

MO'OLELO KAHIKO

by William Kaleimomi o Ho'olehua Wallace Jr.

My dear brothers, sisters, and friends: Aloha! I express my gratitude to the Mormon Pacific Historical Society for this opportunity to present this paper at this great conference. I have been asked to present a paper discussing some of the early experiences I recall of the Mormon Saints at Ho'olehua.

Like Nephi, I, too, have been born of goodly parents. My mother is Ellen Wahinehelelaokaiona Makaiwi Wallace and my father is William Kaonohiokala Wallace, Sr. I was born to my parents on March 15, 1926, the second of six children.

Our family, the Makaiwi *Ohana*, came to Molokai from Waikapu, Maui, under the leadership of my grandfather, Moses Makaiwi, Sr. Our family was awarded forty acres of Hawaiian Homestead lands on Molokai, located at Pu'ukapele Avenue at Ho'olehua in 1926. Our family came to Molokai with their religion, with their traditions, and with their culture. They were all members of the Church of Jesus Christ of Latter-day Saints and they were priesthood holders.

Upon their arrival to this new land, they found out that Ho'olehua was known to be dry and windy, with lots of red dirt and very dusty. It was extremely difficult at first for them to adjust to the climate and weather conditions at Ho'olehua.

Hawaiian Homestead lots were given to Hawaiian families so that they could work the land and become self-sufficient. Life was not easy on the homestead. Everyone worked planting corn, pumpkin, watermelon, Irish potatoes, squash and many other crops. Each family had a specialty crop. The Makaiwis had watermelon; the Bishaws had huge pumpkins; the Kaalekahis had Irish potatoes; and the Horners had corn.

One of the major problems facing our people was the lack of water and drought. Sometime in May of 1927 (as shared with me from our family friend, Sister Evan English, as told to her by my Uncle Edward Kuamu Makaiwi, Appendix A), the homesteaders planted corn, watermelon, tomatoes, pumpkins, melons, and other crops. Their crops were drying because there was no rain. They were quite concerned about this because in July of that same year the Secretary of the Interior was scheduled to come to Molokai to see how the homesteaders were doing and to inspect the project to determine whether it was a success or a failure. The homesteaders were concerned that if the dry-spell continued, that the homestead project would become a failure. If the Secretary of the Interior reported to the U.S. Congress that the Homesteading Project on Molokai was a failure, it would mean that no more homestead lots would be opened again in Ho'olehua. Facing this serious problem, and under the leadership of Clarence Kinney, a group of six elders were called together for a special fast. These elders were: Clarence Kinney, Moses Makaiwi, Sr. (my grandfather), and my uncles Robert Makaiwi, Arthur Keanini, Sr., John Pawn, and Moses Makaiwi, Jr. The purpose of the fast was to ask for the Lord's intervention on this matter and to have rain for the crops.

These elders gathered at the home of Moses Makaiwi, Sr., my grandfather. The weather was very, very dry. No clouds were in the sky and there was no sign of rain at all. At noon on the third day of the fast, the elders met together and in prayer

closed their fast. At that moment, as the fast ended, the clouds came from every direction passing over the home of my grandfather, Moses Makaiwi, Sr. It rained for three days and three nights steadily. The result was that all the crops planted grew and matured in time for the Secretary of Interior's visit and some crops were given to him as gifts from the people and as a testament to the faith of the early Saints in the area. The Secretary of the Interior declared the efforts of the homesteaders a success and Ho'olehua opened up even more for future homesteaders.

Once the rain came, the crops grew very well in those days. We did not experience problems with too many garden pests. Sometimes the boat, or the barge was not able to transport our produce to Oahu and to the markets. When this happened, we would use the produce for our families and if there were too much, we would feed it to our animals. There was really no wasting in those days. Nonetheless, my dad and my mom managed to bring us up the best they could.

Many of the homestead families, like my dad, had to work elsewhere away from the farm in order to make ends meet. Dad's income from his job at Kalaupapa was between \$150 and \$200 per month. We didn't have too many clothes to wear back in those days. I remember washing my clothes day after day so that I could have a clean pair of pants to wear to school. We didn't have any electricity in our home, so we had to cook on a kerosene stove and iron our clothes with a charcoal iron. Later, we got a gas iron. We thought the gas iron was real classy and we enjoyed having to pump it up and to see its bright light.

I recall an incident which taught me a great lesson when I was a young man. I recall while harvesting pineapple at Tutu Pelekai's fields that we kids got bored with what we were doing. My dad was picking the pineapple and our job was to break or cut off the pine tops and then put the pineapple in a crate. Us kids decided to try something new (Note: Dad, do you know who was with you? If so, tell who they are.). We made a smoking pipe out of the pine core top. We bore a hole in it and stuffed it up with dry grass. My dad caught us, and boy was he mad! He said, "Okay, you *keikis* . . . you want to smoke, huh?" He asked a non-Mormon friend of his to give him one of his cigars. My cousin and I were in big trouble. My dad made us stand up on a pine box and made us smoke that cigar. He said that if we didn't fall off from the pine box, then we were ready to smoke. We couldn't take it. Both my cousin and I got dizzy and sick and we fell off the pine box. This experience really taught us a serious lesson: "Remember the Word of Wisdom!"

Our recreation was somewhat limited. Oftentimes we would go to a movie at the Kualapuu Theater. We had to walk to and from the movies, about four to five miles each way. Sometimes we went hunting with my dad and his friend, Kimo Poaha. They always went to the Palaau mud flats and near to the Goo's fish pond to hunt for wild pigs. Sometimes they would come home with two pigs each. Fishing was a must for our family. On weekends we would all join together with Uncle Kuamu Makaiwi (Edward Makaiwi) and his family at Mo'omomi Beach. Uncle knew all the fishing holes in the area and he referred to them as his "ice box". Uncle Kuamu was a typical Hawaiian fisherman. If someone mentioned going fishing instead of saying going *holo holo*, or if while we were walking on the beach you looked back rather than looking in front of you, Uncle Kuamu would say, "let's go home", and we would not go fishing.

The old people who came about the same time as our family were very spiritual people. In our home, Heavenly Father was always acknowledged. Even when some of our family members became temporarily inactive in the gospel, we always had *pule*, or prayer, and *'ohana*, or family prayers. Reciting a scripture verse before our *pule* was common practice in our family and is something that we still do today.

THE HO'OLEHUA BRANCH

The Ho'olehua chapel was dedicated on August 12, 1932. The supervision of the building of the chapel was done by Brother Paul Elia, Sr., who's son, Paul Elia, Jr., is currently the bishop of the Ho'olehua Ward. There was a week long celebration in conjunction with the dedication of the Ho'olehua chapel. At the time of the dedication of the Ho'olehua chapel, Brother Clarence Kinney was the president of both the Kaunakakai and the Ho'olehua Branches.

Before the chapel was dedicated, the members held their meetings at different locations. Sometimes they would meet in a small building which was located near where the Ho'olehua Fire Station is located today. They would also meet at members' homes from time to time: such as across of Aunt Mary Lee's house on Farrington Avenue, or at Brother and Sister Makekau's house on Puukapele Avenue. They met at Kaunakakai School for a short period of time, until they were able to get a small building which they moved onto and close to the area where the Ho'olehua chapel was built. Once the chapel was built, the small building was moved and taken to Kaunakakai to be used by the Kaunakakai Branch as their chapel. The Ho'olehua chapel was built on a hilltop overlooking Ho'olehua. The chapel was always decorated beautifully every Sunday.

There were many great leaders who came from the Ho'olehua Branch. Ho'olehua became a strong center for the Church during the early days of the Church being on Molokai. Some of the branch presidents and bishops of the Ho'olehua Branch, and later bishops of the Ho'olehua Ward are listed below. They are not listed in chronological order: John Naumu, David Mokuilima, Moses Makaiwi, Joseph Kawai, David Kaawa, Henry Kaalekahi, Samuel Kalama, Baldwin Kalama, William Davis, Riley Naumu, Kaeo Adolpho, Ernest Elia, Ernest Kalilimoku, Leonard Hogan, Johnny Kaleikini, Gary Adachi, Bruce Meyers, Karl Teshima. Bishops of the Ho'olehua Ward have been: Bishop William Davis, first bishop who served for five years; Bishop Peter Kawaa, Bishop Roy Horner, and currently, Bishop Paul Elia, Jr. (Some information from Sister Evan English's historical notes--see Appendix "C").

During the early days of the Ho'olehua Branch, we had what we called "*Luna Kahiko*", or district high councilmen. These brethren dressed in black suits, wore white shirts and bow ties to all our meetings. They looked real handsome. Some of the early Molokai district councilmen were: John K. Pawn, David Mokuilima, Henry Kaalekahi, John Naumu, David Kaawa, Henry H. Kaahanui, Joseph Kawai, Alfred Apaka, William Lelepali, Paul Elia, Robert M. Makaiwi, and Roger Kaalekahi.

The Ho'olehua Branch had an excellent welfare program for the members in need. We had projects which included planting and raising fields of watermelon. These fields were located right below the chapel and extended to where the Hawaiian Homes Credit Union Office is located today. We also had *Lo'i Kalo* (taro patches) located by the Molokai High School. The members working these fields were under the leadership of Henry Kaalekahi and Uncle Moke Makaiwi.

In 1945, after a tragic accident which took the life of one of our sisters, Mom and Dad became very active and strong in the gospel. Dad became a counselor in the Ho'olehua Branch presidency and took the family to the temple at Laie to do temple work.

Our branch at Ho'olehua was very outstanding. We had great fund-raising activities in our branch. Members would donate cows, pigs, vegetables, homemade cakes, pies, jams, jellies, and many other things. Our branch bazaars were always successful. I remember Sister Emma Kalama and Sister Boo Kim baking *ono* (delicious) cakes and pies. We also had some of the best Hawaiian food plates on the island at our bazaars.

Besides the bazaars, New Year's were always special to our branch. Before our Ho'olehua chapel was built, we had our annual New Year's get-together at the Ho'olehua Gym, by the old elementary school. All the members paid a small amount of money as a donation and we all went to help make *lau lau*. It was a great activity for the entire family.

Besides our bazaars and other special activities, our Ho'olehua Branch had a very active basketball, baseball, and volleyball program. Brother and Sister Ernest Elia were coaches for many of these teams and their basketball team took the championship in 1948.

As children we enjoyed going to church because after Sunday School we had ice cream. In those days sacrament meetings were held in the evenings. Genealogy meetings or class were held between Sunday School and sacrament meetings. So once we left home in the morning, we took food for us and had a pot-luck lunch with the other members. This helped in keeping our members close together and we felt like we were all one big happy family.

Our services, especially our sacrament meetings, were quite reverent. I remember as a young man seeing Brother Rodger Kaalekahi walking around the chapel with a stick and he would poke those members who were making too much noise or those members who were falling asleep in church. Sometimes I think it might be a good idea to do the same thing today in some of our meetings.

Mom and Dad oftentimes talked about the power of the adversary and some of the evil forces happening on Molokai. Sometimes it was like watching star wars, with fire-balls flying in all directions--north to east, south to west. The *akua-leles* of Molokai were numerous in the olden days and many believed that someone might *make*, or die, if it was sent in their direction. We didn't have a bathroom in our house; we had an outhouse--a three seater. Sometimes Sister Viola and I would go together to the outhouse to watch out for one another. Many times we saw these fire-balls flying by. When we saw these fire-balls, we would stop what we were doing and run home, calling, "Mama, Papa!" Papa would then say to us to sit still, and we would have prayer together. After our prayer, we would all sleep together in one room. We felt secure with Mama and Papa. As time went by, with prayer, faith, and the power of the priesthood, we don't see those things today.

Sometimes we children went to visit our *'ohana* (family) on weekends. We took extra clothes because Sundays everyone went to church. Sometimes we would stay with

our Tutu Pelekai. Sunday morning, bright and early, he would hitch up his wagon and would leave to attend his *Kalavina* (Protestant) Church. We would catch a ride with him to church. He would let us off the wagon at our church and then he would go on to his own church. Few members had cars or even wagons in those days. Most members would walk to church every Sunday.

Our church was equipped with an electric generator. There was no power line to the area or to the chapel in those early days.

I recall many great and good leaders of our branch at Ho'olehua. One in particular was Brother Billy Davis. He was always humorous and never spoke a harsh word to anyone. In later years, his sons followed in his footsteps and became branch presidents and bishops: Hienie Davis, Solomon (Kileona) Davis, and Luckie Davis. Lucky Davis became the first bishop of our Ho'olehua Ward.

In addition to Brother Billy Davis, many other members stood out in the branch because of their service to others. One such person was Sister Mama Bessie Makekau. Her home was always open to everyone. She loved all the missionaries very much. She would walk to pick up the missionaries laundry, carry them home and do their laundry for them for many, many years. She was always a living example of pure charity and aloha.

Between 1946 and 1950, missionary work was very busy here on Molokai. During this time period, there were ten missionaries on the island. The missionaries were busy working at Ho'olehua, Kalaupapa, Maunaloa, Kualapuu, Kaunakakai, and at Kainalu on the east end of the island.

On a more personal note, early during the summer months of 1941, I met my wife, Maggie Lei Losivale Broad, through the MIA (Mutual Improvement Association Program) program of the Church. She came to Molokai to entertain the Saints on Molokai. There were fourteen to twenty people in their group that came from Laie to put on a program for the people of Molokai. Her Uncle David Mokuilima was also living on Molokai at the time.

I was drafted into the Army during the Second World War, but I continued to correspond with Maggie Lei for about six years. I was discharged from the Army in May, 1947, and we were married on December 27, 1947 at my grandfather's house--Moses Makaiwi, Sr.--located at Puukapele Avenue. We had a real big *luau* and we enjoyed ourselves. A few years later, we were able to go to the temple at Laie to be sealed to each other for time and for eternity.

Both Maggie and I held many positions in the Sunday School, in the Primary, and in the priesthood. One exciting and challenging position we held together was that of the district MIA leaders for Molokai. This calling was in the early 1960's. Our district president was Ernest Elia and his counselors were Riley Naumu and Henry Keanini; first and second counselors, respectively. Our mission president at the time was President Harry Brooks. One of the great events of our tenure was that we hosted the first combined youth conference with the islands of Maui and Hawaii on Molokai. We had a very successful conference. There were road shows, dance contests, testimony meetings, and a great spiritual experience for all who participated. Molokai was outstanding in their participation. We had a lot of active young people at the time.

The youth conference was held in Maui [in 1961]. In 1962, the youth conference was held at Keaukaha on the Big Island of Hawaii. Molokai had great participation from its youth and great support from the island leadership.

The Ho'olehua Branch has always been a strong branch of the Church here on Molokai as far as I can remember. I owe much of what I know about the Church, its organization, and its programs, to the many experiences I received in my different callings as a member of the Ho'olehua Branch. I believe that we must not forget that our branch was founded by faithful members of the Church who used their priesthood and exercised their faith in righteousness. May this also be our contribution to our children and to the future generations of the Church here on Molokai.

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APPENDIX "A" FASTING FOR RAIN, 1927

Sometime in May, the homesteaders planted corn, watermelon, tomatoes, pumpkins, and melons. The crops were drying because of lack of rain and the Secretary of the Interior was coming in July to inspect the project, whether it is a success or failure. According to the weather, it will be a failure unless something could be done. If a failure, no more homesteads will be opened again. So by the leadership of Clarence Kinney, a group was organized consisting of all elders (six) including: Moses Makaiwi, Sr., Robert Makaiwi, Arthur Keanini, Sr., and John Pawn. They gathered at my (dad, Moses's) home. The weather was very, very dry. No clouds over or on the sky. On the third day at noon, the fast concluded. At that moment the clouds came from every direction over my dad's home, then the rains began to fall for three days and nights steadily.

Results: All crops grew and matured. When the Secretary of Interior came, the crops were all matured and were brought to the Secretary as gifts. He declared [it] a success and more homesteads were opened.

APPENDIX "B" HO'OLEHUA CHAPEL HISTORY

The Ho'olehua Chapel was dedicated August 12, 1932. the chapel was built by Brother Paul Elia, Sr. as the head and other members of the Church. There was a week [long] dedication. Brother Kinney was the president of Kaunakakai and Ho'olehua Branch at that time. Other presidents were (not in order): John Naumu, David Mokolima, Moses Makaiwi, Joseph Kawai, David Kaawa, Henry Kaalekahi, Sam Kalama, Melvin Kalama, Baldwin Kalama, William Davis, Riley Naumu, Kaeo Adolpho, Ernest Elia, Ernest Kalilimoku, Leonard Hogan, John Kaleikini, Adachi (1969), Bruce Meyers, Karl Teshima, William Davis (1st bishop to serve five years), Peter Kaawa, Roy Horner, Paul Elia, Jr.

APPENDIX "C" OTHER HISTORY

In 1950 the Relief Society planted a sea grape tree at Moomomi on the anniversary of the Relief Society.

There were twelve councilmen in our branch. Every Sunday they came to church with black suits. The Relief Society was always in white.

The welfare program was very active in Ho'olehua with the taro patch at Palau. Also, corn and papaya. The members all did their share of work in the fields, plus the women did canning in the sisters' homes and the old Army building behind the mission home. Most of the canning was given to missionaries, members in need, or others.

We had one very active, loving member who stands out in our branch, Sister Mama Bessie Makekau. Her home was always open to everyone. She did the wash for the missionaries for many years.

At one time, 1946-1950, we had ten missionaries on Molokai, at Ho'olehua, Kalaupapa, Maunaloa, Kaulapuu, and Kaunakakai.

New Year's get togethers were at the Ho'olehua Gym before our own church gym was built. All members paid a small amount of money plus helped with the *laulau*. We stayed all day, or you could sleep [there].

Ho'olehua Branch had a very active basketball team, coached by Brother and Sister Ernest Elia. They took the championship in 1948; also in volleyball and baseball.

The branch needed funds to build the gym, so a very huge bazaar was held for two days at the Kaunakakai baseball field. The chairperson was Marvin Kalama.

The Ho'olehua Branch was always noted to hold the best bazaar in Molokai. The outstanding item was the Hawaiian quilt, which was sold at the time for \$20.00. Today we still have bazaars, but on a small scale (mini-bazaars). Sister Kim and Sister Kalama made the best cakes.

This history was given to me by Brother Edward Kumu Makaiwi. (It was recorded November 21, 1958 at 8:00 am at my home.)

HISTORY OF MOLOKAI TEMPLE GROUP (BY HENRY KAALIKAHI)

The idea of forming a group came to me by way of individual members going to Honolulu and by chance they happen to go to the temple. Their original plan of going to Honolulu was not going to the temple, but for other personal business. When they return home they bear their testimonies of going to the temple. The happening gave me the idea of creating a group to go to the temple. So, I consulted with Brother Mokulimo about the idea of forming a temple group. And another reason that encouraged me to such plans was because there were quite many temple members among our membership, some coming from Maui and some from Oahu. Brother Mokulima went along with my idea, so we called all those that went to the temple and discussed this plan of forming a temple group. All agreed on the plan with the first plan to go to the temple during summer vacation months, but somehow it was not agreed upon, so Thanksgiving was chosen. The purpose of choosing Thanksgiving week is because it is a time we thank our Father in Heaven and it is no better time to sacrifice our time, talent, and money in going to the Holy House of God and saving souls that have left this earth in earlier years (D.&C. 18:15-16).

Organization for Thanksgiving week 1933 involved an independent group, with leaders to be chosen by the group. Later years were headed by the district up to this date. Old-time members help one another. Those that want to go with group and have no money--group that has money will help those that have no means of going there.

Emergency fund was created at such time, transport was very scarce; groups traveled mostly on barge.

A faith promoting incident that happened one year. The group went down the Kaunakakai wharf to go to Honolulu. The captain of the tug boat, Jack Young, refused to let the group on. The group had a written permit from George Cook to go on the barge. It was five minutes before the barge left. The members went into a room and prayed to our Father in Heaven that they will be allowed to board the barge. Permission was granted.

Temple excursions were always on Thanksgiving week, 1933-1981, 48 years.

The first group of members came to Molokai in 1923. They included: Makekau, Kalama, Naumu, and Kamaouha. The second group came from Maui in 1922. They included: Pawn, Keanini, Silva, Makaiwi. The Mokulima's came from Utah in 1926. The last group came from Oahu in 1929 and were called the "Nui Halewa". They included: Kaowa, Kaleikini, and Kawai. The members now are all offspring of the early homesteads.

Before the chapel was dedicated the members went to a small room where the Ho'olehua Fire Station is now. Also, across Mary Lee's house on Farrington Avenue, then to Brother and Sister Makekau's home (Puukapele Avenue), and Kaunakakai School for a short while. The Church got a small building and put it where the mission home is and stayed there until the chapel was dedicated. The building was then taken to Kaunakakai for their chapel. The Ho'olehua chapel was built on a hilltop overlooking Ho'olehua. It was big huge with lots of windows. The chapel was decorated every Sunday with flowers. Every Sunday after church the children had ice cream while their parents had other meetings. Because not everyone had cars or trucks, we waited for rides from other members and couldn't return home until after their meetings.

APPENDIX "E"
HISTORY OF KAUNAKAKAI BRANCH, 1970-1974
by Edwin R. Kaawa

I was called to be the branch president of Kaunakakai Branch in 1970 by President Clinton Kanahale, first counselor in the Hawaiian Mission.

A funny thing happened that day I was called. Early that morning I drove down to the chapel to help with the cleaning of the yard and inside of the building. When I returned home, my grandmother told me that Brother Oliver Young wanted to see me at his home. When I reached there, President Kanahale called me to be the branch president of the Kaunakakai Branch, the very chapel that I had just spent half a day cleaning. The next day being Sunday, I was sustained as the new branch president, replacing Brother Hienie Davis who served as branch president for ten years and who was also instrumental in building that chapel with the help of Brother Albert Kahinu, who had served as branch president prior to Brother Davis.

My counselors were Brother Philip Solatorio and Brother William Mahiai. But later Brother Nick Pezel was called to replace Brother Solatorio. The branch clerk was Brother Herman Correa; Relief Society president was Sister Joyce Nakagawa; and the Sunday School president was Brother Henry Lee.