday School, and as first counselor in the MIA. Mission
records show that he spoke at the conferences in April 1915 and
1916, as well. He had been saving his money to return to Utah
and the temple; but after the announcement was made of the temple
planned for Laie, he donated the money that he had saved and
said, "If I were called to come here and break rock for the
temple, I would be glad to do that" (Record Book C, 105-6,
137).

After Brother Kailimani’s mission in Maui, Wesley Smith
called him as third vice president of the Polynesian Genealogical
Society, organized at Laie 3 April 1921 (Record Book C, p. 326).
Brother Kailimai was serving as priesthood advisor on the Hawaii
District Council (the equivalent of the high council) in 1934
with his brother William as president of the Honomu Branch
(Directory 1934, 45-46). Sister Kailimai died in 1933, and he
followed 26 June 1940 (FGS).

D. Arthur Haycock, a missionary in Hawaii from 1935 to 1938,
and later Hawaiian mission president and temple president,
affirmed, "I knew David K. Kailimai very well. I don’t know of a
finer, more spiritual man who ever lived. He was the most
outstanding native member and leader I knew, very faithful, very
active, the sort of person through whom the Lord could give such
an experience." Elder Hurst described him in his 1958
autobiography as "a man full of faith, and ... a very fine
Elder because of the inspiration that attended him" (p. 20).

Castle Murphy, who was a missionary in Hawaii from 1909 to
1913 and mission president 1931-36, 1944-46, called him "one of
the most influential leaders and able speakers in the Hawaiian
Mission. So great was our admiration for this Hawaiian-Chinese
leader that when our son was born in Hilo, we decided to name him
Keola after this good man and have him be voice when the blessing
was given" (1963, 42). He recorded several instances of Brother
Kailimai’s faith and inspiration.

Because Brother Kailimai did not leave an account of the
prayer under the pepper tree, it is not possible to know what
meaning he gave it or how he regarded it as time passed.
However, I think that we may have a parallel source in the
experience of Jonah Patrick (Pia) Cockett, whom Lanny Britsch
characterizes as "one of the grand old men of the Church" (1986,
162). He was a forty-year-old native of Maui in 1920 who had
joined the Church in 1902, was principal of Puukolii School on
Maui at the time of this event, and would soon serve missions to
Kauai and Maui. The father of twelve children, he was a
fisherman and also, for twenty-five years, county treasurer of
Maui (Journal, 1). He offered the opening prayer at the meeting
at Wailuku chapel on the night of February 8, after the prayer
under the pepper tree, and heard President McKay tell the story.
Almost certainly he would have had many opportunities to hear
David Keola Kailimai tell the story—if he did—, both then and
in subsequent years, for Pia Cockett was fourth vice president in
the genealogical society in which Kailimai was third. Although Brother Cockett says he recorded the experience in his 1921 notebook, only a journal from 1924 to 1950 is in the archives. He refers to Brother Kailimai's vision at Pulehu in both April and July of 1924, then reports telling the mission conference 9 April 1933:

I spoke in Hawaiian and related the vision of D. Keola Kailimai in Pulehu related by David O. McKay on Feb. 8, 1921, where he saw the hand shaking in form of greeting while David O. McKay was praying. Keola thought it was Hugh Cannon and Elder Hurst. After the prayer he told his vision to McKay and he said perhaps the veil was thin that he had seen thru beyond the veil. Hugh Cannon said there was no veil. He must have seen his father Geo. Q. Cannon.

On 23 April 1937, he records the vision again, adding the detail that Brother Cannon had confessed to depression before this event made him "the happiest man." He also explained that President McKay, on his 1936 visit to Hawaii, had heard him tell the story and had corrected his impression that it was Hugh J. Cannon and George Q. Cannon shaking hands; rather, it was "Geo. Q. Cannon and Joseph F. Smith shaking hands and the hands were seen by David Kailimai" (see also Britsch 1986, 162).

The version that includes Elder Hurst, then, was present in Brother Cockett's mind as late as 1933 and, I believe, supports the original version as recorded by Cannon, McKay, and Hurst independently. Brother Cockett's willingness to accept President McKay's correction, however, points out that for him the importance of the story lay in its sacralization of the land near Pulehu chapel. In all of his versions, he calls it "that sacred spot"; and it had sanctified associations for him, not only through the experience of George Q. Cannon and later of the five men who met in prayer, but also because it was there he met his wife, not yet a member of the Church, and was ordained to the priesthood. He refers frequently to these events and also records holding both formal and informal testimony meetings with missionaries and members of the district council in 1924, 1933, and 1943, with allusions to at least two earlier meetings. 15

My husband, son, and I visited Pulehu Chapel 9 June 1990 and there found Stanley and Shirley Makekau. Brother Makekau, a landscaping contractor, was spending his Saturday afternoon repairing a faulty sprinkler. William Kailimai had baptized him, and Pia Cockett had been a neighbor for many years. He confirmed that the building was no longer used for regular worship services but was often used for firesides and other special meetings. "It is a place to come to get close--very close--to the Spirit," he said, adding, "When there is a temple on Maui, it will be here." Obviously, Pulehu is still sacred ground.

Conclusion
What conclusions, then, can we draw about the prayer under the pepper tree? Obviously, we must look beyond the initial question about a possible transformation. As we reconstruct the facts of the event from the earliest sources, Brother Kailimai saw in vision a hand extended toward Samuel Harris Hurst, as though to shake his hand, while Hugh J. Cannon strongly felt the presence of his father and perhaps E. Wesley Smith sensed the presence of his. President Smith and President McKay undeniably felt the influence of visitors from the other side of the veil and President McKay, by his own account, identified them immediately as Joseph F. Smith and George Q. Cannon. It is likely that they did not know of the missionary labors of Elder Hurst's grandfather on Molokai, or this knowledge would have provided a reason for the visitation to be seemingly directed toward Elder Hurst. As it was, Elder Hurst's role did not have an obvious explanation; and later retellings of the experience, we may conjecture, focused on the more logical explanation of Hugh Cannon and his father and, by the suggestion of symmetry, to President Smith and his father.

But we are still left with a riddle: the meaning of the event. And possibly another question: From a certain perspective, this event was both baffling and possibly insignificant. Does it merit such intensive study? I would say yes. I have been in a unique position during this research, of being led from source to source, experiencing many retellings of this story but perceiving each retelling as holy. It has been a profound privilege for me to enter as a visitor into that sacred story.

My first conclusion then, is an important one, I think, for any individual who takes his or her spiritual life seriously. This story teaches us something of the nature of spiritual experience. The event meant different things to the different participants. Most of them did not try to explain it. President McKay, although some points of interpretation shifted, consistently reported that he did not fully understand its meaning.

Nor do we. I love the fact that this story ultimately eludes our efforts at a tidy explanation or elegant interpretation. As historians in our quest for truth, we are engaged in a rational search. It is a search that both requires and rewards rationality. Yet we need to remember that spiritual experiences are untidy, paradoxical, bewildering. Their rewards are not those of rationality but of transcendence. What that incident meant to each of the five men present is only partially captured by this or by any other reconstruction. The ungainliness of these accounts, reinforcing and echoing each other but not mirroring each other identically, much like the accounts in the Gospels, remind us that the whole truth is always better than any one, partial version of it. What the prayer under the pepper tree ultimately meant to its five participants was not information but an intimate love, an affirming peace, and a supernal joy. I feel this strongly because, even as far
removed as I am, I have heard those echoes and sensed that touch. I am deeply satisfied that the prayer under the pepper tree compels us to puzzle over its meaning, yet still ends in a reverent silence.

I think perhaps there is another conclusion that we may profitably draw as historians. Our attempts to understand history frequently focus on the political and social activities of the Church. It is salutary to be reminded of those sweet moments of pure grace that brim over from the divine life into ours. Such events have no political consequences and relatively little social impact. The five men present that day did not "need" that event. It did not change or even continue the course of the Church. What it did was to refresh them with the loving touch of a divine Father, to whom all fathers are also sons, who accepted their sincerest service. The faith and love that created a receptive atmosphere for such a manifestation was confirmed and intensified by that manifestation. And it is no unworthy reminder to us, who commemorate the social and political efforts and effects of Church leaders, that the reality of religious life lies not in institutions nor their activities but in the love and faith in individual human hearts.

Bibliography


Bailey, Cleo Hurst. Telephone conversation, 5 February 1990; personal communication 8 February 1990; notes in my possession.


Cannon, Hugh J. *Personal Journal, 1921*. Typescript. Part of a collection created by Alice Cannon Hicken, daughter of Hugh J. Cannon and Sarah Richards Cannon, from a variety of sources. She recalls typing her father's statement from a typescript created by her mother. Her father's journal was recorded in shorthand notes which he later typed. She
cannot read the shorthand and does not know the present location of the original journals. Quoted by permission.


 Cockett, Jonah Patrick (Pia). Diary, January 1924-February 1950. Photocopy of typescript in Historical Department Archives (ms/2354). Paginated but many page numbers cut off in the photocopying. A biographical essay summarizing his life to 1924 precedes the diary entries.

 "Visit of Pres. McKay in 1921." Typescript. Cited in Britsch as CR 3695/1/Box 1. The current cataloging system used at the Historical Department Archives does not have a series 1. This particular record was microfilmed as LR 3695(series 21), "Miscellaneous Local Records"/reel 3/Box 4, Folder 9. Items in this particular folder are listed in the register as "Mission and Local Histories." They are unpaginated and undated; however, from internal evidence this particular typescript can be dated between 1947 and 1953, probably 1952 or early 1953. (The mission acquired the typewriter used to produce the typescript after Wesley Smith became president in 1947; some of the other documents in the local histories refer to events that occurred as late as 1953; and one essay on work on the Hawaiian Temple was written by Samuel H. Hurst, who served a second mission in Hawaii between 1952 and 1954).


 FGS. Family group sheets under the name of Kailimai in the family archive, Family History Library, Salt Lake City, Utah; and copies of personal family group records provided courtesy of Larraine Hoemi Kailimai Carr.


 Hurst, Frederick William. Diary, compiled by Samuel Harris Hurst and Ida Frederickson Hurst, 1961. Holograph in the
Historical Department Archives. Ribbon copy of typescript and photocopy of typescript in possession of Cleo Hurst Bailey, Salt Lake City; quoted by permission.

Hurst, Samuel Harris. Journal, 1920-23. Photograph of holograph in possession of Cleo Hurst Bailey, Salt Lake City, Utah. Quoted by permission.

Hurst, Samuel Harris. Memoirs. 1958. Photocopy of mimeograph in possession of Cleo Hurst Bailey, Salt Lake City, Utah. Quoted by permission. Another copy is in the Historical Department Archives.


McKay, David O. Journal of World Tour Mission. Typescript, ribbon copy from manual typewriter. In possession of David Lawrence McKay, used by permission, Dec. 2, 1920-Feb. 24, 1921, unpaginated. A two-week holograph portion from the New Zealand period of this mission shows a very high correlation between what he recorded in his own hand and the typescript for that section; so presumably he kept his own journal and the typescript was created from it. It exists in three volumes in David Lawrence McKay's possession. Vol. 1 covers from the McKay-Cannon setting-apart 4 December to February 23, 1921 in Hawaii. There is a gap that recounts their voyage from Hawaii to San Francisco where they planned to take a ship for the south seas. Volume 2 resumes with their departure from Salt Lake City (they had returned to attend Anthon H. Lund's funeral) 26 March 1921 and covers through the beginning of the New Zealand period. Volume 3, a later typescript made double-spaced, paginated, and with an electric typewriter, begins later than Volume 2 but extends later as well, completing the New Zealand period. The India-Europe portion is currently missing. It is unclear when the typescript was created, presumably at least some months and possibly many years after his return. However, on the back of the last page of Volume 1, which covers the period from their departure in December 1920 until their arrival in San Francisco in March 1921, is this pencilled notation:

Bro Cannon: Please let us remember to send a cable to Wesley, tomorrow morning---
Dear Brethren:
Your telegram rec'd announcing sad message of
Pres. Lund's death. With all Israel [sic] we mourn the loss of our beloved brother and esteemed associate—sorely shall we miss his sound judgment, wise counsel, [illegible] guileless spirit. Pres. Grant leaves tonight for home via Los Angeles. Rest of us home Friday and Saturday. Please convey to family our heartfelt sympathy and love.

Affectionately—
Heber J. Grant
David O. McKay
Antoine W. Ivins
Hugh J. Cannon

These penciled notes, obviously the hasty draft of a telegram sent from San Francisco when President Grant received word of the death of his counselor, Anthon H. Lund, can be dated precisely to 2 March 1921 or, possibly, the next day, March 3. The handwriting is not McKay's. I do not know if it is Cannon's. It seems unlikely that Cannon, newly reunited with his wife and infant, as the McKays were, would have had time to prepare a typescript, but it also seems unlikely that a second-hand piece of paper would be used for the ribbon copy of the journal as well.


Murphy, Castle H. Castle of Zion—Hawaii: Autobiography and Episodes from [the] Life of Castle H. Murphy, Missionary to Hawaii. Salt Lake City: Deseret Book Company, 1963. Historical Department Archives: M270.1/M978m)


Smith, E. Wesley. Report of Mission President, Hawaiian Mission, 1921. p. 175. Historical Department Archives (CR4/12). Britsch (1986) cites this source as part of the Missionary Financial and Statistical Report. This source is currently closed to researchers. However, I was allowed to see and take notes about a photocopy of the page on which this incident was reported.

Taylor, George Shepherd. "Report of Sermons of Elder David O. McKay Delivered at the Annual Conference of the New Zealand Mission of the Church of Jesus Christ of Latter Day Saints held at Huntly, Waikato, New Zealand, April 23rd to 25th, 1921." Mimeograph, pp. 3-5. Ms/d/5919. This source seems miscatalogued, since there is no reference to it under the name of the mission or under the name of Graham H. Doxey, secretary of the mission who made the shorthand account and transcription. It may be cited in the McKay register, but this research tool is closed to the public.

Endnotes

1. "A few days later," Brother Haycock gave Reuben D. Law, first president of the Church College of Hawaii, "a copy" -- presumably of the transcript. Law published it in Founding and Early Development of the Church College of Hawaii (St. George: Dixie College Press, 1972), pp. 19-21. R. Lanier Britsch cites this account (1986, 538: note 4 to Chapter 10). An obvious parallel that would occur to most readers is the transformation of Brigham Young assuming the aspect of Joseph Smith in Nauvoo when the succession to the presidency was at issue. To my knowledge, such a transformation has occurred only one other time. After the death of Joseph F. Smith in November 1918, the influenza epidemic prevented the calling of a conference to sustain Heber J. Grant formally as his successor until June 1919; but in the weeks before that conference, there were several reports of President Grant assuming the aspect of President Smith during public addresses (Alexander 1986, 117). These reports involving Presidents Smith and Grant might again affirm the succession in the presidency. See, for example, the journal of Anthon H. Lund, Church Historical Department Archives:

Sunday, May 25th 1919. I attended fast meeting in the Temple. This meeting will be a historical one of a similar [nature] to the meeting held in Nauvoo when Prest. Brigham Young was transfigured to look like Joseph Smith and the people took it as a sign that he was the true successor to the
martyred prophet. The following spoke in our fast meeting and bore testimony that Prest. [Grant] had looked exactly like Prest. Joseph F. Smith. Bro. Theodor Tobiason said that at our last fast-meeting he saw Prest. Grant look both in feature and expression as Prest. Joseph F. Smith. Last Sunday when Prest. Grant addressed the Granite Stake conference, there was a man present who was so astonished to know it was Bro. Grant speaking and yet to him it was Prest. Joseph F. Smith preaching. When the meeting was dismissed he came up to Bro. Tobiason and told him what a remarkable thing he had witnessed and related the same that Tobiason himself had witnessed on Fast day in the Temple May 4, 1919. Mrs. Steed, Brother [blank] Wilson 17th Ward both have bore their same testimony. Edward Anderson said that in looking at Prest. Grant he saw also the figure of Prest. Jos. F. Smith and that the[y] melted together and as Prest. [Grant] kept speaking he saw only Prest. Joseph F. Smith. Miss Ship said My mother told me that she had had the wonderful experience to hear Prest. Grant speak but he looked just like Prest. Jos. F. Smith. Prest. Grant made a few closing remarks and said the testimonies in regard to his looking like Prest. Smith made him feel very humble. The first who mentioned it to him was his own brother, B. F. Grant, who said Heber, you were Prest. Joseph F. Smith as I looked upon you. Tobiason said that when that man told him what he saw last Sunday at the Granite Stake conference, he could not keep back his tears of joy.

Miss Babcock said "I have always looked up[on] Prest. B. Young's transfiguration as a wonderful event, hearing the testimonies today are just as wonderful and fills me with joy that I have been here today."

However, the content of the prayer under the pepper tree does not seem related to succession in the First Presidency; in fact, as this paper shows, other accounts of the prayer would support interpretations of private significance, rather than providing public support for succession in the presidency.

2. The manuscript history of the Hawaiian Mission (CR/3695) records this information about their visit:

Tuesday, Feb. 8. [McKay, Cannon, Smith went to Maui where they met Elders Nelson, Hurst, Dunn, Williams, Jones] "and Bros. Kailimai and [David] Kalani." [Meeting to hear missionary reports at the Wailuku meeting house.] When asked by Apostle McKay what the paramount need of the mission was, all agreed that it was a Church academy. In the afternoon places of interest in the Central Maui Conference were visited. General service was held in the evening with Saints and strangers from nearly all parts of Maui in attendance. Pres. Cannon was the first speaker, followed by Pres. Smith and Apostle McKay, the latter choosing for his text "By their fruits ye shall know them."
A separate and slightly fuller account is included in Hawaiian Mission Historical Record Book C., 1912-22, #2880, (typescript, "Conference minutes of annual conferences") microfilmed as LF 3695/series 11/ reel 1, item 9:

p. 311. [under the date of 20 February 1921 but separated by considerable space from the "daily" entry] Elders David O. McKay and Hugh J. Cannon arrived from Japan and China on the 4th of February. They planned to be in Hawaii about ten or twelve days. Fortune favored us, however, and on account of difficulty in obtaining boat passage, they were unable to leave before February 23rd. We were all grateful for that extra week. On Saturday, February 5th we went to Laie. Oahu Conference was held on Sunday at Wahiawa. We attended the morning and afternoon sessions and went to Laie for evening service. Elder Joseph F. Smith [presumably Joseph F. Smith III, a missionary] went with us to Wahiawa and remained there for the evening session of the conference. The meetings were well attended and were characterized by the splendid spirit manifested.

p. 312. We returned from Laie Monday morning, Monday afternoon we sailed for Maui on the Claudine. The following is Elder Jones' report of our visit to Maui: Apostle David O. McKay [sic] and Pres. Hugh J. Cannon and Pres. E. Wesley Smith arrived in this Conference on the morning of February 8th. The following missionaries of the Maui Conferences greeted the Brethren . . . : Chester Nelson, Samuel H. Hurst, Leslie S. Dunn, Lester Williams, David Kailimai, David Kalani, and Byron D. Jones.

A meeting was held in the Wailuku Mission House for the purpose of hearing the reports of the missionaries. Each one gave a report of his labors and expressed his desire to continue. . . . When asked by Elder McKay the paramount need of the Mission was, all agreed that it was a Church Academy. . . . Elder McKay promised his support to get an Academy for Hawaii.

In the afternoon places of interest in the Central Maui Conference were visited.

In the evening a general service was held. Saints and strangers from nearly all parts of Maui were in attendance. The time was given to the visitors. Pres. Cannon told of the experiences of his father on the island of Maui and also expressed his great happiness in being able to be present. Pres. Smith encouraged the people to keep the commandments and get ready to go to the Temple. Elder McKay chose for his text, "By their fruits ye shall know them," and gave a stirring sermon on the same. . . . In the afternoon [of Wednesday] the Brethren went to Lahaina accompanied by Elders David Kailimai and Byron D. Jones, pres. of the West Maui Conference. . . .

[The entry continuing immediately after the above entry, labeled p. 313, typescript, letter No. 17, #3, reports a
general meeting Sunday at Honolulu but identifies no author.] Elder McKay confined his talk to the Saviour's life. He presented phases of Christ's teaching in a manner that was altogether "McKayan." That will be ample description to those who have heard him speak. Everybody in the meeting was compelled to listen to him and had he spoken all night, his audience would have remained eagerly listening to his inspired words. He afterwards said that it was easy to speak to this people. The faith of them, the spirituality and responsiveness of them drew out the best that is in a man."

p. 314, Letter No. 17 #4: [In dedicating the mission home] Elder McKay spoke at some length of his visiting throughout the Islands and of the happiness he had had in goin [sic] over the ground covered by Pres. Joseph F. Smith and Pres. George Q. Cannon.

p. 315 Elder Hugh J. Cannon expressed the pleasure he had had in visiting the places that were so dear to his father.

3. It is not known exactly when President McKay wrote this entry. He was known for his habit of voluminous note-taking in a pocket notebook, and some photographs Samuel Harris Hurst took on the afternoon of the visit show the notebook in his hands. It seems reasonable that he would have taken notes on the sites of his busy mission visits, then used the long intervening ocean voyages to put his journal entries unhurriedly in final form. However, the original notebook pages for a two-week period from the Samoan visit a few weeks later, sent to son David Lawrence McKay, then serving a mission in Switzerland, and still in his possession, are very similar to the entries below. It is therefore possible that the entry in question was made the same day as the events it records. President McKay's complete journal account of their stay on Maui reads:

Tuesday, Feby, 8, 1921. Arrived at Kahului, Maui, at 4:15 a.m. Remained in our cabin until 6 a.m. We were met at the wharf by Elders David Kalani and Keola Kailimai, a native Elder. The latter drove us to the headquarters of the missionaries where we held conference.

Opening exercises:
1. Singing, "Praise to the man."
3. Singing, "Ye Elders of Israel."

Elders were asked to report as follows:

Personal,
Age, number of months in field, health, schooling.
Missionary labors.
1. Conference.
2. Branch.
3. Daily Program.
4. Number of non-members into whose home you have a ready welcome.
5. Any unpleasant conditions.
What is the greatest need of the Mission.

Relation to Presiding authority.

Remarks.

Elder Byron D. Jones, 23 years old, 2 years college, teaching, West Maui Conference, 25 non-member families. Mission needs resident married couple in each branch, and a High School. Bore a fervent testimony—a choice young man.

Elder Samuel H. Hurst, 36 years old, widower, one little girl, health excellent, 10 months in mission, President Central Maui Conference, 7 branches. Greatest need of Mission, Church school. Number of high school age in his conference 15.

Elder S. Dunn, Logan, 21 years old, 16 months in field. High school is mission's greatest need. Five now attending sectarian high schools.

David Keola Kailimai, native Elder, 48 years old, Central Maui Conference, thinks Elders should remain longer in each branch. Favors Church high school.

Chester H. Nelson, Ogden, 22 years old, 13 months in field. Has good health, was 2 years in Weber College. President East Maui Conference. Recommends native missionary to labor in each branch. His headquarters are at Hana.

Lester Williams, Salem, 21 years old, 12 months in field, now laboring in the East Maui Conference. Thinks the greatest need is a man of experience in each Branch. Referred feelingly to the self-sacrifice of his father.

David P. Kalani, Hilo Conference, Island of Hawaii, 48 years old, 7 branches. Does home missionary work. Gave his method of reaching non-members, approach, prayer, catechism or general conversation depending upon mental attitude, closing prayer, practicing to become barber.

Notes of Instruction.
1. Communicate with two absent Elders.
2. Carry message to non-members, 2 each day.
3. Organize local Elders.
4. Settling difficulties among members, "If ye have aught against"
5. Church school a paramount need.
6. Live with the people.
7. Teach by example.
8. Look for the good.
9. Conserve time—work, faith, prayer.

After meeting, Bro. Kailimai drove Presidents Cannon and Smith, Elder Hurst and me in his Ford to the home of Bro. and Sister Chas. Ako, at Kapalaia in the Makawao district. In Sister Ako's home, she shows us the "Ahinea" or "silver sword," a plant that grows principally in and about an extinct volcano.

After a good chicken, poi and rice dinner, we drove to "Pulehu" meeting house, which stands near the spot where George Q. Cannon, then on his first mission, and Chief Napela, in the year 1850, converted 9u [97] people out of the 100 who

36
attended their first meeting.

The people now have moved to the plantations, and only about a score comprise the branch. It seemed to me however, that we were treading on sacred ground; for surely the Lord was the close companion and guide of that intrepid and faithful missionary.

We offered a united prayer on the ground, during which Bro. Keola seemed to see two men shaking hands. He thought Hugh J. was shaking hands with Elder Hurst, and was surprised when he opened his eyes to see Brother Cannon standing with bowed head and closed eyes! I do not know the significance of his manifestation, but I do know we all felt as though Pres. Joseph F. Smith and George A. Cannon, two of the intrepid missionaries of early days, were well pleased with our visit and service on that memorable spot.

We were about one-half way up the side of the "Haleakalā," the largest extinct volcano in the world. White fleecy clouds covered the top as the old mountain lay sleeping...

Evening service at 7:20 p.m.
Singing, "Rejoice in the Lord," by the choir of 25 voices, very excellent.
Prayer, Pia Cockett.
Singing, "O Lord, we humbly pray."
Remarks, Pres. E. Wesley Smith, in the Hawaiian language.
Address: Pres. Hugh J. Cannon. Eloquent and inspirational tribute to his father, Pres. George Q. Cannon's labors on this island, Maui. Bore a fervent testimony of the Gospel, and of the confirmation of this testimony that he had this day on the ground where his father received such divine inspiration.

I concluded, speaking of some of the fruits of the Gospel—honesty, temperance, chastity. There were present 250 persons; some of whom had traveled in an auto truck 30 miles. In arrangements, every detail seemed to have been attended to. Beautiful flowers surrounded the pulpit, and hidden among these were the smudges, the almost imperceptible smoke from which is the fatal enemy to the pester ing musquito [sic].

After meeting, we spent several hours singing and chatting in the home of Brother and Sister Ferreira, where we stayed all night, supplied with every modern convenience.

Sister Ferreira is a pure Hawaiian, whose former husband, the father of her four children, was a Chinaman. Bro. Ferreira is a Portuguese, whose profession is attorney-at-law, a very capable man.

Wednesday, February 9, 1921. Pres. Cannon, E. Wesley, Samuel H. Hurst, Byron D. Jones, Leslie S. Dunn, Chester H. Nelson, Lester Williams, David Keola Kailimai, David P. Kalana, John Ferreira, and John Ferreira, Jr., and I followed the trail leading to the "Needles" in the Iao Valley, really a deep picturesque canyon through which winds a gurgling mountain stream. The massive boulders piled in profusion at
the mouth of the canyon bear witness to the fact that this peaceful stream is sometimes swelled to a torrent. The wreck of Bro. Ferreria’s house testifies mutely to the same thing. "The Needle" is a perpendicular, precipitous cliff, projecting its ragged point high in the air.

Luxuriant foliage fills the rugged defile. The "Kukui" nut tree, the "Maile," the "Guava," the "Lehua," the "Ohia," the "La‘i," are the names of some of the trees. Beautiful flowers, variously colored, lined each side of the trail; ferns abound everywhere, even on the tip top of the needle point. The dark, lava-colored sides of the precipitous cliff are covered with green grass and heavy foliage creeping up a hundred feet or more.

This morning, we plucked the following variety of flowers in full bloom: "Lehua," State flower of Hawaii (deep red); "A Japanese tea plant," (yellow); "Lantana," (pinkish orange); "Pukiawe," (pink); "Guava" (white); "Honohono," (pale blue); "Alii‘opoi," (orange with pink dots); "Blood drops," or "Pua Ma Keni," (deep blood red); "Maile," (purple); "Papapa," (white pea); "Pua pipili," (small red); "Dandelion," (old friend); "Hawaiian Ki," (orange); "Thi Makole," (yellow); "Thi" (pink); "Ilima Keelii," (yellow); "Pua Koali," (delicate blue); "Pua Emiki," (yellow); "Pua Nana Honua," (large lily-like); "Pua Pu Ka Kani," (pea-like purple stripes); "Iliam papa," (yellow); "Kikania," (pea-like).

Drove around part of the island to Lahaina where a most delicious dinner had been waiting our arrival for over two hours. On our way, two sisters had hailed us and placed Leis on our necks—Leis made of white and red roses, the island flower. Bro. and Sister David Kuamu entertained us.

Other Brethren and Sisters were present, and we had a most delightful dinner hour; after which we walked across the street to the L. D. S. Church, where the Primary Association was holding its regular meeting.

Singing, "Shine On."

Received "Articles of Faith."

Story: Our Father in Heaven loves all His children.

Boarded the steamer Mauna Kea for the Island of Hawaii, at 4:40. . .

4. That evening at a meeting of by 250 missionaries and members, some of whom "had traveled in an auto truck 30 miles," Hugh J. Cannon retold the events of the afternoon. President McKay’s journal records:

Address: Pres. Hugh J. Cannon. Eloquent and inspirational tribute to his father, Pres. George Q. Cannon’s labors on this island, Maui. Bore a fervent testimony of the Gospel, and of the confirmation of this testimony that he had this day on the ground where his father received such divine inspiration. (McKay, Journal, 21 Feb. 1921)

The manuscript history of the Hawaiian Mission contains
several references showing that the travelers were keenly aware of the previous missionary service of George Q. Cannon and Joseph F. Smith:

Wed. Feb. 9. Elders McKay, Cannon and Smith visited the much famed Iao Valley, also the place where the Book of Mormon was translated into Hawaiian by Pres. G. Q. Cannon. They then visited Lahina, the place where Pres. Cannon commenced missionary labors. . . .

In dedicating the mission home at Laie, 22 Feb. 1921, "Elder McKay spoke at some length of his visiting throughout the islands and of the happiness he had had in going over the ground covered by Pres. Joseph F. Smith and Pres. George Q. Cannon. . . . Elder Hugh J. Cannon expressed the pleasure he had had in visiting the places that were so dear to his father."

5. The New Zealand Mission Manuscript History reports the events of the conference between 22 April 1921 when McKay and Cannon arrived until their departure but does not summarize their speeches because Graham H. Doxey, the mission secretary took a shorthand account. On 30 Sept. 1921, the history reports: "The stenographic report of Apostle David O. McKay's speeches at Hui Tau were put into printed or rather mimeographed form for use of the Elders and Saints who were so interested in the wonderful sermons. Elder Graham H. Doxey wrote it up from his shorthand notes." No transcripts appear, however, with the daily entries. Presumably these transcripts appear in " Hist. Rec. Book F," which is cited as a source throughout this section of the manuscript history; however, Book F is not part of the Historical Department Archives collection, and the general minutes as catalogued show a gap from about 1919 to 1954. Mrs. Leone Doxey of Salt Lake City, widow of Graham H. Doxey, kindly searched her husband's papers at my request (30 January 1990) and found no mimeographed McKay speeches dating from this period. Then, by coincidence almost a year later, I saw a reference in a manuscript, "The Kingdom and the Reichs," by F. Douglas Tobler, citing a McKay speech in New Zealand from this period. It turned out to be the missing mimeograph, miscataloged (as of 4 May 1990) under the name of the mission president, George Shepherd Taylor, rather than with either the New Zealand mission records or under Doxey's name. (It is possible that the McKay register contains this reference, but since the register is closed to researchers, it would be of no assistance in tracking down the speech.) The mimeograph does not include Hugh J. Cannon's speech, which obviously preceded David O. McKay's. McKay said:

Afternoon session, April 23, 1921. It was not my intention to occupy any time this afternoon, but I feel constrained in the spirit to give you, brethren and sisters, the heart petal referred to by Brother Cannon. By heart petal, I mean this: There are side doors and direct doors into one's heart. Sometimes we open the heart door just a little so you can peek in, sometimes we open it wide and said
"Haere mai, haere mai". I feel like throwing the door open and giving you that testimony.

He (Brother Cannon) referred to a spot that we visited on the island of Maui, where the natives told us President Cannon (father of Brother Cannon here) and Chief Napela, who was one of the first to join the Church, the first true friend of George Q. Cannon, converted several hundred people. The natives told us that on one occasion they converted ninety-nine out of one hundred people assembled. We were very desirous of visiting that spot, particularly Brother Cannon and President Wesley Smith, whose fathers had labored on that island as missionaries in their youth.

It was a beautiful afternoon when we climbed that old hillside of Haleakalau, the largest extinct [sic] volcano in the world. We did not go very far, but just at the base of that extinct volcano stands an old meeting house, and by the side of it a new structure built by the Latter Day Saints recently. We do not know whether we were on the spot, but we were near it at any rate. I noticed a beautiful tree which looked like our pepper tree. The branches were bending over, and it made a very pretty sight. We stood under it. I felt the spirit of the occasion, and said: "Brethren, I want all of us to engage in prayer. Let us render to God the gratitude of our hearts for what He has done." These were the thoughts that prompted the feeling that we bow in prayer and thanksgiving.

There were there, President Cannon, President Smith, Elder Hurst of that Conference, and Elder Keola, who was laboring as a native elder, and I. We uncovered our heads and I was voice in prayer in extending gratitude for the blessings we had received.

When the prayer was ended, David Keola, one of your brethren (referring to the Maoris) walked over to President Smith and said something to him in his native language. President Smith and David came back, and Brother Smith told me this: "Brother McKay while you were praying and we had our heads bowed, Brother Keola said he saw two men in a position of handshaking, and he was so surprised. He said to himself, "Why have President Cannon and Brother Hurst with heads bowed." [sic]

We walked along in silence for a few moments, and then I said, "Brother Keola, I don’t know the full significance of your vision, but I do know that the veil between us and God and the brethren on the other side was very thin."

Then Brother Cannon, with tears in his eyes said, "There was no veil", and the testimony of his vision is too sacred to give. But let me tell you, my beloved brethren and sisters, his father, George Q. Cannon, and Joseph F. Smith, nephew of the Prophet Joseph, who presided over this Church as the divinely authorized successor to the Presidency of this Church, let me tell you that they live, and these men gave approval of the work now known as Mormonism, which you,
brethren and sister, have embraced.

God keep you to it, and may you know when wolves have entered in among you, even though they have sheep's clothing.
Amen. (The reference to the wolves meant the two disturbers who are members of the "Re-organized" Church.) (Taylor 1921, 3-5; parentheses in original)

My uncle, Jonathan Royal Bennett of Holden, Utah, was among the missionaries present, and his diary account of this conference session, though sketchy, is moving:

Elder Mckay talk [sic] to us about his trip in the world mission labor and about the Elders coming out here leaving every thing to come out into the world to preach the Gospel because we had a testimony of it. And nearly everybody had tears in their eyes in about one minute. The maoris has sure fell in love with him. He has got the spirit of the lord with him and it does not take long to find it out that he was a man of god. . . Elder Cannon talked about in Honolulu visiting that mission. They went up on a Hill where Elder Cannon['s] father had been and they prayed and they said the vail was very thin between them and Heaven. Bro Cannon said in fact their was no vail between them and Heaven.

R. Lanier Britsch reports that "Prsident McKay also related this story in New Zealand shortly after it happened" (1986, 538, note 4 to Chapter 10). He kindly attempted to reconstruct his New Zealand sources for me, but his efforts were thwarted by the location of his research notes in Orem, Utah, while he himself was serving at BYU-Hawaii in Laie at the time of the request.

6. For example, when he was in his teens, he worked on a cattle ranch north of Soda Springs, Idaho. Cowboy friends introduced him to saloon and prostitutes, chiding him for not drinking or for taking advantage of the girls' services. He records, "When we went home late that night, I do not know whether my friends were disappointed or not, but I felt wonderful, and in thinking of the experience of the day I could not help but marvel at the calm and peaceful feeling I had experienced through it all. It seemed that I had been in the presence of my Mother" (1958, 6).

In addition to his poverty--he had to sell his farm to accept this mission--and his concern for his daughter, Inez, he also confesses that being called to Hawaii was "quite a test to my faith." His patriarchal blessing had told him he would go to the "land of my forefathers," which did not seem to be possible, he thought he would be too old to learn Hawaiian fluently, and adds with humility, "I had desires to be a good speaker, and I could not see any development for me if simple natives were to be my audience." He wrestled with his doubts about whether his call had been inspired "all the way to Hawaii." But when he saw Wesley Smith waiting for him on the dock, he recognized him as the man he had
seen in a dream two years earlier, engaged with him in missionary work. This dream had occurred a year before Smith had been called as mission president. "With this I knew that some power other than that of man was having something to do with it" (1946, 10). Elder Hurst also knew that he would be assigned to some island other than Oahu before President Smith made the assignments.

7. Hurst’s complete record of the two days that President McKay spent on Maui reads:

Feb. 8, 1920. Arose from our beds at three this morning to meet the "Kilauea" on which Pres. Smith, Elder McKay and Pres. Hugh J. Cannon arrived at Kahului about four fifteen. Returned to mission house at Wailuku and had our breakfast after which a very good meeting was held for about four and one half hours. In answer to a question of Bro. McKay’s as to what we considered the greatest need of the mission all were united that a church High School was the greatest need. After the reports of the Elders Bro. McKay said he was very strongly impressed that the school was the big need of the mission and stated that before many days passed by he would write a letter to the First Presidency recommending [sic] one. He also gave other very valuable instructions to the Elders. After he had closed he arose again and showed to us the peculiar coincidence that it had been resolved to build a church school at Laie at a gathering of the Elders in the town where the Book of Mormon was translated by Pres. Geo. Q. Cannon and on the Island where the powers of the Lord had been shown to men more than any other of the Islands.

At the close of the meeting Elder McKay, Pres. Smith and Cannon Elder Keola and myself drove up to Bro. Chas. Ako’s at Kapolaia and ate dinner with them. After dinner we drove out to Pulehu where Pres. Geo. Q. Cannon had his wonderful experience in the conversion of so many of the natives and the first to join the church. As we sat in the little Ford in front of the meeting house there, Pres. Smith related to us the story of how Pres. Cannon in 1850 or 51 had delivered his wonderful discourse in a little church which then stood on the ground we were then on. At this meeting he appeared to be standing in the air with a hallow [sic] of light around his head. At the same time all but three of the over hundred persons there present were transfigured before him. Bro. Hugh J. Cannon being a son of Pres. Cannon was very deeply effected [sic] more so than any one I have ever saw before. We then alighted from the car and walked around the grounds. At the rear of the old church on the grounds now in the shade of an old tree, Elder McKay said: "Brethren I feel impressed that we should render our thanks to the Lord for the labors of this great man and his co-laborer Pres. Joseph F. Smith whose sons are represented here today." At this we bowed in humble reverence in prayer to God and then I listened to one of the grandest prayers it has ever been my privilege to listen to. At its close Elder Keola test[a]fied he saw a hand and arm
extended to me in an attitude of shaking hands. In speaking of this later Bro. McKay said "Bro. Keola, I do not know the significance of the hand you saw, but I know this that the veil between us and the other world was very thin." Bro. Cannon then said "There was no veil at all" at which the apostle cast a penetrating look at him as well as we seemed to be in doubt as to whether Bro. Cannon had beheld a vision or not but no more was said at that time. In closing his remarks in a general meeting held at Wailuku tonight Elder McKay made mention of this again and with tears in the eyes of both men he turned to Bro. Cannon and stapping [sic] on the shoulder said, "My Brother, you have been closer to your Father today than you have ever been before."

Feb. 9. In company with our visitors and three natives we Elders all went up Iao valley as far as the needle point which was a very pleasant trip. Bro. McKay is a natural lover of flowers and nice vegetation and his eyes feasted on these things. He was successful in getting some fifteen or more kinds of flowers learning there names and as much of them as he could from the Elders and natives with him keeping same and a description of each in his diary book. About two miles above town Bro. McKay and party [illegible] in us in Elder Keolas car for Lahaina where they took passage in the "Manakea" for Hilo. We were asked to administer to a woman this afternoon who was and had been possessed with an evil spirit since she returned from the meeting the night before. We rebuked the same in the name of the Lord and she was freed from the power that had held her though she was very weak.

A corroborating note about President McKay's and Brother Cannon's interest in natural history comes from John Q. Adams, mission president in Samoa, who reported in the Improvement Era (25:553): "They were both veritable sponges for absorbing every loose vestige of information, and let a bird chirp melodiously in the midst of an animated conversation, and Brother McKay instantly was on the Qui Vive as to its name and characteristics; and down all such items went in the plethoric memoranda. Between Brother Cannon's shorthand and Brother McKay's long intuition, nothing in all Samoa escaped."

8. Frederick William Hurst's entry on Christmas day, 1855, gives a good idea of his personality:

p. 45 Dec. 25, 1855. Christmas Waialua. Brother Koanu and I left Waiaakana about six o'clock this morning. When we started, we had no idea of reaching this place. We walked about ten miles and then sat down and ate some cold potatoes, we had brought with us, [presumably they had no salt since he usually mentions it] by a big spring. I could not help thinking how different they would spend Christmas at home. I got into a sort of reverie and fancied I could see their happy faces around a table loaded with the good things of this world, such as plum pudding, roast beef, etc. I will say
though that we are traveling in the hot sun and on a rough road.

I spent the day pleasantly thinking how much better off I now am than I was before I became a member of the Kingdom of God, not in the things of this world, for I have only a suit of clothes and they have seen their best days, for I see my elbows begin to show through my coat sleeves. I am almost barefoot. I have an old pair of low shoes and every now and then I have to take them off and empty the sand out of them as the roads are very sandy and heavy. I have no socks so I will leave the reader to imagine the state of my feet, especially when I arrived at the end of my journey. If I had liked, I could have made myself miserable, but no! I put my trust in the Lord and He blessed me with a light heart, occasionally singing a hymn and conversing with Brother Keanu. I do not look for my reward in this life, I look for it in the world to come. . . . My earnest desire is to get the language of this people so I can declare the Gospel of Christ in its purity unto them. No one can tell, except by experience, what pleasure it is to stand up and bear testimony to the truthfulness of this work in the Hawaiian language. I realize already that it pays for all trouble of learning it. . . . Brother King was praying when I got to the house so I stood outside until he finished although it was raining pretty hard and had been for the last mile or so. With the rain and perspiration I was wet through and had to change my clothing. I had traveled 15 hours and walked about 40 miles. I suppered on poi and hee (squid). (p. 45)

9. When Frederick William Hurst was released, he went to California where he served another mission in the gold fields and met George Q. Cannon, apparently for the first time (pp. 67-68). He was apparently an effective missionary, even in that rough environment. He notes: "Hang Town Company's Camp . . . We had a crowded house in the evening, in fact there were numbers that could not obtain seats [in the City Hall]. After I had got through speaking they clapped their hands and stomped their feet, however, we got them quiet so as to dismiss the meeting. (19 July 1857, p. 79). This mission was curtailed by the impending arrival of Johnston's Army in Utah, and he records the colorful rumors that reached the missionaries in the gold fields: "It is reported that the Mormons have fought a battle with the U.S.A. Troops. Brother Brigham himself killed six hundred, etc. . . . (p. 85, 14 Sept. 1857)

When he was forty-two and living in Cache Valley with his wife and seven children, he was called to serve a second mission, this time in New Zealand (1875-77), with his brother Charles Clement Hurst. He responded promptly though his eight-year-old daughter died three days before he left, and his wife had six-month-old twins to care for, in addition to five older children. He settled on the outskirts of Wellington, to be near his mother, who was, by then, "feeble and childish" (29 June 1876). His brother Alfred was
"abusive and insulting" (26 Dec. 1875), his former friends shunned him, and he was extremely poor. "I scarcely know what to do," he wrote on Christmas Eve, 1875. "Everybody I used to be acquainted with gives me the cold shoulder, and at the same time I would not change places with them." He was isolated from the other elders—a great sorrow to his gregarious soul—and limited in his opportunities to study Maori. It was a great relief when his brother joined him in June 1876, and they rented a small cottage where they paid the rent by chopping and selling wood. They made no progress on winning friends and converts; though not discouraged, an entry during July sounds bleak: "We are very hard up. Sometimes we go a whole week without meat, butter is a rarity, we live mostly on oatmeal porridge and sop, but we have sickened on oatmeal, especially Charley. . . We have a great deal of dark rainy stormy weather and the wind is almost continually blowing a hurricane" (p. 156, undated entry after July 24th, 1876). They spent the last six and a half months of their missions October 31, 1876-9 May 1877, at Kaiapai near Christchurch, where there were several Mormon families. It was bliss to Fred W. to be near other Saints and he cautions himself in his journal against light-mindedness (2 Feb. 1885, pp. 184-85). He also records this amusing vignette, a good revelation of his own resilient personality and his commitment to the Church:

Sunday, Dec. 3, 1876. Brother Norris [a local member] and I walked to Papanui. On the way I inadvertently said we had started so late I wouldn't have much time to black my boots and get clean before meeting time. He was horrified at the idea and talked a long time to me about being so wicked. I gave him to understand that we did not strain at a gnat and swallow a camel.

I asked him what he would think if he was to call on Brother Brigham, Jr. on Sunday Morning and directly he got to the door hear him say, "Here Bub, hang up and clean my boots, I have only got so many minutes to get to meeting."

His eyes bunged out and he replied, "I should feel very bad."

I told him if he ever went to Zion he would both hear and see a great deal worse things than that; that he must not entertain the idea for one moment to find everybody perfect for Jesus said, the wheat and tares grow together, and the best way to find Zion was to be sure and take it along. (pp. 174-75)

In light of the cruelty of his brother, Alfred, it must have been particularly warming in the spring of 1893 when Fred W. was working as a painter on the Salt Lake Temple to have this brother appear to him one evening, announce that he was dead but had been attending Mormon meetings in the spirit world, and ask that his temple work be done (p. 209). Fred Hurst served for many years as stake Sunday School superintendent in Cache Stake and also served two stake missions after his return from New Zealand (p. 209).
10. In 1970 when President Smith was eighty-four, Don and another son, Julian "bought some recording equipment for his Christmas present with the idea that he would record some of his experiences. They set it up for him and tested it on Christmas afternoon. The test tape contains this little conversation: 'Now, Pop, what are you going to do with this?' He answered, 'God willing, I'm going to the office in the morning and when I get home, I'm going to start on this project.' He died of a heart attack that night." (A. Smith 1989).

11. The Deseret News announcement of E. Wesley Smith's appointment (in the mission history, 17 March 1919), notes his first mission and comments, "Like his father he became very proficient in the Hawaiian language and was among the first to acquire the tongue." When he gave his first public address as mission president, on 29 June 1919, "he showed that he had come to do the best he could and try to do what his father would want him to do for the Hawaiian people." The mission history copied an article from the Deseret News: "Great regret is felt by the Hawaiian people that their dearly beloved leader, the late President Joseph F. Smith, will not be with them at dedication time, for during his three missions to the islands he became loved and reverenced by all. His honest, gentle, fearless and sympathetic characters drew the confidence, respect and boundless love of this naturally trusting people. And while the one they dearly loved can not be with them, they rejoice in having his son, E. Wesley Smith, as their president. (Also in Journal History, 11 Oct. 1919, p. 9). (Mission history, 11 Oct. 1919)

Heber J. Grant's dedicatory prayer for the Hawaiian Temple (Liahona, 17 (3 Feb. 1920); reprinted in the Manuscript History of the Hawaiian Mission, 27 November 1919, petitioned: "We pray Thee, O Father, to bless the son of Thy beloved servant President Joseph F. Smith, E. Wesley Smith, who now presides over the Hawaiian Mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father possessed."

The record of the dedication also includes remarks by Charles W. Nibley that "referred to the dedication of the site by President Joseph F. Smith, he being present on that occasion. With deep emotion he expressed the sorrow that President Smith had not lived to attend this dedication but reminded the saints that the authority which he held was still here and now resting upon President Grant."

Elder Rudger Clawson commented,

What a privilege it is for President Grant and his brethren to be here, also that Sister Sarah Jennie [Jenne] Cannon is here to represent her husband, President E. Wesley Smith, to represent his father. . . . . President E. Wesley Smith said it was an honor to serve in the ministry in this land, and a privilege to represent his father. Expressed his determination to realize the blessing involved upon him in
Expressed his love for the missionaries here and the people and hoped to be able to accomplish a noble work. He finished with remarks in the native tongue. . . . Sarah Jenne Cannon, who by the way was the first woman to speak at a temple dedication, said it was a great day for her and that she rejoiced exceedingly. . . . President Heber J. Grant expressed a keen regret that President Joseph F. Smith had not lived to come here and dedicate this temple. He read the hymn which he had read at President Smith's funeral commencing with the line, "Thou dost not weep to weep alone." He then read extracts from a letter which he had written to the family after President Smith's death. Also read in full a dream that President Smith had in his early missionary experiences in these islands, published in the last number of the Improvement Era. . . .

President Grant also commented "on the excellent work being done by the mission president Elder Wesley E. Smith [sic], and by his predecessor, Prest. Samuel Woolley, and also spoke of the reverence paid by the island Church members to the memory of the late Pres. Joseph F. Smith." (Report in Liahona, 6 Jan. 1920 copied in mission history 28 Nov. 1919. The feelings about President Joseph F. Smith were so often and so lovingly expressed during the dedication of the temple that it would not be surprising had he manifested his presence during the dedication in some way. In fact, he did so, but privately—only to the elderly sister who had taken care of him. Wilford W. King, mission clerk, reported:

Ma Manuhii, an elderly lady, who took care of President Joseph F. Smith when he labored as a boy missionary in these islands, was present at one of the dedicatory services. Being blind and unable to walk, she had to be carried. The week following the dedication she was given the privilege of going through the Temple and receiving her own endowments. She had to be carried and helped all the way. While in the Temple she testified she had heard Joseph F. Smith say "Aloha" ("love to you") to her and it caused her to weep for joy. The next week she returned to her home in Honolulu and shortly after took sick. She called for President E. Wesley Smith to come and see her. On his entering the room she sat up in bed and said "Auhea ke keiki" (meaning "where is the boy?" the son of Pres. Joseph F. Smith). Pres. Smith took hold of her hand. She clasped it to her breast, kissed it and wept. Then she said in her own tongue, "It is enough. I am satisfied and ready to go now." She had been to the Temple, a thing for which she had lived and she had now felt the hand of the son of the man she loved so much and she was ready to return to her Maker. She passed away the next morning [11 Dec. 1919]. (Liahona 17:271, copied into the manuscript mission history under 11 December 1919; also cited in Britsch 1986, 156–58, where he also identifies her as Ma Naheakamalu.)
Speaking at the mission general conference at Laie, Elder William W. Waddoups, president of the temple and later president of the mission, said: "As I was listening to President Smith I was thinking of his father, the man you all love. I believe that his spirit is with us today and that his hand has been stretched forth to approve this his son. I also believe that Pres. Smith will receive the spirit of the Lord all during this conference. . . . I knew his father. He had a heart of a mother filled with love for all mankind. (Record of Conferences, p. 356)

A most unusual spiritual experience is reported in a typescript account by an unidentified author, catalogued in the Historical Department Archives as Elias Wesley Smith, ms/d/5273. "Cain";

E. Wesley Smith, president of the Hawaiian Mission, told me [the writer is unidentified] on the 24 day of July 1948 in the presence of my companions on the way down to Lahina to attend the Pioneer Day Celebration. Pres. Smith said that he was quite discouraged regarding the work and progress of the mission a few months after his arrival, when he was first appointed mission Pres. in 1918 [correction in margin to 1919] when he was still just a young man. As a result of feeling discouraged he went to the Lord in earnest supplication to give him strength and wisdom and courage to continue on with his work. This was . . . just before the dedication of the Laie Temple. He said that shortly after his prayer, Sister Smith had retired and he was sitting in their living room reading, when he heard the front door bang open and looked up to see an unusually [sic] tall man come through the door, he was tall enough that he had to stoop to enter,. [sic] His eyes were very protuberant and rather wild looking, his finger-nails were thick and long, he presented a rather unkept appearance, and wore no clothing at all. He said not a word, but advanced toward Pres. Smith with his hands out-stretched as though to clutch at him. Pres. Smith said he was so frightened he couldn't speak, but that he quickly got to his feet and held his hand and arms up to protect himself from attack if possible, and that as he flung his arms up, there suddenly appeared in his right hand a light which had the size and appearance of a dagger, and that [a] voice said to him, "This is your Priesthood." He said this gave him courage and that he Commanded the person in the name of the Lord Jesus Christ to depart. He said that immediately when the light appeared the person stopped and on being commanded to leave: he backed out the door. A moment or two later when he went to the door to look out, no trace of any one was to be seen.

He told Joseph F. Smith, apostle, [Joseph Fielding Smith] who identified the individual as possibly ["]Cain, Master Mahan, Father of all Sons of Prediction [sic], whose curse it is to roam the earth seeking whom he may destroy. He also said that for a period just prior to the dedication of every
Temple, there has been excessive strife and disquiet among the people and that there is always unusual evidence of the spirit of the adversary working to cause dissention [sic].

12. Why did the vision come to Brother Kailimai rather than to Hugh J. Cannon who, apparently, had the most powerful emotional experience out of the five men present? I hypothesized that he might have had particularly close ties to either George Q. Cannon or Joseph F. Smith, and D. Arthur Haycock (1990) commented, "I think Brother Kailimai knew both Cannon and Smith." Brother Kailimai would have been thirteen in 1885 when Joseph F. Smith returned to Hawaii for two years, twenty-eight in December 1900 when President Cannon returned for the Jubilee of missionary work in the islands, and forty-three in 1915 when Joseph F. Smith returned for a two-week stay. However, the mission history and other sources simply contain no evidence either confirming a relationship or ruling one out. A telephone conversation 5 May 1990 with Abigail Kahunu Kailimai Kailimai, the daughter-in-law and niece of David Keola Kailimai, shed no further light. She could not recall hearing him mention knowing either of these two men. In the absence of further evidence, the question must remain open, but the presumption seems to be that Brother Kailimai had no particular ties with the two former missionaries.

13. The notes of Brother Kailimai's addresses kept in the conference minutes give some insight into his personality and values. Speaking at the annual conference of the mission at Laie, in April 1915, he "said that it was his constant prayer that he might be able to return to Zion to live. He said, "Let us put our whips to our horses and our shoulders to the wheel and push." (Record Book C, microfilmed as LR 3695/series 11/reel 2/item 3). A year later at the conference in April 1916 at Laie, he said:

Last year I went to Bro. Woolley and told him I was prepared to return to Utah. He said, "Go back to your branch. Wait a while. We don't know what changes will come soon." I did that and I have tried to teach the Saints there the Word of Wisdom, the law of tithing, and the other laws of the gospel. . . . When I heard that the temple was to be built in Hawaii, I rejoiced and from that time until today I have raised my voice in encouraging the people to prepare themselves for that great blessing. I want to tell you what it cost me to go to Zion and return. Perhaps some of you are prepared to go. We can donate that money and the blessing will be an eternal one. If we spend this money, the benefits will go to others and not to us, but if we put it in the temple, we will receive the blessings. It cost us about $500 for our trip to Utah. That does not include the money we spent for food and other incidentals. When I left I had $1000. When I returned I had $3 left. I returned in 1913 and in two years I had enough money to go again. The Lord had blessed me. I was given work. I returned home on Sunday and
on Thursday I went to work. . . . At one time I owed $85 for tithing. I tried to pay it, but it seemed impossible to catch up. I promised the Lord that if He would help me, I would pay an honest tithe from that time on. I am thankful that the gift of repentance has been given to us. . . . I had not prayed for the temple to be built here. I had prayed that the Lord would help me to go to Zion to receive the blessings there. I desire now to build a home here in Hawaii. We should be patient, honest, just, kind, loving, and full of love and faith. (pp. 102-06)

Similarly, he said in the Sunday afternoon of the annual mission conference on 9 April 1916: "I desire to go wherever I am called to go. I want to labor under the direction of those over me. I want to keep the laws of the gospel. I rejoice that we have been taught about tithing, and about the Word of Wisdom, and all that we have heard in this conference. . . . If I were called to come here and break rock for the temple, I would be glad to do that" (Record Book C, p. 138).

14. For example, Brother Kailimai, hospitalized with tuberculosis on the island of Hawaii, asked Castle Murphy for a blessing saying "that he knew for a certainty that if we would administer to him . . . that he would recover. . . . To our great surprise Keola left the hospital and attended the district conference. . . . He had faith to be healed, and it was so" (1963, 42-43). As another example, Brother Kailimai said that he and his family would accompany the Murphys to Utah so they could be endowed and sealed, several months before President Murphy was released.

We were delighted, for we had come to love this family very, very much. Brother Kailimai and I seemed to be congenial spirits. Frequently he would tell me what I was thinking, and I had the same gift regarding him and his thinking.

When our letter of release came . . . we were, of course, the only ones in Hawaii who knew it had arrived. I immediately boarded the train for Honomu when I knew I would find Brother Keola. He was, at that time, supervising some road construction work near that place. I walked along the road until I found him. As I approached, he began to cry. I asked the reason for his weeping.

He said, "Kakela (Castle), you have been released." He knew as certainly as if I had told him. He immediately resigned from his fine job and sold his property. When we were prepared to depart for Utah, he and his wife, Kamaka, and their son, David Keola, were prepared to accompany us. At the sacrifice of all they possessed temporarily, they came to the mainland and entered the temple of the Lord in Salt Lake City, and were sealed by the priesthood for time and all eternity.

. . .
The blessings of heaven are predicated on sacrifice. What blessing must have been awaiting them when they passed on! (1963, 138-39)

15. R. Lanier Britsch (1986, 162) records one version of this experience from Pia Cockett which was newly typed in about 1952 and included with some local histories. This 1950s version sounds as if it was taken down as Cockett dictated it, apparently some time after 1936.

Visit of Pres. David O. McKay in 1921

Pulehu in Pula Maui is considered sacred and fertile ground. It was there that the first seed of the Gospel took root and the first baptism performed by George Q. Cannon and his companion early in 1851 and there the first branch of the Hawaiian Mission was organized in October 1851.

President David O McKay will verify that the ground where the Pulehu Chapel is situated is sacred. It was there in February 8, 1921 David O McKay, Hugh J. Cannon, E Wesley Smith, Samuel Hurst and a Hawaiian Elder, David Kailimai, visited and after leaving the grounds David O McKay offered a word of prayer. While he was praying, the Hawaiian Elder was privileged to see in a vision two hands clasped in the form of greeting. He thought Cannon and Hurst were shaking hands. He opened his eyes and saw they were apart. He closed his eyes again and after the prayer he told what he had seen. David O McKay said: "The veil must have been thin and you have seen through", but Hugh J. Cannon said: "There was no veil." The above incident was told to us at a meeting at Wailuku in the evening and I was present. I was impressed and noted in my note book that those hands were the hands of Geo. Q. Cannon and his son, Hugh J. Cannon, and I was responsible for relating [it] to the missionaries. In 1936 David O McKay came again and after dinner at Afoon Kamahuoha's home, I related the same incident. Then David O. McKay corrected me. He said: "Those hands were the hands of the two fathers, Geo. Q. Cannon and Joseph F. Smith, in the presence of the two sons, Hugh J. Cannon and E. Wesley Smith." I thanked him for the correction.

Written by: J. Pia Cockett

Pia Cockett's relevant journal entries read:

April 6, 1924; [in conference at Kalihi Church which began 4 April in Honolulu] "Next meeting was very large, 1663 attendance. Luau was served. Afternoon session had an audience of 980. In this meeting a strange coincidence occurred. I was showing Sister Rena Kealoha Smith the record of a vision received by Elder D. Kailimai at Pulehu when Apostle D. O. McKay said that the veil must have been very thin. Rena Kealoha Smith asked what a veil was. I told her
that it was what separate [sic] us from the spirit world. Pres. Wm. Wadoups was speaking at the time. He then said what D. O McKay told him that the time will come when the veil will be so thin that we could be able to see through, substantiating what I told Rena R. Smith. . . . (pp. 11-12)

April 20, 1924. [At Wailuku. Present at Sunday School. Keola Kailimai spoke at General meeting.] Asked Bro. Silva to officiate in the sacrament and he refused because the system of performance has been changed a little....

July 28, 1924. . . . About 11:30 our visitors arrived, A. W. Ivins, R. R. Lyman member of the Quorum of Twelve, Pres. Eugene J. Neff, Antoine Ivins, Vilate Ivins, Faaliva Ivins, Bae [sic] Williams. ... First we went to Paia church and met the saints. Then we drove up to Makawao and on to Pulehu Kula. We rested at the Church and talked about David O. McKay's visit there, and about the wonderful manifestation in which David Kailimai saw hand shaking of which I have a record in my note book. After wards we went to the pepper tree, the spot or sacred spot where the above manifestation happened, and took our picture. . . .

April 9, 1933 [conference at Wailuku Chapel, annual. General meeting:] I spoke in Hawaiian and related the vision of D. Keola Kailimai in Pulehu related by David O. McKay on Feb. 8, 1921, where he saw the hand shaking in form of greeting while David O. McKay was praying. Keola thought it was Hugh Cannon and Elder Hurst. After the prayer he told his vision to McKay and he said perhaps the veil was thin that he had seen thru beyond the veil. Hugh Cannon said there was no veil. He must have seen his father Geo. Q. Cannon. Elder Horsley read a letter from David O. McKay in which he commended the work of the Sunday School in Hawaii. He also referred to the incidents happened in Hawaii rather in Maui on that memorable [sic] journey with Hugh J. Cannon.

April 25, 1937. In the afternoon of this day, the council members, Kaa, Ferreira, Kamaohua, Alo, Mahi, Enos, Matthias, Cockett, Ako, Kuami the elders, Durrant, Eason, Wallace, Beal, Brighton, Rollins, Paeaina [Presidents] Francis Bailey and [Hilton] Robertson of the Japanese mission met under the pepper tree at Pulehu and bore our testimony and I was reminded that it was on that sacred spot where I first met my life companion and it was there I was taught the gospel and received the priesthood.

It was the same spot and sacred where in Feb. 8, 1921, apostle David O. McKay, Hugh J. Cannon, Pres. E. Wesley Smith, Elder Samuel H. Hurst and Elder David Kailimai met and David McKay offered a word of prayer. David Kailimai in a vision saw two hands shaking in form of greeting. He thought Hugh J. Cannon and Elder Hurst were shaking hands. He opened his eyes they were apart. After the prayer David Kailimai told David O. McKay what he had seen and was told that the veil was thin and he had seen through. But Hugh J. Cannon said there was no veil. As David O. McKay was relating this incident to us in
Wailuku I had recorded and noted that the hands seen were those of Geo. Q. Cannon and Hugh J. Cannon. As there was no veil his father was there and gave the glad hand to his son.

Hugh Cannon spoke after David O. McKay and said that as they came to these beautiful islands with magnificent scenery and fine people he was depressed. It seems the adversary was working against him. But today I am the happiest man. I noted again because he has seen and shook the hand of his father Geo. Q. Cannon, he was the happiest man.

I was always under the impression that Geo. Q. Cannon and his son Hugh J. Cannon shook hands whose hands were seen by David Kailimai.

In 1936 when David O. McKay visited us I related this incident and he said everything is correct with the exception of one thing and that it was Geo. Q. Cannon and Joseph F. Smith shaking hands and the hands were seen by David Kailimai.

I was glad that the correction was made. (The two fathers in presence of the two sons--Joseph F. Smith and Geo. Q. Cannon--fathers; E. Wesley Smith and Hugh J. Cannon--sons).

This testimony meeting which we held is one we will never forget. All of us felt something burning within us.

It is a good place to go to when we are depressed and to commune with our God, because it is a sacred spot.

April 24, 1943. Chas Kamaucha, Anderson, Sam Alo Sr. Henry Kaa, Carlisle and Walton. We then gathered on the chapel ground [at Pulehu] near the monument in a circle for a meeting. . . Pia Cockett thanked God for this gathering and thanked the brethren for making it possible to come in a group like this as we had done in the past with Pres. Murphy and Bailey. This is a sacred spot where the hands of Geo. Q. Cannon and Joseph F. Smith shaking in form of greeting were seen by David Kailimai. He loved this place where he learned much about the gospel and this is where he first met his wife who was not then a member of the church. While he spoke he could not keep the tears from his eyes." [continues with summaries of the others' testimonies, which also include their witnesses that this was "sacred ground"]
Women from Zion in the Samoan Mission: 1888-1900

Ruth R. Yeaman, Salt Lake City

In Salt Lake City, Utah, Joseph H. Dean, was arrested in May 1886 and later convicted for unlawful cohabitation. He was discharged from prison in March 1887. The same day he was released he learned he was to be arrested again. To escape arrest he hid in the home of a friend, William O. Lee. ¹

On May 23, 1887, Joseph H. Dean and his second wife, Florence Ridges, daughter of Joseph H. Ridges, the builder of the famous Tabernacle Organ, were set apart to be missionaries. In his journal Elder Dean noted they were "set apart to go to the Sandwich, Society, Navigator [Samoa], or any of the other groups of islands that the spirit might dictatethrough the authorities." Joseph had previously served a Hawaiian mission and knew the language. A few days later Joseph and Florence had said their goodbyes to Sally, Joseph's first wife with five children, and they left for Hawaii.²

The Deans were in Hawaii until June 1888, when they left for Samoa.

On June 18, the captain of the ship Almeda stopped about 2 miles west of the island Tutuila, Samoa, and the Deans were lowered to a rowboat which had been sent to meet them. Because the sea was so rough they stayed on Tutuila for three nights. Finally on June 21, 1888 they were rowed to Aunu and put ashore. They were greeted by Samuela Manoa and his wife, Faasopo. Manoa was a Hawaiian convert to the church who had been sent to Samoa in 1863 with a companion, Kimo Belio who died in 1876.³ They had been sent to Samoa by Walter Murray Gibson who had far exceeded his authority in Hawaii and was excommunicated in April 1864. Salt Lake Church authorities were apparently not aware of Manoa being in Samoa.⁴

Joseph Dean had found in the mission files evidence of the two Samoan missionaries and corresponded with Manoa who offered to share his western style home with the Deans if they came to Samoa to establish a Mission.⁵

Most Samoan homes used gravel for floors with woven mats, which were used for sitting and sleeping, placed over the gravel. The Deans found that Manoa and his wife had even prepared a western-style bed to be used by the Deans.

"In addition to the bed there was a good kerosene lamp, earthenware dishes, and a concrete floor. But they had no store, no cows, no bread, or anything to make it of. No running water, rainwater being all they used."⁶

"In June 1889, more American elders arrived, only to discover the missionaries and Samoan people were suffering from a famine resulting from a devastating

54
hurricane that hit the island in March of that year.
Britsch wrote: "June 1889 marked the end of the first year of the Samoan Mission. By this time the missionaries had experienced almost every problem Samoa could offer. They had endured [civil] war, famine, a hurricane, and tropical storms. "They had suffered sickness, apostasy, days in open boats, and storms at sea. Rumors had been circulated against them, and Protestant ministers had used both newspapers and their pulpits to republish the old lies about Joseph Smith and the Latter-day Saints. The elders' housing was inferior to their homes in Zion, and living conditions resembled a perpetual camping trip. "Nevertheless, the elders were in excellent spirits and eager to spread the gospel throughout the islands." 7

Joseph H. Dean wrote to the Millennial Star, in which the following brief note was published September 2, 1889: "We now number eight Elders and two sisters from Utah. So far we have not done much proselyting, our time being spent mostly in building homes for the future, and studying the language. Within a month we will be scattered all over the group of islands and expect to go from village to village. The Lord has greatly blessed us; we have not suffered, although living in a land of war and famine."

The Deans' first child, Jasper, was born February 9, 1888, during their short stay in Hawaii. Their second child was born June 1890 in Samoa. The Deans were released and left for home August 16, 1890. 9

Louise Calder Lee and her husband William O. Lee arrived in Samoa with their baby daughter Louise on October 10, 1888. On July 24, 1890, a son Henry Calder Lee was born.

When he accepted the call to open the Samoan Mission Joseph H. Dean had stated that he needed to have assistance and asked for William O. Lee and his wife, Louise Calder Lee to be called to come to Samoa. When President and Mrs. Dean completed their mission responsibilities, William O. Lee was called to become the Samoan Mission President. The Lees were released from their callings and left Samoa on February 4, 1892. 10

Katie Elizabeth Hale Merrill and her husband J. H. Merrill were called from Smithfield, Cache County, Utah to go on a mission to Samoa. They arrived March 12, 1891. Katie was pregnant with their first child when they entered the mission field. Several weeks before the expected birth of the baby she became
very ill and their baby was born prematurely on June 28, 1891.

Sister Merrill’s husband Joseph thought the child was dead at first, but it soon showed signs of life. On June 29 the following occurred, as recorded in Elder Merrill’s journal.

"...at 1 o’clock I witnessed the death of our baby. And at 3 o’clock p.m. God saw fit to take my dear wife. It is all I can bear. We left home so happy ... and now I am left alone ... bereft of all my earthly joys ... unless I can overcome the sorrow and trials that are now heaped upon me I am crushed."

"An hour after the death of the child, the mother had called Sister Lee (wife of the mission president) to her bedside and, after thanking her for waiting on her during the sickness, said that she was 'going to die' that she 'could not stay because they had come for her.' She then talked with her husband, kissed him goodbye, and all was over." 12

Mother and child were buried in one coffin. The manager of the nearby German plantation gave permission for the burial on the brow of a hill near the Mission Home.

Despite his tragic loss Joseph Merrill, with devotion and perseverance went on to finish his mission. When he left for home, in April 1894, he took the remains of his wife and child back to Utah for reburial. 13

Katie Elizabeth Hale Merrill was the first sister missionary who died while filling a foreign mission. 14 In later years Joseph H. Merrill was called to serve as president of the Samoan Mission and arrived on December 19, 1901. He was released because of elephantiasis, in January 1903. 15

Annie Stevens and her husband Ransom M. Stevens were called to serve as missionaries in Samoa, and arrived April 17, 1892. Both he and his wife served diligently in their calling. After having learned the language and gained experience he was called to preside over the mission. 16 He had many virtues. His deeds of love and kindness made him a great favorite among the servants of the Lord in Samoa. Early in April 1894 he did not feel well and was confined to bed for ten days with a high fever. Every possible action, both spiritual and material, was taken to help him recover. These efforts were in vain for he died 28 April 1894. 17

His wife Annie left for home May 23 on the next steamer. The missionaries expressed their concern for her and their feelings toward her.

"We have learned to love Sister Stevens as a sister during her stay in this land; her noble deeds and womanly actions shall long be remembered by us." 18
The *Deseret News* published the following:

"Mrs. Annie D. Stevens, wife of the deceased, telegraphed from San Francisco yesterday to Elder George E. Browning, of Ogden, the former president of the Samoan Mission, as follows: 'My husband is dead. Leave here tomorrow morning. Please inform authorities and ask them to telegraph F. Christenson, Fairview, at once.' ... Brother Christenson is the father of the widow." 19

Mrs. Stevens arrived safely in Fairview, Utah. Numerous friends were there to greet her.

"The greetings were necessarily brief for Sister Stevens was feeling ill and had to retire to bed early. ... At 11 pm she gave birth to a nice boy." 20

A few days later the little boy died.

Sarah McMurrin Hilton and Thomas H. Hilton arrived in Samoa 17 April 1892. Their daughter Jeanette had been born before they left Salt Lake City. Jeanette died June 4, 1892. Their son Harold was born September 26, 1892 and died March 17, 1894. Another son George Emmet was born October 12, 1894 and died October 19, 1894.

Mission President Ransom Stevens wrote: "How sad to see our dear sister again bereft, and her so far from dear parents & friends she ... left for the gospels sake ... Much sympathy is felt for the bereaved parents and the blessings of the Lord are invoked upon them."

Elder Hilton was appointed by the Elders to take temporary charge when President Stevens died, until word arrived from the First Presidency. On July 12, 1894 he was appointed president of the Samoan Mission. He was released March 23, 1895.

On March 17, 1893, Maria Luella Redd Adams, a bride not quite seventeen, and Thomas D. Adams arrived in Samoa on the same steamer as Margaret Durham and Alfred M. Durham. Mission president George S. Browning informed the newcomers that since there were already lady missionaries in Samoa the two couples would be sent to Tonga, which was at that time, part of the Samoan Mission. It was necessary to wait three weeks for a steamship. Another week aboard the steamer and they arrived in Tonga. There they faced learning a new language; cooking over open fireplaces; eating completely different foods, using coconut shells for fuel; learning that the only source of water was rain that ran off the corrugated metal roof into a large metal tank, - in other words adjusting to a complete change of lifestyle.

From the book *Memories*, we read: "It would take volumes to write of all our experiences on our mission. ... Thomas and I learned a hymn and sang it in the native tongue. We loved doing it. ... We had grown very fond of these natives."

"Once the chief of the village invited us to attend a gathering where we sat on the grass in a big circle and listened
to him speak. As he was talking, he cleaned the dirt from beneath his toenails and fingernails with a large sharp knife. Finally he laid it aside, clapped his hands, and immediately a servant came to his side. He was ordered to bring a basket of oranges to serve as refreshments. Then the chief stabbed each orange with the point of his knife and presented on to each of us. As I watched this procedure, I whispered to my husband, 'Tom, I can't, I simply can't accept that orange from that knife.'

"'Louie,' he answered, 'you can and you must. We will not insult the chief by refusing his gift.'

"As ... two years drew to a close ... I was released with Sister Maggie Durham to return home. She lost a baby during that time and ... I found my health declining. We left our husbands in the islands to serve another year." 22

In later years Louie and Thomas often sang hymns in the Tongan language for their own pleasure and to entertain family and friends. Among the children that blessed their home was a daughter named Grace who became the wife of Obert C. Tanner.

Ella Adelia Williams married William Alfred Moody at her parents home on June 4, 1894. 23 They were a happy couple living in Thatcher, Arizona. William saw a prosperous future ahead. Then he received a letter from "Box B," calling him on a mission to Samoa. They felt concern since Adelia was to become a mother and in addition William was responsible for the care of his father's childless second wife "Auntie." After fervent prayer they both had the same feeling, "Oh, Lord, Thy will be done, not ours." 24

The plan decided upon was for William and Adelia to go together to Salt Lake to receive their endowments and be sealed as husband and wife. Then Adelia would return to live with her parents while William served his mission. William wrote Church Headquarters describing their plans. They traveled to Oasis to visit William's folks. There William received a letter stating that because Sarah Hilton was the only woman in the Samoan Mission Headquarters Adelia could accompany William on the mission so another woman could be there. This became a problem since they did not have adequate funds for two for fares and expenses.

In later years William wrote of this problem.

"A quick check told us we would be short some thirty dollars. "What are we to do?" she asked me. I did not know, and told her so, but added, "If this is truly the Lord's work, He will provide for us. We will go as far as our money takes us, and trust Him to open the way. Missionaries of our church once traveled without 'purse or scrip,' surely we are as capable as they. Have you sufficient faith to undertake it?" Without hesitation, she lifted her sweet face to me and said, "We will go. I trust you, and the
Lord will be with us." As I write of this, I marvel now at our childlike faith in undertaking a trip thousands of miles long without sufficient funds, with my wife on the way to bearing a child, and with no slightest knowledge of what conditions we should find in Samoa. Time and science have made the world small, but at that period of history, Samoa was as isolated from our home as another planet seems today. 

From the time the letter was received in Oasis money came to them in several unexpected ways and they had adequate funds for their necessary expenses.

"We landed in Samoa with nine dollars."  

It was on the morning of November 2nd, 1894 that the outlines of Samoa appeared in the distance. What expectations filled us, especially Delia, because she had been very ill during the entire journey at sea. 

Directly before us this lovely morning was the main village of Samoa--Apia, which had a population of perhaps a little less than three thousand. This village was picturesque, with semi-foreign and native thatched-roof houses peeping at us through the verdant foliage that was everywhere. Our attentions were then diverted to the hulk of a battleship, whose frame lay broadside upon a coral reef and we learned that it was a German ship, the Adler, one of the victims of the hurricane of 1889, when four such ships were wrecked, and about forty smaller craft, with much loss of life. Two of the men-of-war lost were American ships.  

Our anchor chains were being lowered, for Apia had no wharf. Hundreds of small craft were splashing their way toward our ship. Elder Thomas Hilton, the mission president, came with two natives in the mission boat and took us to the mission headquarters at Fagalli, about three miles down the coast. For Delia's sake, I was thankful to have the journey over, for her two weeks of illness had left her emaciated and weak, so much so that it was necessary to aid her to walk to the house. 

Besides our group of seven elders, there were eighteen others and Sister Sarah Hilton at the mission headquarters. All missionaries had gathered, as was their custom, from the far
ends of the island, to get their mail, which came only once a month. Such times were occasions for joyous greetings, exchange of experiences, and pleasant conversations. Delia and I ... kept diligently at the study of the language and the gospel, and took our part in missionary life. Together we did our washing and cooking, and always we studied. ... The house was reasonably comfortable and suited to the climate. Bedclothes were not needed, other than a sheet, but mosquito nettings over the beds were a necessity. Cockroaches were abundant and annoying. 30 We sought to make each other happy, and there was an inflow of the spirit of God because we were devoted to the common cause of doing His work. 31 On March 27th, 1895, President Hilton and his wife, and other missionaries left for their homes in Utah. With prayers and tears we bade them farewell. It was a momentous occasion for Delia, since it left her alone of the women missionaries, to be on the island. She who was so soon to become a mother ... silently yielded to a trying situation and clung to me still more closely as she looked toward an uncertain future. 32 No word of mine can overstate our anxiety as the hour approached.

On May 3rd, 1895, at 1:15 a.m. the baby came. How relieved I was to lay this tiny morsel of life onto the arm of her smiling mother, who, radiant with joy, cuddled the dark-haired girl to her willing breast. We called our new daughter Hazel. "For three weeks, I abandoned everything else to the care of my wife. As I write now after so many eventful years, I can still hear the tick of the clock which marked the hours of my lonely vigil, as night after night, in silence, I watched the life of my beloved ebbing away."

"Then on May 24th of 1895, she closed her eyes to everything mortal." The light of the whole world went out of my life when she was taken." 33

William's two great concerns became Hazel and his mission responsibilities. "I longed mightily to make a success of my mission, despite my loss of spirit for it, so that I should not have to return home a
failure. I arranged with a Mrs. Bell, a school-teacher from England, to care for Hazel, then left for the south side of the island to continue my missionary work. 34

Hazel was carefully cared for by people who loved her, but she had many bouts with sickness. Finally William felt he must send Hazel home. David D. Williams of Thatcher, Hazel’s grandfather, planned to meet her in Salt Lake. Hazel sailed for home on April 23, 1896 on the same ship that had brought her parents to Samoa a year and a half earlier. 35 When the ship left the people who had cared for Hazel wept all day. 36

"Three months passed before I could learn of her safe arrival. They were months of anxious waiting, but I learned finally that her trip home had been made more pleasant than I had dared to dream it would be. Her story became known on the ship almost at once, how she had been left motherless and was making the trip without parents, or not even a woman to care for her. Sympathetic friends sprang up right and left. Kind-hearted women gave her a mother’s care, and she was showered with gifts. She thrived with her grandparents, and grew to be a vital and lovely woman, the wife of Eric A. Knudsen. She bore a child of her own and lived in Hawaii." 37

William Moody left the mission field for home May 17, 1898. On October 16, 1907 he was called to serve as mission president in Samoa. He left Salt Lake on February 22, 1908. 38 After arriving in Samoa he wrote: "As may be expected, one of my first acts was to visit the grave of my first wife, Adelia, which was located in a church-owned cemetery." 39

He was very busy during his stay in Samoa as mission president and achieved many constructive and positive goals. He completed the actions necessary to close his work as mission president.

"Before I departed there was one sacred spot I must visit--our little cemetery. I went to the place, ... leaving everything as perfect as possible. Thus, with the simple pilgrimage I had done perhaps the last kind act I should ever be permitted to do with my own hands for the beloved wife of my youth, and the other dear ones whose mortal remains made the spot sacred." 40

Ida Luetta Morgan Roberts and Edgar T. Roberts were married October 20, 1897. They arrived in Samoa December 23, 1897. 41 They endured the usual missionary sufferings of sea sickness,
hunger, thirst, fatigue, language difficulties, boils and sore eyes.

Luetta wrote regarding their arrival and the early period of their adjustment.

"There are the peculiar natives to be seen in their boats, the shore to be looked at, luggage to be gathered up and looked after, and the horror of going ashore in one of those little tubs... Our missionary labor began, first striving to acquire a knowledge of the language, teach school, visit our Saints and do good whenever an opportunity presented itself. What joy I take in going out tracting from house to house with my husband, and to associate with the native women. I often go out and visit with them." 42

Their first child, a boy, Loi, was born 18 August 1898. They began the difficult task of trying to find food that he could tolerate. The child suffered from eye infections and childhood diseases.

A war between native tribes caused sudden changes in the lives of the missionaries. Here follows a quote from the journal kept by Edgar T. Roberts.

"All was very quite this morning up till about 12 o'clock when about 100 natives from the east end of Upolu went past our gate with their guns, axes, knives and war implements, having their faces painted with war paint and wearing their white caps to represent the Mataafa party. The Malie-toa wearing red. Just as they had passed which was at 1 p.m. the first report of war was heard by the signals of firing cannons from the men of war in Apia Harbor. The native warriors hadn’t any more than reached the path which leads to Apia until they became frightened of hearing the guns go off and returned the way they came only more quickly. The firing of the cannons was kept up all afternoon and we could see native men and women and children running for their lives. All the natives near and around Fagalinu have gone to the bush, leaving their homes just as they could. On towards 3 o’clock the Porpoise, an English man of war, came right in front of Fagalinu having their guns pointed towards us. They remained in that place for about an hour then steamed back to Apia, during this time a continuous cannon loading was kept up;
their explosive balls bursting in the bush just back of Fagalii and from there in to towards Apia and Pesega where Brother Hendricks and Brother Stringham are. We felt very uneasy having the cannon balls shot toward us, but we trusted in God for protection and safety. Just about sundown, Brother Hendricks came in with a buggy after Luettta and Sister Reid and said that we all had to go to Apia as a man of war was coming to Fagalii to shell that country and if we remained in Fagalii there might be danger to the women. Took just a change of clothes and after locking up the home we all went to Apia, getting there just before dark. We hardly knew where to go for safety in Apia, but as the Lord always provides for his servants, we got the upper room in Mr. Hellesoe’s house. Of course, we all had to make the best of it by sleeping on the board floor and buying some bread, canned meat, etc, which was expensive living for us but we couldn’t help that. We did not get very much sleep that night as there was a continual firing that kept us up all night. The soldiers would think they could see natives in the bush and then they would fire. The man of war kept a continual firing also throwing shells into the bush and surrounding country near Apia. Just 10 steps to the left of us were the American boys with a gatling gun and the English boys to the right with rapid firing guns and some 100 soldiers. Well, so much for the war at present, and I will tell about ourselves. There are eight of us tucked in one room - 6 elders and 2 sisters. (He did not mention the two children, Stewart L. Reid and Loi Roberts.) We have just the clothes we have on our backs and a change of which are dirty, because we can’t get any place to do a little washing. Our meals are two a day consisting of bread, butter, canned meat of different kind and other stuff - if we could afford it, but I tell you means are scarce and expenses high; but we must do the best we can. Nevertheless, Mormons are happy no matter where they are, so it is with us. We have no fear, and don’t want you to worry over us, as we are in the Lord’s care and He will look after us. We don’t worry so much over ourselves
as we do over poor little Loi, as we have had nothing to feed him but corn flour and condensed milk for over a week now, but a steamer came in yesterday so we can get some Melin’s food that I want now, so I am going to lay up a store for a month or two, as we can’t tell how things will turn out. We look for the better. Oh! yes, we must tell you that Loi has two teeth, but the poor little fellow has large sores breaking out on him all the time, owing to not having proper food." 43

Their little daughter Harriet Viola was born October 16, 1899. Despite the offering of fervent prayers and the best medical aid possible, Loi died March 3, 1900 in the Apia Sanitarium. 44

The parents completed their mission and returned to Afton, Wyoming June 15, 1900. It is believed that the sudden change from the tropic temperature to the cold, harsh climate of Star Valley, Wyoming was the cause of death of the baby Harriet Viola on January 6, 1901. 45

Another experience in Samoa is that of Ethel Lowry Reid and Clare W. Reid.

In Manti, Utah in June 1896, the family of Sarah Jane Brown Lowry, wife of John Lowry Junior, was assembled in her bedroom praying for her recovery of good health. Eunice Mollen, one of those present, received the gift of tongues and the interpretation thereof.

A portion of this interpretation indicated that Ethel Lowry Reid and her husband Clare W. Reid, "would be called on a mission to the islands of the sea." 46

Ethel, the youngest daughter and last child of John Lowry Junior and Sarah Jane Brown Lowry, was very musical as was her husband Clare Reid. They had been married on October 9, 1895. A description of the bride and groom read: "... she was the most beautiful bride this town had ever seen, the kind of beauty touched by a certain fragile quality with a quiet splendor of spirit, married to a young man of much promise, a handsome musician." 47

Ethel had been very active in church responsibilities. She served as secretary of the Primary when she was only ten years old. In addition to other responsibilities, she served as president of the Young Ladies Mutual Improvement Association until June 1898 when she and her husband were called to serve a mission to Samoa. 48

Letters were received only once a month in Samoa. Ethel and her family were very close, so letters were frequently received and sent. Portions of a letter from Ethel to her sisters follow:

On board "Moana"
June 21, 1898
Dear Sisters,

I have been writing to Mamma and papa so will just write a few lines to let you know we are OK. We expect to land at Honolulu about 7 o’clock in the morning. We are looking forward with pleasure to walking on dry land again. We were both very sick—the worst on board so the stewardess told us. It was not until yesterday that I was able to get on deck and that was the fifth day out. ... Clare and I have been playing in the dining room this evening, the first time we have had our instruments out. They seemed to appreciate the music. We had the pictures of Manti and Salt Lake City that you gave us Olive, up on deck today and they proved quite interesting to two or three persons, but we have had no argument as yet tho’ it is known among all the second class passengers I suppose that we are Mormons ... have had fine weather so far. Clare joins in sending love to all.

Affectionately
Ethel

Wednesday June 22 1898

It is now 8:20 and we have been at the Honolulu wharf about an hour. Our vessel brought the annexation news to the Hawaiians. A boat of men came out to meet us to find what the flag signal meant and when they learned they cheered heartily. I am not going to write more as we want to see as much of the city as possible, so by-by till we reach Samoa.

With love
Ethel

The Samoan mission records of 1898 reveal the following extracts.

Wednesday June 29

Elders Don C. McBride and Clare W. Reid and wife, Sister Ethel Lowry Reid, arrived at Fagalli, having made the voyage on the S. S. "Moana". They had with them some few school supplies, and were well equipped for school work. They had an organ and a box of baggage lost in transit, both of which they expected to recover.

Elder Roberts and wife arrived from Savari in the evening, and happy was the
meeting of the two sisters. Brother and Sister Roberts will remain at Fagall until after Sister Robert's expected confinement in the latter part of July.

Friday July 1

In the evening the usual meeting of welcome to the newcomers was held, that of Sacrament meeting and testimony gathering. ... All were at the meeting which was an inspiring one. At its close Brother and Sister Reid rendered some music on their autoharp, mandolin and viola. Cake from home was also passed around.

Wednesday July 6

Ah Mu & Ah Chini & their families went and surprised Sister Reid on her birthday. They took flowers, oranges, ducks, etc. etc. 51

A letter from Springville, Utah arrived before Christmas. The family at home had learned the happy news that Ethel and Clare were expecting a baby.

November 21 1898

Dear Ethel and Clare:

... We girls had appointed last Friday night to do a piece of work for our little Samoan niece or nephew, and we were to meet at Doras. When we got there we found that Carrie had left a letter from Ethel. We got the work started ... then I read the letter while the other girls worked ... How much we did enjoy reading that nice little News Paper.

... What do the natives think of the songs you teach them Clare? Are they nice singers and do they speak the words in their language or learn them in ours? ... I guess it improves the meetings very much to have the music. ...

... You look rather care worn in the one [picture] taken with your class. I thought perhaps it was taken just after conference and you were tired after having attended so many meetings and sitting up so late at night. But there is one thing about that picture, it convinces us that you really are pregnant. ...

Love

Olive 52

The history of the Samoan mission revealed two interesting events in 1899.

Wednesday March 29
Sister Reid was confined at 7:30 pm at Apia, she having been in labor all day & part of the previous night. The doctor had to deliver her by surgical aid, which was successfully done, and a fine boy was the result.

Wednesday April 5
Pres. Worsencroft & Elders Reid, Morris and Wright blessed & named Elder Reid’s baby, the father being mouth; the name given was Stewart Lowry Reid.^

The Latter-day Saints Millennial Star of Thursday August 3, 1899, reported the following.

SAMOAN MISSIONARY’S EXPERIENCE
A Kaysville, Utah, letter received May 7, from George H. Blood, who is traveling as a Mormon missionary in Samoa, gives a graphic account of some of the tragic scenes that he has witnessed during the Samoan war. It has been thought that Mormon missionaries were absolutely safe, but Mr. Blood’s experience shows that they were in imminent danger. He was stationed at Tifitifi and, thinking the war was over, started for Apia. He says: "When I started I knew nothing of the last trouble, but a German called me in and told me they were having a time up the trail and that I would never see Apia. When he saw that I was determined to go he ordered a horse and saddle for me and I started on. After riding two miles I found a village on fire and saw a man-of-war just outside the reef, and, talk about shelling! They were using their eight-inch guns, Browning 'peacemakers' and Nordenfeds. Shells and small bullets flew thick and, burning houses on each side, made me feel like I was a target. All of the houses between that village and Apia, a distance of ten miles, had been burned that morning.

"About eight miles from Apia I was met by 400 Mataafa warriors, painted and well armed. They had been ordered to kill all the whites they could find. Forty or fifty of them flocked around me, brandishing their knives. They were about to take my head off, when one of them saw a book in my coat pocket, which he took, but when he saw it was a tract he said 'faiean' which means 'missionary,' and I told them 'Yes, a
Mormon missionary, and found myself breathing easier.

A SAMOAN DIVERSION

"A half-caste, who could talk English, told me to put up a white flag or they would shoot my brains out. I obeyed orders and moved on, but was stopped about a dozen times by Mataafa men, some of whom leveled guns at me, or raised knives to see me dodge.

"After passing the Mataafa men I met no one for two miles, and then met the Malietoa men, and they didn’t believe that I came through the Mataafa lines.

"Apia is under martial law. All of the Mormon Elders from Fagalli are here. They had to leave Fagalli in such a hurry that their things were left behind, and the Mataafa men took everything of value, broke the windows and doors and chopped the furniture to pieces. Our loss is about $1,100."

Mr. Blood tells of the butchery of American and English officers and marines at Fagalli on April 1, and says the wounded officers and men who were left on the field were killed and their heads cut off, the bodies being buried without the heads. The Mormon missionaries witnessed this terrible fight, with 2,500 Mataafa men on one side, against 130 marines and 100 Malieota followers.

The letter closes by saying that there were 5,000 Mataafa men around Apia, all well armed and determined to fight to the last. They have sent in word that they are going to rush in on the town.

The English boats go out every morning, burning native villages along the coast, and the United States boat Philadelphia remains in the bay and throws shells over the town to keep the natives back. The missionaries will be removed to the island of Tutuila for better protection."

After the native conflict ceased the following letter was received in Manti, Utah.

Salilavalu Savaii
June 6 1899

My Dear Sisters and Brothers:

... I don't know how to tell you how much we appreciated your letters and the money you sent. ... How glad we were to get the things
you sent with Brother Sears.  
... I don't know how I would have got along without them. I have made some of the little dresses for baby. I didn't think I would need the little stockings but it's been so much cooler here than at Apia that he has had to wear them to keep his little feet warm, so I'm very glad we had them. That is one thing we can't buy on Samoa--baby stockings.

Love
Ethel 55

June 8 1899
... We have got our little Samoan house straightened up almost as we want it now and it looks quite nice. There is no floor in either room, just gravel covered with mats. It is very cool and pleasant.

No we don't expect to get any of the things we lost unless its our musical instruments ... but they would be so broken they would be of no use to us. I have tried not to worry over our loss for many things so much worse might come along to try us. ...

You say to tell you what we need ... You sent clothes enough for baby for a good while. Brother and Sister Reid sent Clare some shoes and me a dress. ... My shoes won't last very much longer. I had a pair of slippers stolen at Fagalli and the rats destroyed a pair of shoes at Pesega so I have only one pair left. When you get a chance you may send me a pair of 3 1/2 not too coarse nor too fine just a good durable pair. If I could get any decent shoes here I would but its impossible. They don't keep anything but slippers and they are very worthless. Only two of my dresses were stolen Dora, a calico I made before coming out, and the one Mamma sent me last fall. We had baby’s picture taken ... You will see baby has lost all his pretty hair. After that rash came out on his head and body his hair would come out in bunches and leave the scalp a shiny bald. Its coming in quite thick now, but can't tell whether its red or black. He is two months and ten days old. ... Yes the doctor let me have chloroform a good while before I was delivered ...

Olive if you finish babys picture would
you kindly send one to Elder J. Wood, Eureka and one to Brother Stringham Salt Lake City. ... We think a great deal of that man. A brother could not have been better to me when I was sick than he was. He never left my bed side all the afternoon the day baby was born. If you have an extra picture of Clare and I where we are standing you may send it to him also. We want the words to some old songs. We are asked to sing so much, ... May God bless you all

With much love
Ethel *56*

After the birth of Stewart, Ethel’s strength did not return. Her health continued to deteriorate so her husband, Clare, finally decided to send her home, as ... missionaries were leaving about that time. In fact, he planned to take her home, but under her most earnest request and solicitation he consented to remain and finish his labor in the mission field. *57*

On October 26, 1899 The Deseret News published the announcement of the death of Mrs. Ethel Lowry Reid in Provo, October 25.

"A most sad death occurred this afternoon at the residence of Dr. S. H. Allen, when Mrs. Ethel Lowry Reid passed from this mortal sphere. ... Believing that the pure air of her mountain home would be beneficial to her, her husband prevailed upon her to return home, which she was loath to do. Elder Reid desired to accompany his wife home, but she persuaded him to remain and complete his mission. Mrs. Reid left the islands ... and during the voyage became alarmingly worse. When the party arrived at San Francisco and telegraphic advice was sent to her family, two sisters, accompanied by Dr. Allen, a brother-in-law met her at Ogden on Monday evening and brought her to Provo for medical assistance, but the trip was too much for her. She lingered on until this afternoon when she quietly passed away." *58*

The Lowry family members received a letter from Samoa in November 1899. A portion of the letter follows.

Pesepa Samoa  
Nov 30 1899

My Dear Brothers and Sisters:
Words fail me. I hardly know what to write ... I assure you tho that I not only mourn on my own account but on yours too and her dear parents. I would like to say
that which will bring greater peace & comfort to your hearts. That is what came to mine when two weeks after receiving this news, "Ethel died Wednesday. Baby well," I received from the Doctor and my father and brother the full particulars of my dear wifes death. For several days after receiving the cablegram I was in an agony of suspense. There was only one thing to do and that was to seek assurance from above, that "all was well," and that I did more earnestly than I ever did before in my life. I received comfort but my fears were not entirely set at rest until I received your letter. ...

You remember how we parted at the depot at Springville. That parting has always been a bright ray of sunshine in my memory. Ethel and I tried to part in the same way when she left me here for we wished to feel that it was only for a short time. ...

Clare 59

Another letter was sent from Samoa, portions of which follow.

Matautu Samoa
Oct 5 1900

Dear Brothers and Sisters:

...About those pictures of Ethels grave. Is it possible that I have not mentioned them yet? ... I received them long ago and see them every day for they hang just over my table. I cannot imagine that my wife has any connection with the spot. To me she is in Paradise as plainly as you are in Utah ...

...A year ago tomorrow I parted with my wife and babe on the deck of the "Moana". She sat just back from the head of the gang-way a picture of misery out of which beamed courage and cheerfulness. I remained with her as long as possible. Brother Clayton was at the gang-way with Stewart in his arms as I passed down. The boat moved off immediately, and as long as I could distinguish individuals a little white handkerchief fluttered a last farewell. Then I began to fear and took myself severely to task for leaving the boat at all. ...

I will be glad when ... I can ... sit down with you in your own homes.

God bless you all
In later years Clare Reid was associated with the music department at Brigham Young University and was noted for his methods of teaching piano lessons. While still a young man Stewart, son of Ethel and Clare Reid, met his death by drowning in a tragic accident on Utah Lake.

The following observations appeared in the Young Womans Journal 1899.

Apia, Samoa
September 1899
"Editor Young Woman’s Journal

It is but a few years since we first heard, with some astonishment, that the young ladies of Zion ought to prepare themselves for missions to the world, as their help would soon be needed in spreading the message of truth. It matters little how this admonition was received; heeded or unheeded, the time is here when the sisters are taking an active part in the mission fields.

When the call first went forth, Samoa was as far from people’s minds as the islands themselves are from the rest of the civilized world.

Women are among the Gospel pioneers on these islands: what they endured, their trials and their hardships, even to parting with life itself, it is a story that today dins the eye with tears.

To some, the influence which our lady missionaries wield among us may seem trivial; but ... it reaches out and effects every Elder in the mission and spurs him on ... Its weight, also as a factor in the uplifting of the Samoan people, can not but be deeply felt and appreciated.

...Our sisters come ... directly in contact with Samoa through the children in our schools. Each branch has its little school, varying in numbers from eight or ten to thirty-five or forty. There most of the sisters’ time is spent, and there we see the ... results of their labors. A sister by her very presence commands respect. ... Neatness, cleanliness, taste, all are being carefully brought into prominence.

...In a conversational way they do much, not only among the Saints, but among
strangers as well. Hospitality is a strong characteristic of this people, and among them visiting is very popular ... the door is opened to the sister whenever she goes out making calls, she is always treated kindly and politely, and what she has to say is listened to with respect. In their visiting our sisters spread the truth among this people. ...

...The sisters are of themselves doing a missionary work that could not be accomplished save by their presence here. Their mission commences among the elders themselves, reaches the youngest child in the school room, and extends into the homes of both Saints and strangers. It is plain now why our sisters were called to Samoa - to assist - yes, and more - to fill a long felt want, that they alone could fill."

There were many fine Samoan women who became members of the Church. They also had problems to face, but such problems were confronted in a culture and environment familiar to them.

There were also fine women who stayed at home in Zion to care for their children, and in many instances, worked in every way possible in order to supply funds to support their children and their husbands away in the mission field of Samoa.

The women of Zion who served in the Samoan Mission from 1888 to 1900 left the security of their homes, their familiar surroundings and especially the support of their family and friends to travel with their husbands in response to the call of the Lord, through the authorities of the Church of Jesus Christ of Latter-day Saints, to serve as missionaries. The change from their way of life in the United States was tremendous, especially because of the isolation from the rest of the world, the new environment and the many events which occurred in Samoa.

The lady missionaries had many personal type routines to perform such as writing letters, caring for living quarters, preparing meals, sewing, washing, and tending children. There were many special responsibilities related to the mission, such as: learning a new language, reading, studying, translating, teaching native children, and teaching other classes. They were also involved in assisting in official activities, such as serving as officers in auxiliary positions, visiting native homes, conducting the singing, and performing musically.

The lady missionaries in the period of 1888 to 1900 exhibited deep, abiding faith, courage and devotion to their religious beliefs by their willingness to sacrifice. All of them faced the difficulties of an environment and culture entirely foreign to them. Among the members of the group some faced the horror and hazards of civil war, some faced the fury of the hurricane seasons and other elements of the weather, some faced
the death of children, one faced the death of a husband, and several sacrificed their own lives.

These courageous women who were so diligent and faithful in their missionary labor made a significant and positive contribution to the Samoan mission. For surely their "price is far above rubies." 62
Appendix A

Women from Zion in the Samoan Mission: 1888-1900

Following is a list of names of missionary couples from Zion who were called to serve in the Samoan Mission from 1888 to 1900. The dates of their arrivals are also noted. Records taken from Samoan Mission Records. Film 7852. Church of Jesus Christ of Latter-day Saints, 1888. Salt Lake City. LDS Church Historical Department.

<table>
<thead>
<tr>
<th>NAME</th>
<th>ARRIVAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Florence Ridges Dean and Joseph H. Dean</td>
<td>18 June 1888</td>
</tr>
<tr>
<td>2. Louise Calder Lee and William O Lee</td>
<td>10 October 1888</td>
</tr>
<tr>
<td>3. Katie Hale Merrill and Joseph H. Merrill</td>
<td>23 March 1891</td>
</tr>
<tr>
<td>4. Sarah McMurrin Hilton and Thomas H. Hilton</td>
<td>17 April 1892</td>
</tr>
<tr>
<td>5. Annie D. Stevens and Ransom M. Stevens</td>
<td>17 April 1892</td>
</tr>
<tr>
<td>7. Margaret Durham and Alfred M. Durham</td>
<td>17 March 1893</td>
</tr>
<tr>
<td>8. Ella Adelia Moody and William A. Moody</td>
<td>2 November 1893</td>
</tr>
<tr>
<td>9. Esther Whitbeck and Joseph R. Whitbeck</td>
<td>30 September 1897</td>
</tr>
<tr>
<td>10. Ida Luetta Morgan Roberts and Edgar Thomas Roberts</td>
<td>23 December 1897</td>
</tr>
<tr>
<td>11. Ethel Lowry Reid and Clare W. Reid</td>
<td>29 June 1898</td>
</tr>
<tr>
<td>12. Margaret R. Taylor and Jedediah Taylor</td>
<td>21 October 1898</td>
</tr>
<tr>
<td>13. Myra Longhurst and Warren Longhurst</td>
<td>17 December 1898</td>
</tr>
<tr>
<td>14. Agnes M. Sears</td>
<td>8 February 1900</td>
</tr>
<tr>
<td>and William G. Sears</td>
<td>3 May 1899</td>
</tr>
<tr>
<td>15. R. Minnie Hinck and Joseph Hinck</td>
<td>2 May 1900</td>
</tr>
</tbody>
</table>
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2 Britsch, p. 16

3 Britsch. p. 18


5 Britsch. p. 17

6 Britsch. p. 18


9 Harris.

10 Kunz, Calvin S. "A History of Female Missionary Activity in the Church of Jesus Christ of Latter-day Saints. 1830-1898." (Thesis: Brigham Young University, 1976). pp. 77-78

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13 Jenson. Biographical. p. 683

14 Harris. Appendix: Mission Presidents. unpaged.

15 Harris. Appendix: Mission Presidents. unpaged.

16 Deseret News. 8 June 1894. p. 1

17 Deseret News. 8 June 1894. p. 1

18 Deseret News. 8 June 1894. p. 1

19 Deseret News. 8 June 1894. p. 1

20 Deseret News. 12 June 1894.
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24 Moody. p. 50
25 Moody. p. 53
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27 Moody. p. 55
28 Moody. p. 56
29 Moody. p. 56
30 Moody. p. 57
31 Moody. p. 58
32 Moody. p. 59
33 Moody. p. 60
34 Moody. p. 61
35 Moody. p. 81
36 Moody. p. 81
37 Moody. p. 81-82
38 Harris. Appendix: Mission Presidents. unpaged.
39 Moody. p. 141
40 Moody. p. 171
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Dunn.


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NEWSPAPERS


PART I CHIASMUS IN ANCIENT HAWAIIAN PROPHECY

INTRODUCTION

In the spring of 1984 while working on my Master of Fine Arts Thesis I came across some ancient Hebrew Poetic Art Forms. I was doing some research that dealt with visual forms in ancient Hawaiian art. I found that, in ancient Hawaiian poetry, hula, and chants there could be many levels of understanding. Often one of these artistic creations could embody as many as five different meanings, such as literal (mana'o pili pono), figurative (mana'o ho'opililili) historical or legendary reference (mo'olelo), sexual (na me'a loko), and hidden (kaona) meanings. About this time I discovered in ancient Hebrew Literature several poetic devices that were full of imagery, highly figurative, and containing dualism, paralellism and chiasmus. It was then that I began to put the literary forms of the two cultures together in my mind.

It was in May 1989, after our Hawaii Mission Presidency meeting that President Yoshihiko Kikuchi challenged me to study more about the ancient Hawaiian prophecies. I found myself going back to a prophecy by Ka-pihe that I had studied five years earlier. With a little understanding of Hawaiian chants and a mere introduction to chiasmus, I felt impressed that there were strong similarities between these literary uses and that I should continue to do more research.

It was at this time that I took a prayer chant by Hewahewa (the last high priest of the Hawaiian Kingdom) and broke it down and placed it into a chiastic form in the manner I had seen in the Old Testament Student Manual. With it before me I knew I had discovered a remarkable example of chiasmus in Hawaiian, but knew too little about Hebrew Poetry, especially, chiasmus to be able to explain it. In February 1990, I received some publications from The Foundation For Ancient Research And Mormon Studies. The following articles were especially helpful, Chiasmus In The Book Of Mormon by John W. Welch, Poetic Parallelism Of The Book Of Mormon by Donald Parry, and Hebrew Poetry In The Book of Mormon by Angela Crowell.
JEWISH SIMILARITIES

Sheldon Dibble, an American Protestant minister who arrived with the fourth company of missionaries in Hawaii in 1831, in his book, *A History Of The Sandwich Islands*, wrote that prior to the arrival of the missionaries that the ancient Hawaiian people had in their traditions several Jewish similarities.

"They were told to the missionaries before the Bible was translated and before the people knew much of sacred history." The Hawaiians offered their first fruits to the gods. The practice of circumcision was common. The Hawaiians had cities of refuge for the same purpose and under similar laws as those of the Jews. Traditions of the flood, Jonah, Joshua, Joseph, and many others exist that antedate Western contact. Dibble further states;

"It may be added, that the poetry of the Hawaiian bears a greater resemblance to that of the Hebrew than to any other, that the structure of the two languages is very similiar; and especially that the causative form of the Hawaiian verb is precisely the same with the Hiphil of the Hebrew. Very few words however can be found in the two language the resemble each other.

In view of these facts, the thought would not be a very wild and visionary one, that the inhabitants of Polynesia are descended from the children of Israel." (Sheldon Dibble, *A History Of The Sandwich Islands*, p.16-19.) (bold print added.)

HEBREW POETRY IS BASED ON PARALLELISM OF THOUGHT-RHYTHM

The chief characteristics of Hebrew poetry are found in the peculiar form in which it gives utterance to it ideas. "This form has received the name of parallelism. Ewald justly prefers the term "thought-rhythm," since the rhythm, the music, the peculiar flow and harmony of the verse and of the poem, lie in the distribution of the sentiment in such a manner the full import does not come out in less than a distich (a poetic form containing two lines, a couplet)." (Old Testament Student Manual, p.303.) (bold print added)

David Freedman explains that in the ancient Near East, Poetry was the traditional means of expressing and transmitting religion experience. (David Noel Freedman, *Pottery, Poetry, and Prophecy*, 1980.)
CHIASMUS

Chiasmus can be defined simply as an inverted type of parallelism. The name chiasmus is derived from the Greek letter "chi", i.e. a cross or cross-over. The first line is parallel with the last line, the second line with the next to the last line, and etc. Note the bold print in the following example. Compare the lines with the name letters (a,b,c,c,b,a) to observe the chiasmus.

OLD TESTAMENT Isaiah 60:1-3.
   a. Arise, Shine
     b. For thy light is come,
     c. And the glory of the Lord
        Is risen upon thee
     d. For, behold, darkness shall cover the earth
        And gross darkness the people.
     c. But the Lord shall arise upon thee
        And his glory shall be seen upon thee,
   b. And the Gentiles shall come to thy light,
   a. And kings to the brightness
      Of thy rising.

Bishop Robert Lowth of Oxford, England, was the first to identify the use of parallelism in Hebrew Poetry, and published his noted lectures in Latin in 1753 and in English in 1815. He defined Parallelism as the repetition of similar, synonymous or opposite thoughts or words in parallel or successive lines. These lines can support each other, carry a thought further, back one up, complete the thought or go beyond the first one.

Significantly, Bishop Lowth also pointed out that parallelism can be retained almost unimpaired in a translation. He saw parallelism as the principle behind the structure of nearly all Hebrew poetry.

He further defined poetic parallelisms as words, phrases, or sentences that correspond, compare, contrast, or repeat. Three chief types of parallelism mentioned are: Synonymous parallelism, Antithetic parallelism, and Synthetic parallelism. Other scholars have enlarged upon these three chief uses of parallelism and have added and reclassified others.

1. SYNONYMOUS PARALLELISM. This is a repetition of the same thought with equivalent expressions, the first line reinforcing the second. In other words, the second line or phrase repeats or echoes the idea of the first. When prophets introduced an idea, then repeated it in different words, their hearers could more easily grasp their meaning. The idea thus received a double emphasis.

83
Words or phrases can be parallel by appearing as synonyms or near-synonyms such as arises/stand up, and heart/soul.

a. Arise, Shine;
b. For thy light is come,
c. And the glory of the Lord is risen upon thee.

(Isaiah 60:1.)

2. ANTITHETIC PARALLELISM. This consist of the use of contrasting thought in the second line to accentuate the thought of the first. This group of word-pairs or phrases are made up of words opposite in meaning such as above/below, heaven/earth, and shall descend/shall ascend.

a. For, behold, darkness shall cover the earth
   And gross darkness the people.
b. But the Lord (light) shall arise upon thee
   and his glory shall be seen upon thee,
   (Isaiah 60:1.)

3. SYNTHETIC PARALLELISM is the building up of a thought, with succeeding words or line. Simple synthetic parallelism consists of two words or phrases in which the second explains or adds something new or instructive to the first.

a. Nevertheless the Lord seeth fit
to chasten his people;
b. Yea, he trieth their patience
   and their faith.
   (Mosiah 23:21.)

The prophet King Benjaman "first introduces the doctrine that God chasten his children, and immediately gives further details "yea, he trieth their patience and their faith." (Donald W. Parry, Poetic Parallelisms of the Book of Mormon, p.16, F.A.R.M.S, 1980.)

4. ALTERNATE PARALLELISM. This type of repetition occurs when word-paris are placed alternately in succeeding lines. Notice the alternated word-pair "preacher-teacher/hearer-learner".

a. For the preacher
b. Was no better than the hearer,
a. Neither was the teacher
b. Any better than the learner.
   (Alma 1:26.)
SEVEN LAWS OF CHIASTIC STRUCTURE

In 1942, Nils W. Lund's research gave us seven laws of chiastic structure. These laws help us to see that a great deal of variety is possible in chiastic arrangement.

1. The center is always the turning point. It may consist of one, or up to four lines.
2. At the center there is often a change in thought and an antithetic (opposite) idea is introduced.
3. Identical ideas occur in the extreme and at the center.
4. Ideas occur at the center of one chiasm and reoccur in the extremes of a second chiasm which was constructed to match the first chiasm.
5. Terms gravitate toward certain positions within a chiasm such as the divine names in Psalms or quotations in the central position.
6. Large units are frequently introduced and concluded by frame-passages.
7. There is frequently a mixture of chiastic and alternating lines within one grouping.

In ancient Hebrew poetry there are no "paragraphs, punctuation, capitalization, or other such synthetic devices to demarcate the conclusion of one idea and the commencement of the next. Ancient texts were written in a steady stream of letters from the beginning of a book to the end, sometimes even without spaces between the words." (John W. Welch, Chiasmus in the Book Mormon, F.A.R.M.S. 1969.)

TWO MORE TYPES OF POETIC DEVICES

During this presentation two more types of Hebraic poetic devices will be discussed.

1. INITIAL REPETITION. This device uses the repetition of the same word or phrase at the beginning of consecutive lines.

   a. They shall eat up thine harvest and thy bread.
   b. They shall eat up thy flocks and thine herds:
   c. They shall eat up thy vines and thy fig trees.

   (Jeremiah 5:17.)

2. IMMEDIATE REPETITION. This device uses a word or phrase and then repeats it immediately without a break. It is used to convey a sense of urgency in nearly all texts.

   a. Awake, awake, put on thy strength, 0 Zion;

   (Isaiah 52:1.)

   b. 0 remember, remember, my sons the words .

   (Helaman 5:9.)
THE COMMONLY ACCEPTED INTERPRETATION OF THE PROPHECY OF KA-PIHE

The prophesy of Ka-pihe was uttered to Kamehameha I, when Kamehameha was a general under the leadership of King Kalaniopu'u at the time of Ni'au-kani (1782). This was near the beach at Holualoa, North Kona on the island of Hawaii.

THE PROPHECY OF KA-PIHE IN HAWAIIAN

1. E hui ana na aina,
2. E iho mai ana ko ka lani,
3. E pii aku ana ko lalo nei,
4. E iho mai ana ke Akua ilalo nei,
5. E kamailio pu ana me kanaka,
6. E pii mai ana o Wekea iluna,
7. E ohi aku ana o Milu Ilalo,
8. E noho pu ana ke Akua me kanaka.

THE PROPHECY OF KA PIHE TRANSLATED INTO ENGLISH

1. The lands shall be united,
2. What is heaven's shall descend,
3. What is earth's shall ascend,
4. God shall descend
5. And converse with mankind,
6. Wakea shall ascend up above,
7. Milu shall descend below,
8. God shall live with mankind.

(Numbers added)

This prophesy was taken from the Hawaiian Language Newspaper KA HAE HAWAII, dated May 23, 1860, 52:2. The article further asks; "Perhaps you or one of your readers could explain this prophesy. It is all true? Please say so." (Rubellite Kinney Johnson, Kukini Aha Ilono, 1976, pp. 213-214.)

Samuel M. Kamakau who was a Hawaiian scholar and writer of early Hawaiian history indicated along with other scholars that he believed when King Kamehameha I conquered and united all the islands this prophecy was fulfilled. In his book: KA PO'E KAHIKO The People Of Old, he interprets this prophecy to mean:

1. The islands will be united,
2. The Kapu of the Gods overthrown
3. Those of the heavens (chiefs)
4. Will be brought low,
5. Those of the earth (common people)
6. Will be raised up.

I say this prophesy has not been fulfilled. When we compare the translation with the interpretation of Kamakau we note that certain lines have been deleted. The key to the interpretation of a prophecy is the completeness of each verse without any deviation or deletion.
In his article, author George B. Gray points out that in the past, failure to understand the structure of Hebrew poetry has frequently led to misinterpretation of scripture. Therefore, an understanding of the forms of Hebrew poetry becomes a valuable, if not necessary, means to correct interpretation. (George Buchanan Gray, The Forms of Hebrew Poetry, 1972.)

David Freedman explain, "that from the beginning of prophecy in Israel at least until the exile, poetry was the central medium of prophecy. In subsequent centuries the revival of prophecy brought with it a revival of poetry. Other authors who agree with Freedman state: It seems that the Spirit of God Often used poetry as He lifted the prophets to the highest of spiritual experiences". (David Noel Freedman, Pottery, Poetry, and Prophecy, 1980.)

**CHIASMUS IN ANCIENT HAWAIIAN PROPHECY**

By placing the prophecy in chiastic form one can plainly see how each element in the first portion of this prophecy has its corresponding element in the second half and how those elements occur in the opposite order. The center and turning point of the chiastic form is God (Jesus Christ) descending to reign a 1,000 years in peace with mankind. In the second portion it is amplified even more powerful as it continues to flow to a higher level of understanding.

a. The lands shall be united.
   b. What is heaven's shall descend,
   c. What is earth's shall ascend,
   d. God shall descend
d. And converse with mankind,
   c. Wakea shall ascend up above,
   b. Milu shall descend below,
a. God shall live with mankind.

**THE PROPHECY OF KA-PIHE IS THE SECOND COMING OF JESUS CHRIST**

1. **THE LANDS SHALL BE UNITED.** Prior to the Second Coming of the Lord Jesus Christ the waters shall be pushed back to the north and the land masses shall be united.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided."

(Doctrine and Covenants 133:23.24.)
2. **WHAT IS HEAVEN'S SHALL DESCEND.** This refers to when Jesus Christ and all the host of heaven shall descend with Him.

"When the Son of man shall come in his glory, and all his holy angels with him, then shall they sit upon the throne of his glory."
(Matthew 25:31.)

3. **WHAT IS EARTH'S SHALL ASCEND.** Those that are living on the earth during the time of His coming that are righteous and those that have died that are righteous in the earth (in their graves) shall be quickened and be caught up to meet Him.

"And the saints that are upon the earth, who are alive shall be quickened and be caught up (ascend) to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven." (Doctrine and Covenants 88:96,97.)

4. **GOD SHALL DESCEND.** Jesus Christ shall descend in his glory, and all his holy angels with him it will be the beginning of the Millennium. The millennium will be a thousand year period during which the Lord Jesus Christ and his Saints will dwell together upon the earth.

"And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:30-31.)

5. **AND CONVERSE WITH MANKIND.** God will actually walk and talk with mankind.

"For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth. For the great Millennium, of which I have spoken by the mouth of my servants, shall come. For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire."
(Doctrine & Covenants 43:29-30.)
"And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh." (Doctrine and Covenants 133:25).

6. **WAKEA SHALL ASCEND UP ABOVE.** Wakea is only an example of mankind and does not represent all mankind for the Hawaiian people. Mankind will be judged and shall ascend up above to the different degrees of glory which John likened unto the sun, the moon, and the stars. Man will be placed into these degrees of glory by his works whether they are good or evil, he will determine where he goes. (see I Cor.15:41; D&C.76:96-98.)

It is interesting to note the synthetic parallelism of Ascend up above, three synonyms are placed together. It is possible that there was an inspiration that even extended to the three degrees?

7. **MILU SHALL DESCEND BELOW.** Milu represents those who have not kept the Kapu (laws) who will be sent below to hell. Milu was an evil chief who had been cast below.

"Those that have kept not the commandments (kapu) shall descend below into endless, deep and intense darkness. It is said of this realm that it is a realm of evil, a friendless realm, one without family; a terrifying, fearful realm, a realm to be patiently endured, a realm of trouble, a realm in which to bear cruel treatment. There are many names in Hawaiian traditions for the realm of Milu; po pau 'ole, endless darkness; po ia milu, the dark world of milu; po kinikini, deep darkness; po manomano, intense darkness." (Samuel M. Kamakau, Ka Po'o Kahiko, The People of Old, p.51.)

"Wherefore, he saves all except them--they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternal. These are they who deny not the Holy Ghost. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall finish the work." (Doctrine & Covenants 76:44, 81-85.)

8. **GOD SHALL LIVE WITH MANKIND.** Those that have kept the commandments and ordinances of the gospel and endured to the end in righteousness shall live with God forever. This is at the end of the millennium and the completion of the judgment.
"Christ shall have subdued all enemies under his feet, and shall have perfected his work; When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever". (Doctrine & Covenants 76:106-108.)

TYPES OF HEBRAIC POETIC DEVICES WITHIN KA-PIHE'S PROPHECY

The following illustrations are used to show the different types of Hebraic poetic devices used within Ka-pihe's Prophecy.

1. Synthetic Parallelism. The first portion a.b.c., is lands, heaven's and earth's, a building up of thought with succeeding line adding to the first. The second portion of c.b.a., is Wakea, (man); Milu, (Satan), and God, (Jesus Christ and Heavenly Father.)

2. Antithetic Parallelism. Repetition of contrasting thought. Shall descend/shall ascend, heaven's/earth's, above/below, God/Wakea (man), Milu (Satan)/God (Jesus Christ),

3. Alternating Parallelism. Word-pairs are placed alternately in succeeding lines. First portion (b) shall descend, (c) shall ascend, (d) shall descend. There is also Distant Word-Pair which sometime is found in lines distant from each other. In this case the second set or word-pairs are found in the second portion (c) Wakea shall ascend, and (b) Milu shall descend, also (a) heavens shall descend, (d) God shall descend, and (b) Milu shall descend below.

4. Synonymous Parallelism. Words or phrases can be parallel by appearing as synonyms or near-synonyms. First portion (a & c) lands/earth's, (b & d) heaven/God, (d & d) God/mankind, again second portion (c & a) God/mankind, (a & a) lands/mankind and united/live, and second portion (c) ascend, up, above.
THROUGH THE SPIRIT OF THE LORD

Could this prophecy have been uttered without the Spirit of the Lord? This prophecy was recorded prior to the abolition of the Kapu System in 1819. Prior to the arrival of the first company of American missionaries in 1820. Prior to the translation of the New Testament (from the Greek) into Hawaiian in 1832, and also, prior to the translation of the complete Bible, (Old Testament from the Hebrew) on 10 May 1839.

Ka-pihe's prophecy refers to The Second Coming of Jesus Christ the greatest event this world will ever witness. This prophecy is written with an economy of words, short, concise, simple, and to the point. It contained a wealth of information that is so powerful that those living in that time frame, the writers and scholars, did not understand its significance! Even after over 200 years, no scholarship has discovered its meaning.

The scriptures say no man can know the things of God unless it is made known to him by the power of the Holy Ghost. "For the prophecy came not in old times by the will of man, but by holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

Baring in mind this present interpretation and recognizing the excellent nature of the strong chiasmus forms, it is abundantly possible that this prophecy by Ka-pihe, uttered in 1782 could be seen to be one of the most profound prophecies recorded among the Hawaiian people.

Without modern day scriptures (which are available to all, The Book of Mormon, The Doctrine and Convenants, and the Pearl of Great Price) it would be impossible to interpret Ka-pihe's prophecy. These scriptures are witnesses of the many testimonies of ancient prophets testifying of the Second Coming of Jesus Christ. "In the mouth of two or three witnesses shall every word be established." (2 Cor.13:1.; D&C.6:28; Ether 5:4; 2 Nep 27:14.) (bold print added.)
INTRODUCTION

The following prayer chant was composed and taught to the people of Hawaii by Hewahewa, a chief religious leader of the kingdom who was the last kahuna nui (high priest). On November 6, 1819, he

"was the first to apply the torches in burning of the heiaus (temples), images and other sacred property. Thus, ending a religious system which for fifteen hundred years or more had shaped the faith, command the respect and received the profoundest reverence of the Hawaiian people." (King David Kalakaua, The Legends And Myths of Hawaii, 1888, p.438.)

It must be remembered that this abolition of the Kapu System took place prior to the landing of the missionaries in April 1820. Hewahewa was also the last prophet of the Hawaiian kingdom. His prophecy at Kailua, on the island of Hawaii was fulfilled within days of its utterance.

John S. Emerson, one of the writers and scholars of early Hawaiian history states;

"A few days before the missionaries landed at Kailua he foresaw their coming and instructed his awa-chewer to run in front of the house, near the shore where the royal family were living, and call out, "E ka lani e, ina aku ke akua a pae mai." O King, the god will soon land yonder, pointing as he spoke, to the very spot on the sandy beach where, a few days later, April 4, 1820, the little band of missionaries landed from the brig Thaddeus, bringing with them the new god.

During the next few days the missionaries had audience with royalty and earnestly presented the claims of their god of the worship of the people. Their pleading made such an impression on the high chiefess, Kapiohali nui, that she told Hewahewa that the god had really landed, and expressed her willingness to accept the new religion. This led Hewahewa, the chief religious leader of the kingdom, to prepare this prayer as a welcome to the new god who had recently arrived."
John S. Emerson further states: "We may remark that the Hawaiians regarded the rainbow as the most beautiful object in nature, whose feet, without the connecting arch, were looked upon as indicating the presence of some exalted personage. Such is the idea conveyed in his prayer. The imagery and beauty of this exquisitely worded composition shows its author to be no mean poet. No mere translation can do it justice." (John S. Emerson, Selections From a Kahuna's Book of Prayers, 1917, pp.36-38.) (Bold print added)

John S. Emerson named Hewahewa's prayer:  A PRAYER ANTE-DATING THE USE OF THE LORD'S PRAYER IN HAWAII.

1. Arise, stand up, stand.
2. Fill up the ranks, stand in rows, stand.
3. Lest we be in darkness, in black night.
4. Ye thorny-hearted, assemble, a multitude, stand.
5. A great God, mighty God,
6. A living God, an everlasting God,
7. Is Jehovah, a Visitor from the skies;
8. A God dwelling afar off, in the heights,
9. At the further end of the wind,
10. In the rolling cloud, floating in air,
11. A light cloud resting on the earth,
12. A rainbow standing in the ocean,
13. Is Jesus, Our Redeemer.
14. By the path from Kahiki to us in Hawaii He comes
15. From the Zenith to the horizon;
16. A mighty rain from the heavens,
17. Jehovah the Supreme, we welcome.
18. Sing praises to the rolling heavens.
19. Now the earth rejoices.
20. We have received the words
21. Of knowledge, of power, of life.
22. Gather in the presence of Poki,
23. In the presence of the ever mighty Lord.
24. Pray with reverence to Jehovah,
25. As a mighty Kahuna of the islands,
26. Who, like a torch, shall reveal our great sins;
27. That we all may live;
28. Live through Jesus.

(Emerson, op. cit., p.38.) (numbers added)
HEWAHEWA'S PRAYER CHANT IN HAWAIIAN: HE PULE MAMUA O KA LAHA ANA O KA PULE A KA HAKU MA HAWAII.

1. Ku, ku la ia, ku la.
2. Piha, ku lalani, ku la.
3. O pouli la, poeleele, la.
4. Opu Kalakala, lau ia, e ku la.
5. He Akua nui, he Akua mana,
6. He Akua ola, he Akua mau,
7. Tehova he Kamahele mai ka lani mai;
8. He Akua noho i ka iuuiu,
9. O ka welelau o ka makani,
10. Iloko o ke ao kaa lelewa.
11. He ohu ku i ka honua,
12. He onohi ku i ka moana,
14. Mai ke ala i Kahiki a Hawii nei,
15. Mai ka hooku‘i a ka halawai;
16. Ehuehu ka ua mai ka lani,
17. Tehova I, ka makemake.
18. Himeni i ka lani kaakua.
20. Ua loaa ka hua olelo
21. O ka ike, o ka mana, o ke ola.
22. Halawai i ke alo o Poki,
23. I ke alo o ka Haku mana mau.
24. Pule pono ia Tehova,
25. I Kahuna mana o na moku,
26. Me he lama ike hewa nui;
27. I ola makou a pua;
28. I ola ia Ieku.
29. Amene.

(Emerson, op. cit., pp.37-38.) (numbers added)

CHIASMUS IN ANCIENT HAWAIIAN PRAYER CHANT

With a quick observation, of this translation below one can plainly see remarkable chiastic structure containing immediate repetition of words or phrases, the appearance of synonyms or near-synonyms throughout, and the careful line by line balance. Some of these repetition are said two or three or even five times. Upon closer observation, one can easily see the many name titles Hevaheva used in addressing Jesus Christ, and at the very center which is the turning point in the chiasmus he introduces "JESUS (CHRIST) OUR REDEEMER". The corresponding elements in the second half is even more powerful as they amplify and intensify the first portion, which points to a higher level of understanding.
a. Arise, stand up, stand
Fill up the ranks, stand in rows,
Stand,
b. Lest we be in darkness,
   In black night, ye thorny-hearted,
   Assembly, a multitude,
Stand,
c. A great God, a mighty God,
   A living God, an everlasting God,
   Is Jehovah,
d. A Visitor from the skies
   A God dwelling afar off,
   In the heights,
e. At the further end of the wind,
   In the rolling cloud, floating in air,
   A rainbow standing in the ocean,
f. IS JESUS,(CHRIST)
f. OUR REDEEMER.
e. By the path from Kahiki
   To us in Hawaii,
   He comes,
d. From the zenith to the horizon
   A mighty rain from heavens,
   Jehovah the Supreme, we welcome,
   Sing praises to the rolling heavens,
c. Now the earth rejoices, We have received the words
   Of knowledge, of power, of life,
   Gather in the presence of Poki,
   In the presence of the ever mighty Lord
   (Jesus Christ),
   Pray with reverence to Jehovah,
b. As a mighty Kahuna (high priest) of the Islands,
   Who, like a torch, shall reveal our great sins;
a. That we all may live,
Live through Jesus (Christ).
Amen.

(bold print and parenthesis added)
CHIASMUS WITHIN A CHIASTIC STRUCTURE

1. **GROUP #1**
   a. **Arise,**
      **Stand up, Stand**
   b. **Fill up the ranks,**
      **Stand in rows, stand**
   c. **Lest we be in darkness,**
      **In black night ye thorny-hearted,**
   b. **Assemble,**
      A multitude,
   a. **Stand,**

2. **GROUP #2**
   a. **A great God, a mighty God,**
      A living God, an everlasting God,
      **Is Jehovah,**
   b. **A visitor from the skies,**
      **A God dwelling afar off,**
      **In the heights**
      c. **At the further end of the wind**
      **In the rolling cloud,** floating in the air
      **A light cloud** resting on the earth
   a. **A rainbow standing in the ocean,**
      **Is Jesus, (Christ) Our Redeemer**

3. **GROUP #3**
   a. **By the path from Kahiki, (our ancient homelands)**
      To us in Hawaii,
      **He comes**
   b. **From the zenith to the horizon,**
      c. **A mighty rain** from the heavens,
      c. **Jehovah the Supreme,** we welcome.
   b. **Sing praises to the rolling heavens,**
      Now the earth rejoices,
   a. **We have received the words**
      Of knowledge, of power, of life.

4. **GROUP #4**
   a. **Gather**
   b. **In the presence of the Poki,**
      In the presence of the ever mighty Lord
      Pray With reverence to Jehovah,
      c. **As a might kahuna (high priest)** of the islands
      c. **Who, like a torch,** Shall reveal our great sins,
      b. **That we all may live,**
      **Live through Jesus. (Christ)**
   a. **Amen.**

(bold print and parenthesis added)
SUMMARY

In Part II, Chiasmus in Ancient Hawaiian Prayer, we have just briefly touched upon and discussed some of the different types of Hebraic Poetic devices used within Hewahewa's prayer, because of the limited time two papers will be forth coming. One will be an expanded exploration of the ideas of PART II, and the other PART III, Chiasmus In Ancient Hawaiian Chant, The Kumulipo, Hawaii's Great Creation Chant with 2102 lines.

CONCLUSION

HOW THIS CAME ABOUT

When I read Ka-pihe's Prophecy I was enlightened. The interpretation came to me while working on my thesis on February 26, 1984, at 9:23 p.m. Having pondered about this prophecy many times, on this occasion my mind of understanding was opened and the interpretation of each line came forth in a simple understandable manner. Seeing what I had before me I felt impressed to exclude those pages from my thesis. It was not until later after reading some Hebrew literature that I began to put the literary forms of the two cultural together in my mind. I first heard about chiasmus from my friend David Parker who mentioned about it.

When President Yoshihiko Kikuchi of the Hawaii Honolulu Mission challenged me to study more about the ancient Hawaiian Prophecies I began to pay closer attention to Hebrew literary forms. Finally, it all started to fall into place chiasmus and all the other Hebraic art forms. I could find an example of the very same thing (synonymous, antithetic, synthetic, initial, alternate, and immediate parallelism) in the pieces I had placed into the chiastic form.

POSSIBLE REASONS FOR CHIASMUS

John W. Welch states, "for chiasmus helps considerably in memorizing long texts. And we know that scripture in ancient Israel were substantially and extensively committed to memory." (John W. Welch, Chiasmus in The Book of Mormon, F.A.R.M.S. p.11)

Abraham Fornander in his book regarding Hawaiian traditions testifies:

"Of the almost incredible tenacity and faithfulness with which these traditions were preserved and handed down, abundant proofs exist in the uncorrupted exactness with which they are repeated even at this late day, when collected and written down as delivered by their old people in various arts of the islands."
I have two independent set of the prayer and chant of "Kapaahulani" ("He Elele kii na Maui"), recounting the genealogy and exploits of Kualii, a famous King of Oahu,—one collected on Hawaii, the other on Oahu—and yet—though it is perhaps the longest poem in the Hawaiian language, having six hundred and eighteen lines—the two versions do not differ to a word; so tenacious was the memory, so faithful the preservation of the composition.

I have also a double version of the remarkable chant or prophecy of Kaulumoku ("O Maui ka lani etc.") regarding Kamehameha I, composed years before the conquest of the islands by the latter, and containing five hundred and twenty-seven lines; one version collected on Maui, the other on Hawaii, and the only difference between the two is the omission of one line in the Hawaii version. (Abraham Fornander, Hawaiian Antiquities and Folk-Lore, p.240.)

The reason Chiasmus was helpful for the Hebrew writer is the same reason it was for the Hawaiian people. It strengthened the memory of sacred things. Hawaiians required great accuracy in their record keeping, even to the smallest syllable. The Hawaiians today and most people looking at the Hawaiian culture do not realize the great care the people of ancient Hawaii took in preserving their genealogical chants, for example. So as soon someone goes off into chants they think it's not realizable. Chiasmus and other Hebraic poetic devises assisted immensely to insure accuracy. This is a strong piece of evidence that the Hawaiian people are related to the ancient Hebrews. Accepting this idea that this relationship is true the chiasmus also becomes a validation of the source for some Hawaiian prophecies. The chiasmus shows that the prophecies came from God. The structure is far too sophisticated for an oral society. I would not be surprised if these distinct forms are found in other polynesian cultures.

HAIRAI AN PROPHETS

These people were Hawaiian prophets. They were not lead by evil spirits, they were lead by the spirit of God. They talked about the Restoration of the Gospel and the Second coming of Jesus Christ. God had a special love for the people of the islands and there were enough righteous, or power or desire on the part of the Lord to give them this information that He let the last few prophets do that which is amazing. The people should know that they intended to speak to the people of Hawaii.
THE KEY TO UNDERSTANDING IS THE SPIRIT

The key to understanding such literary styles is the spirit. Elder Bruce R. McConkie said the following: "In the final analysis, there is no way--absolutely none (and this cannot be stated too strongly)--to understand any Messianic prophecy, or any other scripture, except to have the same spirit of prophecy rested upon the one who uttered the truth in its original form.

"Scripture comes from God by the power of the Holy Ghost. It does not originate with man. It means only what the Holy Ghost thinks it means. To interpret it, we must be enlightened by the power of the Holy Spirit. As Peter said, "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: But holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

"Truly, it takes a prophet to understand a prophet, and every faithful member of the Church should have "the testimony of Jesus" which "is the spirit of prophecy." (Rev.19:10.) Thus, as Nephi says, The words of Isaiah"--and the principle applies to all scriptures, all inspired writing, all Messianic prophecies--"are plain unto all those that are filled with the spirit of prophecy." (2 Nep 25:4.) This is the sum and substance of the whole matter and an end to all controversy where discovering the mind and will of the Lord is concerned." the Promised Messiah, p.44.)

THE LORD POURD OUT HIS SPIRIT UPON ALL FLESH

"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and upon the handmaidens (members of the church) I will pour out in those days of my spirit: and they shall prophesy:" (Acts 2:18-18; Joel 2:28.)

Isaiah testifies, "I will pour my spirit upon thy seed, and my blessing upon thine offspring;" (Isaiah 44:3.)

THE HAWAIIANS ARE THE SEED FROM THE HOUSE OF ISRAEL AND THEIR OFFSPRINGS. This is my testimony in the Sacred and Holy Name of Jesus Christ Amen.
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100
ENDNOTES

1. Who was Ka-pihe? Ka-pihe was a noted prophet (kaua) of the 18th century, living in Kona on the island of Hawaii. The term "Kaua" was used by the scholars as the Hawaiian translation of the word "prophet" in the Bible. "There seems to be some doubt whether this word kaua is of equal antiquity with the word makaula. By some scholars the word makaula is compounded from maka for eye and ula for red. The Kaua, or prophet was said to possess more power than other classes of Kahuna, (priest)." (David Malo, Hawaiian Antiquities, pp.114-115.)

Ka-pihe uttered that profound prophecy (The Second Coming of Jesus Christ) in the presence of Kamehameha when he was a general under the leadership of King Kalaniopuu ruler of the island of Hawaii "at the time of ni'au Kani (1782). Near the beach at Holua'loa, North Kona on the island of Hawaii." (Rubellite Kinney Johnson, Kukiki 'Aha Iono (Carry On The News), p.213.)

In the Hawaiian Language Newspaper, Ka Hae Hawaii dated May 23, 1860, states: "Ka-pihe was a person from Kuamo'o and he was insane." for uttering that prophecy. The Legend of Ka-pihe taken from the Hawaiian Language Newspaper dated March 15, 1862, the article states:

"O listen, you chiefs, a loincloth of forty length shall be made into a pathway for the god; the god shall descend and shall live with men, and what is below shall ascend upward, and the islands from Hawaii to Tahiti shall become one. Here are the signs which shall come before; the day shall become dark as night; then the rain shall rain, the thunder peal, the lightning flash, and seven rainbows arch where you shall see your deceased relatives and ancestors."

The article continues, "Thus were the words of Ka-pihe to The King, chiefs, and commoners, then the chiefs and the people were in awe of what had come out of the mouth of Ka-pihe, and they called him crazy. Maybe there was some truth to it since part of the prophecy has been fulfilled, and another has not. Here is what the people mistook when they said the sky and the earth would be joined together, (or) that Hawaii would be joined to Maui and then to Tahiti. If that is the mistaken judgement of the people, God is not in heaven. Ka-pihe had one God, (and) as they have said, he didn't speak as other men spoke, the islands are not joined together, and they called Ka-pihe a lying lunatic."
"Perhaps it's true or maybe he wasn't lying; rather, Ka-pihe had thought up a riddle and did not intend to mean that the lands were to be joined physically, as he was a kind of seer. How about Easias in Matthew 3:3. It was spoken by the prophet Isaiah announcing that the open wilderness shall be free from evil: "Prepare ye the way of the Lord, make his paths straight."

"Here is a question on that (point). Is it a physically real path, a road actually trampled by feet that travel upon it? Or is it just a manner of expression, a sort riddle of God gave the words which issued from his mouth, and Ka-pihe was the one who prophesied that the God of the heaven would become ours."

"And there shall be one government of men from America, and people of other countries shall be with us. And the souls of good men shall be seen above. And the king to whom Ka-pihe prophesied, Kamehameha I, would be victorious over Maui, and Oahu, setting aside Kauai, and his grandchildren would rule his Kingdom, (and this) is what Ka-pihe's words meant." The name J.D. Kauakolawe, was placed under the article with Honolulu, March 15, 1862. (Johnson, op. cit., p.211.)

2. It is quite interesting how some of the writers of Hawaiian history have Ka-pihe as a crazy, lying lunatic who was insane. When in 1819, was "the Commander of the royal vessels" of King Kamehameha II having 20 men under his leadership and command. (David Kalakaua, The Legends And Myths of Hawaii, p.431.)

Ka-pihe as the commander was also the canoe steersman (ho'okele waa) of King Kamehameha II favorite 40 foot double-hull canoe. Walter F.Judd a fourth-generation member of one of Hawaii's most widely known kamaaina families, whose father wrote Hawaiian Proverbs and Riddles, wrote about an eye-witness account on Ka-pihe commanding and directing his men. They brought his double-hull canoe along side one of the whaleships that was anchored in side of Kealakekua Bay on the island of Hawaii, on September 18, 1819.

"Two foreigners wearing small, black, peaked captain hats leaned over the quarterdeck bulwark. One waved and shouted, "Hello! Come aboard."
"Ka-pihe skillfully directed the double-canoe alongside. At his command the rapidly moving double-canoe was stopped abruptly, just at the right location, by the paddlers (20 men) thrusting their large oval-blade paddles (the handles were three feet long, oval-blades 18 inches long and 12 inches wide.) straight down and hold them that way with all their considerable strength. It was a picked crew, thought Liholiho Kamehameha II) with pride."
(Walter F. Judd, Let Us Go, p.56.)
(Parentheses added)

When Liholiho, Kamehameha II departed Honolulu November 27, 1823, to visit the King of England, Ka-pihe was one of the members of that royal party. (Ralph S. Kuykendall, The Hawaiian Kingdom, Vol.I, p.77.)

Ka-pihe must have been a man of great integrity and highly respected and trusted to be given positions of command and leadership and to accompany King Kamehameha II during their visit to England. While on their return trip to Hawaii with the royal party, Ka-pihe was also stricken with measles and died, and was buried at sea at Valparaiso, Chile.

3. Page 7, The Land Shall Be United. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great... And every island fled away, and the mountains were not found." (Rev.16:18,20.)

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their place." (Rev.6:14.)

Ka-pihe testifies; "Here are the signs which shall come before; the day shall become dark as night; then rain shall rain, the thunder peal, the lightning flash, ... and the islands from Hawaii to Tahiti shall become one." (Johnson, op. cit., p.211.)

4. Page 8. What Is Heaven's Shall Descend. "And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with his power and great glory;" (Joseph Smith—Matthew 1:36.)
"And then they shall look for me, and behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; and with all the holy angels;" (Doctrine & Covenants 45:44.)

"These are they who are the church of the firstborn. These are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fulness, and of his glory; And are priests of the Most High, after the order of Melchizedick, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are Gods, even the sons of God." (Doctrine & Covenants 76:54-58.)

"These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who have come in an innumerable company of angels, to the general assembly and church of Enoch and of the Firstborn. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (Doctrine & Covenants 76:63, 67,69,70.)

5. What is Earths' Shall Ascend. "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill; the one shall be taken, and the other left." (Matthew 24:39-41.)

"Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; Two shall be grinding at the mill, the one shall be taken, and the other left." (Joesph Smith--Matthew 1:44-45.)

6. Page 8. God Shall Descend. "They are Christ's, the first fruits, they who shall descend with him (God) first, and they who are on the earth and in their graves, who are first caught to meet him." (Doctrine and Covenants 88:98.)

"And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they shall also shall be caught up to meet him in the midst of the pillar of heaven." (Doctrine & Covenants 88:95-97)
"Behold he comeths with clouds; and every eye shall see him."

(Revelation 1:7.)

"Isaiah also testified that the "glory of the Lord shall be revealed and all flesh shall see it together." (Isaiah 40:5.)

7. Page 8. And Converse With Mankind. "And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh." (Doctrine and Covenants 133:25.)

"Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were with him, and they who were before him; and Moses also, and they who were before him; And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abramham, Isaac, and Jacob, shall be in the presence of the lamb. And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night forever and ever." (Doctrine and Covenants 133:54-56.)

8. Page 9. Wakea Shall Ascend Up Above. This portion takes place at the end of the millennium or when the millennium is completed. This is when the Second Resurrection will transpire. The First resurrection which is the resurrection of the righteous will takes place at the Coming of the Lord Jesus Christ.

"When the Son of man shall come in his glory, and all holy angels with him, then shall they sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left." (Matthew 25:31-33.)

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judge according to men in the flesh." (Doctrine & Convenants 88:99.)

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it. Theses are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who received of the presence of the Son, but not of the fullness of the Father. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun."
"These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (Doctrine & Covenants 76:73-75, 77-79.)

"There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Corinthians 15:41.)

"And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another in glory, even so differs one from another in glory in the telestial world;" (Doctrine and Covenants 76:96-98.)

9. Page 9. Milu Shall Descend Below. "And again, we saw the glory of the telestial, which glory is that of the lesser, even the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Ghost. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall finish the work." (Doctrine & Covenants 76:81-85.)

Hell is that part of the spirit world inhabited by wicked spirits who are a waiting the eventual day of their resurrection. "Between their death and resurrection these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked." (Bruce R. McConkie, Mormon Doctrine, p.349.)

"Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow."
"And then shall it come to pass, that the spirits of the wicked, yea, who are evil— for behold, they have no part nor portion of the spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil." (Alma 40:11-13.)

"And another trump shall sound, which is the forth trump, saying: There are found among those who are to remain until that great and last, even the end, who shall remain filthy still." (Doctrine & Covenants 88:102.)

"And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still." (Mormon 9:14.)

10. Page 9. God Shall Live With Mankind. "Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death... And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:24-26, 28.)

"These are they who are the church of the Firstborn. They are they into whose hands the Father, has given all things—They are they who are priests and kings, who have received of his fulness, and of his glory; And are priests of the Most High; after the order of Melchizedek, which is after the order of Enoch, which was after the order of the Only Begotten Son."

"Wherefore, as it is written, they are gods, even the sons of God—Wherefore, all things are theirs, whether life or death, or things present or things to comes, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. These shall dwell in the presence of God and his Christ forever and ever." (Doctrine & Covenants 76:54-62.)

Those so attaining will receive "a fulness of the glory of the Father" and be glorified in Christ as he is in the Father. (Doctrine and Covenants 93:16-20.)
"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory." (Doctrine & Covenants 132:20-21.)

The Prophet Joseph Smith said that in the resurrection the righteous "shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ." (Teachings, p.347.)
TEMPLES IN THE PACIFIC:
A REFLECTION OF TWENTIETH CENTURY MORMON HISTORY
by Dr. Richard O. Cowan

The construction of Latter-day Saint temples in the Pacific area is significant in and of itself. Yet this dramatic achievement takes on even further significance when it is viewed as a reflection of broader developments during the twentieth century.

Early Twentieth Century Expansion

Throughout most of the nineteenth century Latter-day Saint converts had gathered to "Zion," flocking to the centers of Mormon colonization in North America. As that century drew to a close, however, the supply of land for settlement approached exhaustion and the United States was plagued by depression. In this setting and consistent with revelations earlier given through Joseph Smith (D&C 101:20-22, 115:17-18), Mormon leaders began discouraging the Saints from gathering to America but rather instructed the faithful to stay and strengthen the Church in their own lands. President Lorenzo Snow, who served at the dawning of the twentieth century, stressed the Church's worldwide mission. Impressed with the need of taking the gospel to all of the world, he appointed apostle Heber J. Grant to open a mission in Japan and also looked forward to carrying the message of Mormonism to such places as Russia and Latin America.

The construction of temples reflected this shift in emphasis. All six nineteenth-century temples had been located in the same city or state as Church headquarters. In contrast, the first two temples dedicated in the new century were also the first outside of the continental United States.

Polynesian Saints were eager to enjoy all the blessings of the Restored Gospel. In 1913, for example, Stuart Meha and five other Maori men from New Zealand traveled to America to receive
their endowments in the Salt Lake Temple. Such a lengthy journey, however, was beyond the financial ability of most Pacific Saints. Speaking at a general conference in Salt Lake City, President Joseph F. Smith explained:

Away down in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people ... of the blood of Israel. When you carry the gospel to them they receive it with open hearts. They need the same privileges ... that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead and be baptized for their dead.¹

Following a meeting in his honor in Laie, June 1, 1915, President Smith invited Elder Reed Smoot and Presiding Bishop Charles W. Nibley to join him for an evening walk into the nearby tropical grounds. "I never saw a more beautiful night in all my life," Elder Smoot later recalled. While they were strolling, President Smith unexpectedly confided, "I feel impressed to dedicate this ground for the erection of a Temple to God, for a place where the peoples of the Pacific Isles can come and do their te ... work. ... I think now is the time to dedicate the ground." Elder Smoot continued, "I have hea ... resident Smith pray hundreds of times ... but never in all my life did I hear such a prayer. The ground seemed to be sacred, and he seemed as if he were talking face to face with the Father. I cannot and never will forget it if I live a thousand years.²

Not only was the Hawaii Temple a reflection of early twentieth century geographical expansion, but it also represented a new concept in temple design. When the Alberta Temple was planned in 1913, the First Presidency had decided that it would depart from traditional designs in at least two important respects: it would not be adorned with towers; and it would be smaller, not including a large assembly room on the upper floor, typical of nineteenth century temples. Hence, the Alberta Temple was designed almost exclusively for sacred ordinances. The First Presidency
invited prominent Latter-day Saint architects to participate in an anonymous competition for the Alberta Temple's design. Of the seven proposals submitted, that of Hyrum Pope and Harold W. Burton was selected. When the decision was reached to build a temple in the islands, church leaders selected the same architects to design a similar but slightly smaller building for Hawaii.

Architect Pope believed that because the gospel dates from before the foundation of the earth, temple architecture "should be ancient as well as modern. It should express all the power which we associate with God." With the large upper assembly room omitted, the architects had greater flexibility in arranging the various elements of the structure. The four endowment lecture rooms—Creation, Garden, World, and Terrestrial—in the Alberta and Hawaii Temples were placed in wings projecting outward from the central celestial room, which was located in an elevated position above the baptistery. The resulting plan took the form of a Grecian cross seventy-eight feet square, with the flat roof of the central portion rising to a height of fifty feet.

Many people questioned the departure of these temples from the basic pattern of those built in the previous century. In 1916 President Samuel E. Woolley of the Hawaiian Mission was invited to give a talk in which he would respond to these criticisms. Seeking inspiration, he opened a book at random and found President Brigham Young's 1853 prophecy of the time when temples would have one central tower with greenery and fishponds on the roof. He was impressed that the Hawaiian Temple, with provisions for flower boxes and ponds on top of the building, fulfilled President Young's description. Writing in the Improvement Era later that year, Elder John A. Widtsoe presented these circumstances as evidence of Brigham Young's prophetic calling. The architects, however, "asserted that they knew nothing of President Young's prophecy until several years after they had planned the Canadian and Hawaiian Temples."

The lack of many building materials in the islands posed a formidable challenge. The builders determined that local volcanic rock and coral could be crushed to make good concrete.
Reinforced with steel, the temple became "a monolith of artificial stone" having a creamy white surface. Those associated with building the temple were convinced that they had divine assistance. At one point, construction came to a standstill because of the lack of lumber which was not abundant in the islands. Contractor Ralph Woolley (Samuel's son) prayed for divine assistance. Two days later, after a particularly severe storm, the people of Laie spotted a freighter stranded on a nearby coral reef. This was a strange sight because ships of that size did not normally sail along that side of the island. To lighten his vessel, the captain offered to give away his entire cargo—of lumber—if the people would unload it. Young men from the community swam out to the ship, threw the lumber overboard, and lugged it up to the Temple site. It was unloaded and work on the temple resumed.

Realizing the possibilities of the cement surface, the architects asked the First Presidency for permission to adorn the upper portion of the temple with sculptures. President Joseph F. Smith approved, and commissioned J. Leo and Avard Fairbanks to do the work. In the resulting friezes, nearly life-size figures depict God's dealings with man in four great dispensations from the time of Adam to the present. The figures lean slightly outward in order to present a better appearance when viewed from the ground. The panel on the west presents the history of Israel during the Old Testament period. The story of the Book of Mormon is represented in the north frieze, including the departure of Hagoth and others, believed to be among the ancestors of the Polynesians. The panel to the south depicts the New Testament dispensation followed by the great apostasy. The sculptures on the temple's east front represent the latter-day restoration of the gospel with its saving principles. The Hawaii Temple and its beautiful grounds were dedicated by Heber J. Grant in 1919. He lamented that the Polynesian's beloved President Joseph F. Smith had died the year before so could not officiate on this eagerly anticipated occasion.

Internationalization Under David O. McKay
During the 1950s David O. McKay presided over an accelerated internationalization of Mormonism. Once again this trend was reflected in temple building. Following extensive discussions, the First Presidency and the Quorum of the Twelve on April 17, 1952 made the historic decision to build temples in Europe. When David O. McKay announced the selection of a temple site in Switzerland, he emphasized that the Church could bring temples closer to the people by constructing smaller buildings and more of them. The temple's architect testified that "when the revelation came" to make temples accessible to the Saints abroad, President McKay was also told how to make the same ceremonies and covenants available "to the Saints on the outskirts of Zion."

Using modern equipment such as motion pictures made it possible to present the endowment in a single ordinance room and in more than one language with far fewer than the usual number of temple workers. Other "overseas" temples announced during the 1950s included one near London, England, and another in New Zealand.

As early as about 1928 the president of the New Zealand Mission, John E. Magleby, told the small group of Saints in the Waikato Valley that "it would not be long until a House of God would be built in this area." He further prophesied that "the Waikato would become a gathering place and that some time in the future, the Saints in New Zealand would not need a passport to go to the temple."

In 1954 President McKay appointed Wendell B. Mendenhall, who was then directing the Church's Pacific building program, to confidentially investigate possible temple sites. Elder Mendenhall looked over various properties in New Zealand, but felt that he had not yet seen the temple site. One day he felt impressed to go to Hamilton where the Church College was then under construction. "While in the car on the way, the whole thing came to me in an instant" he recalled. "The temple should be there by the college. The Church facilities for construction were already there, and that was the center of the population of the mission. Then, in my mind, I could
see the area even before I arrived, and I could envision the hill where the temple should stand. As soon as I arrived at the college and drove over the top of the hill, my whole vision was confirmed."

This hill commanded a spectacular view not only of the Church college, but also of the fertile Waikato River valley.

About ten days later President McKay arrived in Hamilton. Elder Mendenhall first met him in the presence of others, so nothing could be said about the question of a temple site. Elder Mendenhall described their first visit to the hill: "After we stepped from the car and were looking around, President McKay called me to one side. By the way he was looking at the hill, I could tell immediately what was on his mind. I had not said a word to him. He asked, 'What do you think?' I knew what his question implied, and I simply asked in return, 'What do you think, President McKay?' And then in an almost prophetic tone he pronounced, 'This is the place to build the temple.'"

The owners of this choice hill had previously indicated that they did not wish to sell their property. One morning following President McKay's departure from New Zealand, Elder Mendenhall again met with them. They still were not willing to sell. By afternoon, however, Elder Mendenhall had convinced them to change their minds. His account continues:

Elder [George] Biesinger [supervisor of Church construction in New Zealand] and I had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres. We met with the attorney and he overpriced the property considerably. After discussing the matter for about an hour, he said, "Would you be willing to consider this purchase if I break this property down my way and arrive at its valuation?" And we hazarded the chance and said, "Yes."

He figured the property his way, not knowing what was in our hearts or that we had our own valuation on paper in our pockets. He passed his paper to us. We looked at it. It was exactly the
same figure, right to the penny, we had figured that morning before going to his office. At five-thirty that evening we had the signed papers.  

All of the construction was done by volunteer labor. Beginning in 1950 the Church had devised the "labor missionary" program to build badly needed chapels and schools in the Pacific. Experienced builders, responding to mission calls, acted as supervisors. Young men from the islands, also serving as missionaries, donated their labor, learning valuable skills in the process. The local Saints did their part by feeding and housing these missionaries. Most of the volunteers were Maoris from New Zealand, although each of the other Pacific missions agreed to provide four workers throughout the period of construction, despite having extensive building projects of their own. One group who had come from a branch 350 miles away, declined to take any days off despite heavy rains (seventy inches fell during the first year of construction). Some changed into dry clothing at noon in order to continue their work. During one weekend, half of the volunteers were not members of the Church. Of a group of fifty nonmembers who worked on the temple, forty-five were eventually baptized. This temple and the adjacent church college were dedicated by President McKay in 1958.

Even with the construction of the New Zealand Temple, Pacific Saints from other areas still had to make substantial sacrifice to get there. For instance, a man from western Australia had to sell his car and furniture in order to make the journey which was longer than the distance from San Francisco to New York. "What matter the price of these earthly things in comparison with the blessings here to be gained?" A Tongan family sold their livestock, went without new shoes or other necessities, the children worked and saved for two years, and the father rode a bicycle, rather than driving a car, so that they could go to the New Zealand Temple and be sealed.

Although air fare from Tahiti to New Zealand represented approximately eight months' wages, sixty-four made the trip to the temple in 1964. Being aware of this group's difficult financial
situation, Church members in New Zealand arranged to pick them up at the airport, bus them 75 miles, and to house and feed them near the temple at no cost. One of the Tahitians was Tahaure Hutihuti, a seventy-five year old pearl shell diver who had saved for over thirty years to come to the temple. When the group arrived just after midnight they saw the floodlighted temple atop a knoll. Hutihuti and others climbed off the bus, knelt on the ground, and offered a prayer of thanks. The dream of a lifetime was realized; he could now be sealed to his wife and forebears.  

President Kimball's Challenge and Emphasis

President Spencer W. Kimball gave renewed emphasis to the Church's worldwide mission. In 1974 he unfolded his vision of how the entire world might be converted, and challenged the Saints to "lengthen your stride" in all facets of Church activity. He gave specific emphasis to temple work, declaring that he sensed the same urgency in this service as in the Church's missionary obligation to share the gospel with the world.

New temples were announced for Sao Paulo (the first in Latin America), Tokyo (the first in Asia), Mexico City, and Seattle. There were even plans for a second temple in the Salt Lake Valley. Not since the 1880s—when the Logan, Manti, and Salt Lake Temples were being built—had there been more than three temples under construction at once. As part of this expansion, plans were also announced in 1977 for a temple in American Samoa. It was to serve the Latter-day Saints living in Samoa, Tonga, French Polynesia (Tahiti), and Fiji. The temple's design included a single, tall spire rising above the building's rounded roof and surrounding palms. One of the most unique temples of the Church, the Samoa Temple was designed to fit comfortably in the island setting and still have the special feeling of a sacred House of the Lord. These plans, however, were superceded by another announcement just three years later.
The 1970s brought yet another unprecedented development. The Arizona, St. George, Logan and Hawaii Temples were completely renovated to allow the presentation of endowment instructions by means of motion pictures. So extensive were the changes in these buildings that, for the first time in Church history, they were opened for public tours prior to their rededication. The 1978 open house at the Hawaii Temple created new goodwill toward the Church and its people. Missionaries received some 55,000 referrals as nonmembers signed the temple’s guest register. A non-Latter-day Saint teacher in Honolulu so impressed her elementary school students with the sanctity of the temple that some of them bought new shoes before attending the open house. In Hawaii’s tropical climate children typically would have worn rubber sandals.15

The renovation of these temples expanded their capacity for ordinance work. During the five years prior to the Hawaii Temple’s reconstruction, there had been an annual average total of 45,000 endowments for the dead. During the corresponding period following the reconstruction the yearly totals averaged 59,000, a 31 percent increase.

President Kimball also announced “name extraction.” Through this new program, local Saints took names for temple ordinances from microfilmed records. This activity generated the highly useful computerized International Genealogical Index, and enabled temple districts to provide sufficient names for their own temple service.

In 1976, two new items—Joseph Smith’s 1836 vision of the celestial kingdom and Joseph F. Smith’s 1918 vision of Christ’s ministry in the spirit world—were added to the standard works. This was the first expansion of the scriptural canon in nearly three-quarters of a century. Both of these revelations provided added doctrinal support for the enlarged emphasis on temple activity.

**Explosion In Temple Construction During the 1980s**

117
A dramatic acceleration in temple construction came in April, 1980, when the First Presidency announced that seven new temples were to be built. These included the first temple in the southeastern United States, two more in South America, and four in the Pacific. By 1984 a total of twenty six new temples were announced, even including one in the German Democratic Republic. Most of them were located where they could make sacred blessings available to the living even though they might not contribute large numbers of ordinances for the dead. "Now begins the most intensive period of temple building in the history of the Church" affirmed the First Presidency. "We know that as our people meet the high moral standards required of those who would enter the temple, their marriages, family life, and individual lives will be strengthened." 16

The First Presidency emphasized that these new temples would be of such a quality that they would "be pleasing to all" and yet could be constructed "at a cost that will not be burdensome for members to bear. The character and beauty of the new temples will be in keeping with their sacred purpose." 17 These temples were comparatively small, having a floor space of from 7,000 to 27,000 square feet. Furthermore, these temples were designed in families, rather than individually, thus substantially cutting the cost of planning. For example, the designs of the new Samoa, Tonga, and Australia temples were similar. Architect Emil Fetzer explained that a group of temples would follow a basic plan "with perhaps some slight modifications to make the outward appearance fit the local culture." 18 Though small, these plans were quite efficient. Hence the new temples sometimes had a greater capacity than earlier, larger temples.

A spirit of excitement and anticipation mounted as the Tonga and Samoa temples were completed in 1983. Traditional open houses commenced with special tours arranged for government leaders. The head of state of Western Samoa declared: "It will now be possible for the members of the Latter-day Saints Church to worship and to observe all the requirements of their faith right here in Samoa. I pray that this temple will be an overflowing source of spiritual blessing for all
those who will worship in it." As Tongan royalty entered the celestial room, the queen said to her escort, "I want you to know that I have a feeling of peace here."19

Reflecting on the dedication of these Pacific temples, President Gordon B. Hinckley recalled that "through ancient prophets the Lord promised that in the latter days he would remember his people on the isles of the sea. We have witnessed a marvelous fulfillment of these prophecies."20 In the following months, local Church leaders noticed that families attending the temple were happier and more united, attendance at meetings and tithing faithfulness increased, and that members took their testimonies more seriously.21

Genealogies and Temple Work

For centuries the Polynesian peoples had kept genealogies in various forms, such as wooden carvings in Tonga or as oral traditions memorized and passed down from generation to generation. During the early years of the twentieth century Mr. Abraham Fornander, a Hawaiian historian, convinced the people to write down their oral legends. He translated them and found that some of the genealogies extended back to the time of Christ. The results of his work were published in six large volumes.

"For twenty years," commented Susa Young Gates, "this Hawaiian genealogist and antiquarian has been at work on the preparation of these volumes; and now, with the completion ... of the Hawaiian Temple, comes the publication of this master work for the people of that land. Surely God moves in a mysterious way, his wonders to perform."22

Individual Pacific Saints also felt the responsibility to collect records to form the basis of vicarious temple service.

Elder Gordon B. Hinckley recalled a faithful sister who brought her precious genealogical record to the New Zealand Temple: "A little woman came with her husband. They were evidently of
extremely modest circumstances. She held in her hand a straw basket, and in the basket a Book of Remembrance, the record of her people, laboriously gathered. To the temple she brought that record, out of the love born of the gospel, that those of her people who had gone before might enjoy the rich blessings of which she bore testimony.23

Thus early twentieth-century expansion, the accelerated internationalization under David O. McKay, the added emphasis on temple service by Spencer W. Kimball, the 1980's explosion in temple building, instances of divine guidance, and examples of individual Latter-day Saint's faithfulness all were reflected through temples in the Pacific.


3. Remarks at Alberta Temple Dedication, MS in Church Archives, pp. 228-29.


18. Ibid., 12 July 1980, p. 3.

19. Ibid., 24 July 1983, p. 4; 31 July, p. 3.


Louisa Barnes Pratt and her sister, Caroline Barnes Crosby stood on the deck of the brig Jane A. Hersey with other missionaries from Utah gazing at the island Tubuai in the Society Islands. It was the 19th of October, 1850. Both women having suffered with sea sickness for the entire voyage now looked longingly at the lush green island, thinking of fresh fruit. However, because of adverse winds, they could not land for more than a day giving them time to speak again of the unusual events that had brought them and their families half way around the world to this island mission.

How and when did it all begin? Was it when Caroline, a Canadian married Jonathan Crosby, a Mormon, and was herself converted? Or did it begin later when the couple, enroute to live at Kirtland, stopped near Lake Erie to visit Louisa and family and introduced them to their new religion? It was the Crosbys who converted the Pratts! Still later while both families were in Nauvoo, Addison, Louisa's husband, a former seaman having spent six months in Hawaii, asked the Prophet Joseph Smith about the islanders. That question from Pratt prompted the first mission call to Addison and three companions in 1843. Now his family with others had come to sustain the mission he began seven years earlier.
Here on Tubuai, the first converts among the natives of the Pacific were made and a branch of the church organized by Pratt. Later, Pratt and Benjaman F. Grouard brought hundreds of natives on other islands into the church. In 1846, Pratt, worried with no word from his family returned to American via California and found his family in Salt Lake Valley after a five years, four months separation. Elder Pratt was called at once to return to the Islands. Another separation was more than Louisa could endure and she used her influence with Brigham Young to have herself and her sister and husband called to go with them. Several others were called to the island mission also. But because there was a special urgency to get missionaries back to the islands, Pratt and James Brown were sent ahead. Louisa and others followed the next spring. When they arrived at Tubuai their joy at completing a successful voyage was greatly dampened by learning that Pratt and Brown were on Tahiti, restricted by the French from preaching until certain questions were answered.

It had been seven years since Louisa and Caroline had seen Elder Grouard. Much had happened to each. Later there would be time to spend in days of talking. Now Grouard came aboard the brig to take them ashore, giving each a Tahitian name as he introduced them to the saints gathered on the beach. First came Louisa and her daughters Ellen, Frances, Lois and Ann Louise, ages 19 to 12. Then Caroline and Jonathan and their fifteen year old son, Alma. Then followed three couples, the Tompkins, Busbys and McMurrays, special friends of the Pratts with interest in
the islands. And there were three single elders, Sidney Hanks, Simeon Dunn and Julian Moses.

In writing of their arrival, Caroline said,

Our hearts were all revived and comforted by a welcome reception from the natives who met us to shake hands and say your honor meaning peace be with you, until our hands and arms were actually tired. ... their curiosity was as much excited to see us as ours would have been to have seen a caravan of animals.

Louisa in describing the island was pleased with its picturesque appearance.

The beach being skirted with ito and burau trees, also with bananas and coconuts and a variety of shrubbery of the most livid green. ... The buildings though far from elegant, have an appearance of romance. Little white cottages in the woods, shining through the great trees, away from the bustle of the busy world, far over the mighty ocean. The buildings are low, but very long, plastered inside and out with lime made from the coral rocks; there cannot be a purer white.

A feast was prepared, "Every dish entirely new, except foul and fish. ... It was all delicious to my taste," wrote Louisa. "Evening drew near, the singers came in to sing. Long grass was laid for a floor, on which they were seated. The music was delightful! Their voices loud and clear, and no people can excel them in keeping time." Of their singing, Caroline said, "such perfect harmony I never heard before; especially from those who never learned rules of music."

The following day, housing arrangements were made. Only then was it possible for each to share experience of the past years and for Grouard to learn of the changes that had taken place in the church during his long absence. Louisa had an interesting story to tell of her years caring for a family in the
absence of her husband. In Nauvoo, she had tailored a suit of clothes for Joseph and Hyrum Smith, taught school and while at Winter Quarters had suffered with scurvy. Finally on September 28, 1848, she was joined in Salt Lake Valley by her husband who had come from California with members of the Mormon Battalion. Then, how after only a few days Addison's second call to the mission had come, and how she arranged to be called with her family.

Much of Grouard's story was known from Elder Pratt's report. That he had been a seaman from an early age and had been married to a "Moll Flanders" type in Philadelphia, all before joining the church and receiving a mission call. Louisa remembered Grouard as handsome and merry while in Nauvoo. Now she described him as "having acquired the air of dignity and sobriety, simulating him with a Catholic monk." Grouard told the missionaries of the death of his first native wife who left an infant daughter and of his marriage to Nahina, also a Chain Island lass who had just given birth to a second son.

After learning personal stories the talk turned to the changes seven years had brought to the church. The practice of polygamy must have shocked Grouard and likely he smiled as he remembered his spirited letter to Brigham Young defending Grouard's action in taking a wife in the islands when he was not divorced from the one in America. The exodus had brought many other changes to the church in Utah.

While waiting Addison Pratt's release from Tahiti and his
arrival at Tubuai late in January, the new missionaries settled
at the village of Mataura living almost like natives while trying
to learn the language. Discouragement and ill health caused some
couples to leave the mission. This left Louisa and daughters,
the Crosbys and three single elders.

Of Pratt's arrival Louisa wrote,

the news flew like lightening over the village. The whole
population assembled at the landing to greet and welcome
their old friend and missionary.

He had been three years absent from them, and great was
their declamations of joy on seeing his return to their
Island. Notwithstanding their eagerness to grasp his hand,
as they crowded to the water's edge they parted to make an
opening for his wife and children to salute him first;
showing more consideration than many persons would in more
civilized life. It was a great day for us all. ... The
natives hastened to make a feast, and a great one it was,
for the vast amount of food that was cooked.

One of the major problems of the mission was that of inter-
island transportation of missionaries. This was solved with the
construction by the missionaries of a ship called Ravaai (the
Fisherman). But to get it launched required all hands on the
island. Descriptions of the event are unique in literature.

Louisa wrote,

As soon as the accustomed ceremonies were over, the building
of the Schooner, was commenced at Mahu, on the opposite side
of the Island. ... Mr. Grouard was competent to construct
the vessel from the keel to the topmast. Mr. Pratt could
make the sails. [Jonathan, a carpenter, built the cabin.]
The vessel was eighty tons burthen; with twelve double
berths in the cabin. ... This was for the benefit of the
mission. It was built of 'Tamara' wood, (Island Mahogany)
timber of the most enduring kind.' About the middle of May,
51, we were all invited over to witness the launching of the
new schooner. ... The singers had long been practicing new
tunes to sing on the grand occasion. The vessel had to be
drawn a considerable distance by hand; it would require all
the strength the island afforded. Those who were not
members of the church protested they would not lend their aid unless the king would grant them a dance. Permission was given, and great preparations were made and untiring skill to invent ornaments.

They were engaged in making native cloth from the bark of the paper mulberry trees for a long time before the launching. They made it fine, bleached to a snowy whiteness, then stamped with brilliant colors, all of home production. Shapes of birds, flowers, and fishes, were painted on their robes, letters and wheels all of the brightest tints, which contrasted strikingly with the white groundwork. Males and females were dressed in white. Their robes all the same fashion; made whole two yards in length, with a hole in the center to put the head through. These thrown carelessly over their white dresses gave them a tasteful appearance. Early Monday morning we were assembled to witness the parade ...

There were two large companies each company occupying their own space of ground, in the dance. They had no music except their own vocal element so loud and clear, one might imagine himself listening to an Italian band. Their dancing was with form and order, great exactness in keeping time. To describe the different exercises, the unheard of gestures, and the scene throughout; would require the art of a sculptor and painter, and they would come short of a just delineation. The pile of food, far exceeded all the other wonders. To see provisions enough to last two hundred and fifty persons a whole week all cooked and laid in one huge pile, bound in bundles so thick with leaves not a particle of air could penetrate it no more than it can jars of fruit hermetically sealed. Pigs weighing more than a hundred weight, roasted whole, tied up in the usual style, thrown onto the heap, till it looked like a haystack of leaves.

Louisa Continued,

when the first exercise of dancing was over they commenced pulling at the ropes fastened to the vessels sides, to move it towards the corral reef. ... They were obliged to take advantage of low tides, or stand in deep water. ... The king's son was Captain, stood in his place with the scarlet coat on I had make him, with a glittering sword in his hand. ... Four successive days it was moved a short distance each day. The labor continued till the food was all consumed. The work was suspended to cook more. We returned to our homes. ... About the middle of may the Schooner Ravaai [the Fisherman] was brought round to the village where we lived. Great rejoicing was manifest when she was seen under full sail. ... Preparations had been made for a voyage to Tahiti, and the chain islands. Mr. Grouard was appointed
Captain. Alexander first mate, Mr. P. and our eldest daughter took passage on board.

All of the elders except Hanks went on this voyage leaving Louisa and Caroline and their children rather lonely. However, they picked up their routine of teaching, writing and sewing.

"Every day found me at the old 'Fare Bhora,' Prayer house," wrote Louisa, "teaching native children in their own language to read and write. My own and the half breeds in English. The remainder of the time I devoted to my journal and letter writing together with studying that language and translating. The whole time was entirely occupied." 10

While the Ravaai was on its first voyage, Louisa had time to read Mr. William's history of the English missionaries, Enterprises in the South Sea Islands. She gave those missionaries great credit for publishing the Bible and hymn books in Tahitian. She found that the grown people were all fond of reading their Bibles and considered them a prize possession.

Louisa spent most of her time at what the natives called "The House of Prayer." She described it as the most comfortable place on the island:

Built as it is over the water, six large windows on each side, with slots instead of glass and sash thrown open or closed to suit high or low breezes. In that the heat is never oppressive. There I teach the children at an early hour in the morning. A long class of boys, a few little girls. ... Above all do I endeavor to teach them to hold themselves erect on their seats, a habit they are almost as unacquainted with as our domestic animals. They seem to writhe and twist themselves in all manner of positions. ... And yet they seem intelligent and shrewd, as other children, having a desire to learn. 11

Caroline, herself a teacher, wrote of Pratt beginning to
teach arithmetic to the natives after his return in July. "As for myself, I do not understand their language well enough yet to assist them much in that branch, but can teach the younger ones to read."

Caroline and Louisa along with Ellen, Frances, and Lois tutored promising native children in reading, speaking English and in social skills. Louisa took the French governor's native daughter as a special charge. She found her beautiful and intelligent. Caroline had little Luna Williams the daughter of a ship's captain whom she described as running wild with no clothes on. Ellen and her sisters, Frances and Lois made great progress with the children in their care. Fifteen year old Lois taught the boy to be obedient and the girl to stop telling falsehoods. Queen Pitomia became impressed with the progress of the native children and asked Caroline to take her son Darius who was the same age as Alma into her home to teach. Caroline wrote that Darius was so in the habit of running free that they had to keep him indoors in order to make any progress in teaching him.

There were other tasks for the women. Louisa was often called on to bless the sick.

A promising young woman is sick whom I have visited. She needs treatment of some kind, all the medicine I have is a bundle of hops, and a little sage. I used herbs and encourage them to have faith in their efficacy. ... An elderly woman came to me in the night, wished me to go and see her sister who was very sick. I arose from my bed and went with her. ... I prayed and laid my hands on the sick woman. I told her she should be better in the morning and so it proved. ... Consecrated oil which we brought with us from home, has been blessed to their use often, all on account of the faith they have in it.
With the help of Ellen who mastered the language, Louisa and Caroline conducted a weekly meeting with the sisters called a "prayer meeting." Caroline wrote their teaching had been mostly by example, however, "Our female meetings are becoming tolerable interesting. Sister Ellen Pratt has obtained a sufficiency of the language to be able to act as an interpreter for her mother and myself." Of the meetings, Louisa wrote that Ellen had become proficient in explaining scriptures from the Book of Mormon and the Bible. Louisa started by writing a talk and having Grouard translate it into Tahitian and then read it to the sisters. On the 12th of January she wrote,

Today was our weekly prayer meeting. I spoke to the sisters twice at considerable length. Every attempt I made I speak with more ease. ... At the close I asked them if they understood me well. They replied they did, and felt great joy, that I could speak their language so well.

The next week she recorded,

I feel gratified at the progress I am making in acquiring the language. When I am put to the test, have no interpreter, I quite astonish my hearers. It is good to be compelled to speak for myself.

And February 26th,

Today spoke at some length in our prayer meeting. It seemed that words were given me as I needed. I could feel that I was understood.

In March Louisa while translating a chapter from the Tahitian Bible into English wrote, "I really admire the language; it is spoken with so much ease."

In addition to teaching the island children, holding meetings with the sisters and helping with the sick, Louisa and Caroline set an example in keeping their homes and grounds clean.
Louisa wrote of teaching the Tahitian wife of Bro. Layton to keep house.

I introduced the subject in a plausible manner so as not to give offense. The young girl readily acquiesced seeming to believe it would be a nice affair to know how to keep house like "mau tamahine papa," (or foreign girls). It was astonishing the amount of rubbish we hoed out of one room. Then a fire in the dooryard completely revolutionized the premises. After this Frances, our second daughter proposed occupying the room, teaching the two little boys and further instructing the girl in rules pertaining to everyday life. 

Louisa also taught the sisters to clean the House of Prayer. "The seats scoured with sand, new business to the natives, when completed they seemed delighted with its appearance. I told them it must be cleaned every month, that the Lord would be the better pleased with us for a strict observance of cleanliness. The appointed time is Saturday preceding the sacrament of the Lord's supper."

The missionary families showed great interest in the daily activities of the natives. Because food was prepared for a week in advance, it gave free time for the natives to earn money by preparing arrowroot and lime juice for the Tahitian market.

Caroline described the process,

The natives have gone to dig Arrowroot leaving the old and the very young. ... The natives come home occasionally with a boat load of pear, which some of those who remained at home commence scraping and preparing as we do Irish potatoes for making starch, only on a larger scale -- they strain it into canoes, let it settle then spread it out to dry. After which it is used similar to flour. It is very saleable at Tahiti. The natives use but very little of it themselves being under the necessity of selling it to buy their clothes.

Louisa was impressed with the vast amount of taro drying in
the sun. She enjoyed making "delicate dishes" by using eggs and milk of the young coconut. Of their preparations of cash crops, she wrote:

All the while this labor was going on, the "dancers" kept up their exercises. The members of the church did not mingle with those in their dancing though their labor was preformed in common. It is their custom to make amusement of nearly every kind of labor.\footnote{22}

While preparing lime juice, she wrote,

They make a frolic, all get together and sing while gathering the limes. They must have a new song at every tree, all their own make, no matter whether it rhymes by rule or not, they can twist the tune to fit the metre.\footnote{23}

The missionaries also made their own music and found ways to be entertained. Usually at the Crosby home they with friends gathered to sing and listen to their own band, as they called it. Jonathan with violin or flute, Ellen with her accordion and at times Alma with his violin. At holiday times their homes were decorated. The second Christmas, Louisa recorded,

In the center of the room a large pillar supports the roof. By the side of it I placed two small ito trees of the most livid green, extending almost to the roof. To these I attached the long yellow tea leaves of which the females make wreaths, on account of their bright color and pleasant flavor. I added to these the bright fresh flowers of the burau scattered about among the branches, forming a pleasing contrast of lively green and yellow. In the same manner over head and around the entire room I hung boughs, flowers and branches of the lime tree with the fruit on. For our most intimate friends we prepared a splendid dinner, to which they were invited, bringing the food to the mission house. I told them the object was to celebrate the birthday of our Savior. ... After dinner we held a prayer meeting. At evening illuminated the house with all the glass lamps in the village. The brilliant lights threw over all a mantle of romance, exceeding anything I had ever seen. Brother Crosby and Ellen made the instrumental music.\footnote{24}

Caroline, in commenting on the day wrote, "We all dressed
ourselves in our Sunday clothes, and treated the day with that respect which we had been accustomed to in our childhood."

Other forms of recreation for the families were excursions around the island, searching the beaches for shells and specimens of coral or hikes into the mountains. Once sixteen members went to a nearby island and spent the night. Shelters were made to sleep in and fish caught to eat along with the tarrow and papoi they took with them. They found fruit and coconut and had a feast.

It is not surprising that the monotony of island life began to affect Louisa and especially Frances. They longed for the social life they were missing in the Salt Lake Valley. Louisa longed for stimulating company and complained when there was only the sound of the old women pounding tapa cloth. She called it, "dull, dull, dull." However, Caroline confided in her journal,

"One would certainly imagine that persons so much accustomed to company as we are ... would be very lonely in so retired a corner of the earth, but this island is so pleasantly situated, such a calmness and serenity pervading it, together with the great variety of fruit with which it is loaded, that a calm, contemplative mind could not in my opinion be unhappy."

Several factors combined to bring an end to the mission. not only were Louisa and her daughter Frances unhappy, but the missionaries had difficulty keeping their promise to the French government that the mission would be self-supporting and not rely on the natives for help. (The couples that left early to return to Utah failed to enlist financial support for the mission.) The most difficult problem, however, was the action of the French
government in no longer prohibiting the "heathen" dances, and allowing the sale of liquor to the natives. It became obvious to the missionaries that they could not continue to be successful under the changed circumstances and they determined to return home with the hope of a future return.

Caroline was concerned for the personal safety of the families in this situation, writing, "Yesterday they had the greatest dance and pow wow that I ever heard but as they had no intoxicating drink among them we were not in the least afraid of their doing mischief." Another time, she wrote, "Ellen returned from her fathers after we were all in bed, and her father and Br. G. accompanied her. Her father proposed that she and I should lodge together (Jonathan was in Tahiti) and that Br. G. should sleep in the middle of the room as a Tiai, or watch, on account of the drunkards who were carousing about." Of the native's response to the new situation, she wrote,

Those who do not belong to the church say that it is not because they do not believe the gospel, and respect us, that they are not baptized, but that they have been so long kept under restraint by the English missionaries, and now the law of the French permits them to sing and dance as much as they please, and they wish to enjoy it a little longer, but in addition to that they also wish to have now and then a drunken frolic, as they have today.

Once the decision had been made to leave the mission, events moved swiftly. It was agreed that the schooner would have to be sold and from the proceeds the part owed the missionaries would be used to help pay to transport the families to the states. Jonathan went to Tahiti and built a house under contract to help with finances. Caroline determined to accomplish a number of
things in the time remaining. She would speak to the sisters in their own language, make a quilt as a gift for the queen and make new clothes for her family. Of her attempt at speaking Tahitian, she confided, "I felt it quite a cross. I however succeeded better than I had anticipated." Louisa reported, "Today Sister Crosby spoke to the native sisters in their language for the first time. She has not devoted so much time to study as I have."

On the 9th of March, Caroline cut the pieces for the quilt she planned to give to the queen. By working on it steadily she finished the top, made the lining and attached it to the quilting frames. With help from Louisa, Ellen and even Grouard, it was quilted and finished by the 20th. Caroline sent it to the queen "Pitomai vahine" by Darius. Louisa said the pattern was of the rising sun and that the queen would be delighted with it as it was really beautiful! Then to celebrate having finished the quilt both Caroline and Louisa went bathing in the ocean that night at low tide.

The native saints were troubled over the missionaries' plan to leave. Louisa wrote that the chief, Hatau, with thoughtful looks, said, "When you are gone, the children you have been teaching will go back to the state they were in when you came; and all your labor will be lost." At the weekly prayer meeting Louisa told the sisters, "the work of the Lord is great, and requires us to work fast; we must not stay too long in one place." The missionary families found it hard to part with
special friends. Telii, who with husband had kept house for
Pratt on his first mission and Haametua, his wife and children
had become especially dear to them. Early in March Louisa wrote
that Telii came to talk with her about going to California.

She cannot be reconciled to have us go and leave her. We
told her we would do all in our power to provide a way for
her to go. When I see the people look sad I feel grieved
that means cannot be had to take them all with us. But many
of the church members have relatives who would oppose their
going.34

On April first the women held their prayer meetings.

Caroline wrote,

I felt quite affected with the idea of its being the last of
our assembling with them, ... After they had all ceased
speaking and praying we (sister P, Ellen, and myself) went
to each of them separately, laid our hands upon their heads
and blessed them in the name of the Lord. The good spirit
accompanied us, our meeting continued quite late.35

Of the final meeting, Louisa wrote,

I said many things with a view to console them. It grieves
me that means cannot be had to take them all with us. But
many of the church members have relatives who would oppose
their going. It grieves me to the heart to leave the
children we have taught so long. ... We appointed Telii
their guardian, and Hoatau, the good old chief to assist her
in counsel. Oh! that I could take them with me to the
church.36

On Tuesday the 6th of April at about four in the afternoon
the families sailed. Of their leave-taking Caroline recorded,

The natives almost universally called to say ea orano, and
bring some little present. I knew not the day before
whether we should have sufficient food brought to last us to
Tahiti but when the day for our departure arrived, the food
was brought in so bountifully that Br. G. said I had plenty
to go [to] California with. ... I was truly affected with
the kindness and attention of the brethren and sisters, and
the regret seemed to experience at our leaving them. ... The
evening was remarkably pleasant, we could distinctly
hear them from the shore (after we got well underway)
shouting ea orana outou, which is 'peace be with you.' I
have no doubt, but that the dear creatures felt very lonely and will continue to feel so for sometime.\textsuperscript{37}

We can be sure that the saints on Tubuai missed the women missionaries and their families. As to the influence of Louisa and Caroline we can only surmise. We do know that though contact with missionaries was cut off for forty years, the Saints on Tubuai stayed much closer to church teachings than did the saints in other areas of the Society Islands. Today saints there take great pride in Tubuai having been the first organized branch of the church in the Pacific. We are told today that members when moving to other islands give strength to their new wards and stakes and carry with them the reputation of hard workers. We also know that there is a tradition on Tubuai of saints keeping their yards clean, going beyond their own property into the street and down to the ocean. Then there is the unusual practice on Tubuai of making and giving quilts to important visitors as parting gifts. A tradition that was begun by Caroline making a gift of a quilt to the queen. There may be other examples of the lasting influence of these two women who spent eighteen months living with and teaching the saints on Tubuai. Today their example is followed by the church in sending couples to live with the saints in remote areas of the world.

Today we have both written and oral record of the effect the mission had on the lives of the Pratt and Crosby families. The journals kept while on their missions (Louisa's was bound in tapa cloth), are full of their island experiences. Later writings in both journals and letters have Tahitian words and phrases
reflecting memories of the mission. Oral tradition comes from descendants of Lois Pratt Hunt. Stories are told of her speaking Tahitian and singing songs as well as teaching some phrases to her children. Shells that she brought back from the islands were treasured by her children and grandchildren. The shells I inherited from great-grandmother are prized.

Among the Pratt family papers are letters with Tahitian expressions and one written entirely in Tahitian that was sent by Haametua to Louisa. Frances Pratt Dyer, while living apart from her family in California often closed her letters with, "I send much love to the 'Fetii atoa'."

In a letter Frances wrote in 1864 to her sister Ellen from San Francisco she spoke of the heat keeping her awake,

Every thing seems to bring so visibly to mind, as I sit here looking out, those warm nights in the Islands, when you and I used to get up and put on our native dresses and go and walk up and down the beach, how pleasant that was! it makes me feel cool to think of it. Don't you remember the night that old "Pahatilo" (was that his name?) followed us? Only think of his making you an offer! 38

On leaving the islands Louisa wrote in her journal,

I bid farewell to the beautiful islands, never do I expect to greet them again. Could the desire of my heart be granted I would make a request; that the lovely island of Tahiti might someday in the unknown future belong to the poor Saints; who have suffered and endured great tribulations, patiently for the Gospel of Christ. 39
Sources and Endnotes

This essay is based exclusively on the contemporary writings of Louisa Barnes Pratt, Caroline Barnes Crosby, and the Addison Pratt Family Papers (cited APFP).

Louisa Barnes (Mrs. Addison) Pratt (1802-1880), Journal, holograph in Church Historical Department Archives, is cited as follows with references to pages in the complete typescript. LBP Journal.

Caroline Barnes (Mrs. Jonathan) Crosby (1807-1884), Journal, holograph in Utah State Historical Society, is cited as follows with references to pages in the complete typescript. CBC Journal.

1. CBC Journal, 128.
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16. LBP Journal, 244.
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29. CBC Journal, 165.
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31. LBP Journal, 255.
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33. Ibid.
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38. APFP, 17:12.