

# **Lukewarm<sup>1</sup> in Paradise: A Mormon “Poi Dog”<sup>2</sup> Political Journalist’s Journey into Hawaii Politics**

by Alf Pratte

## **Background**

This paper describes a lifelong journey in journalism which began in Canada and includes the U.S. mainland and Hawaii. The journey provided the author a unique perspective on the politics of Hawaii as seen during the many years the author lived here. This paper includes an appendix which lists and briefly describes 66 members of the Church of Jesus Christ of Latter-day Saints whom the author has known personally or written about in newspapers, or historical articles. This convenience sample is taken from more than 500 elected politicians and government officials the author interviewed, reported on, or wrote about in scholarly articles, books or newspapers in Canada, Utah, Pennsylvania and Hawaii.

Though the author's background in political writing as well as journalism and journalism education spans two countries, four states, and nearly 50 years, this paper primarily focuses on Hawaii politics, particularly the period from 1964 to 1981 when the author was employed as a reporter for the *Honolulu Star-Bulletin* (1964-69), as administrative assistant to the Senate Minority (1969-1977) and as coordinator for the Marine Advisory Program at the University of Hawai'i (1977-1981).

As part of his responsibilities in the LDS Church, the author also originated the *Hawaii Record-Bulletin* in 1967. This LDS publication was patterned after the *Catholic Herald* and was mailed to Hawaii's media, government officials, and libraries. The author served as reporter, editor, and liaison between regional Priesthood leaders and the faculty/staff at BYU-Hawaii who published it. The paper's name was changed in 1984 to *Hawaii LDS News*, under which title the paper existed until it was stopped in 1993. (Unfortunately, today the LDS Church has no such publication to serve as a historical resource of its people and events.) It is from this fundamental source of information (that communicated political as well as spiritual information) that much of the information in this paper was gleaned. Inasmuch as the author wrote many of the political stories and editorials, the data may be considered a primary source.

The author also recently conducted a number of personal and telephone interviews with many friends and associates in the media since returning to Hawaii after an absence of 24 years.

## **The Journey Begins: Family Heritage and Canadian Politics**

My involvement in Hawaii politics was a long time coming—stretching back to the bleak Canadian prairies during the Great Depression. Both my adoptive parents, a French-Canadian Catholic and a Presbyterian with roots in England and Scotland were political activists in the environment of conservative, liberal, socialist and even communist political parties. My upbringing in Canada, education and experience in Utah, and 17 years in Hawaii as a reporter and editor, administrative assistant to the Hawaii State Senate Minority, and travels throughout the Pacific region as the marine advisory coordinator at the University of Hawaii all contributed to my becoming a United States citizen. I believe my journey will help you better understand why I have described the role of members of the Church of Jesus Christ of Latter-day Saints in the kingdom, territory and state of Hawaii as lukewarm.

In sharp contrast to Hawaii and much of the Mainland U.S., the country I was born in fostered a healthy, very diverse, and vigorous political system. Also, because

of my parent's example and my conversion to the LDS Church in a time when government and politics was more relevant in our daily lives, I believe that in many ways I had superior role models than many of today's youth, who are often lulled by the mis-information of the mass media. Much of the Mainland U.S. today appears to have forgotten its selection as a chosen land where, like Hawaii, the life of the land is blessed and preserved in righteousness, and by the constitutional responsibility to choose good, wise, and honest men and women.

### **Mother Taught Me the Need to be Politically Informed**

Probably the most passionate of the political activists in our family was my mother, Olive Elizabeth (Fraser) who was the granddaughter (through her adopted mother) of the Honorable John Charlton, a member of the House of Commons for nearly 40 years. A staunch Presbyterian with roots through a Northumberland, England, family he was a member of the Canadian High Commission that helped to settle the 1870s boundary dispute between Canada and the U.S. More significant in the eyes of my mother, and later for me, was the fact that Grandpa Charlton had been the major Canadian parliamentarian who fought against American Sunday newspapers being sold in Canada and all other practices that desecrated the Sabbath.

In family scrapbooks I have clippings of "The Honorable" (my mother always made her children use term "The honorable" when we talked about Grandpa Charlton) Charlton's pro-Sabbath Day crusades to keep Sunday away from the merchants is a cause I champion to this day in my own life. My mother was also a teacher who taught in one--room schools for a paltry salary during the Depression. Because of the low pay and low status of teachers she joined she joined the Saskatchewan teachers and began to organize teachers to join and help her fight for an alternative to the political party in power. For most of her life she taught to fight against those in power and to serve as a loyal and educated opposition.

### **What I learned from Dad**

Unlike my school-teacher mother, my Dad was close to being illiterate after dropping out of school in the eighth grade and struggled to read even a newspaper. I can still "see" him at the end of a hard-working day sitting in a chair moving his lips as he struggled to read words he did not understand from detective magazines or newspapers and often, he would stop to ask mother to help him with the hard words. But to Dad's credit, his favorite reading material, along with Mother's, pertained to the news about politics and government. Like Mother, he grew disenchanted with the CCF (socialist) party and joined ranks with the Liberals to fight the Conservative bankers and businessmen.

As a child I grew up knowing the names of all the political leaders and where they came from, just as well as my friends knew the names of American baseball players. Talking politics became one of the few things our family talked about over the table while we ate.

Though Dad's discussion of politics was often confined to broad overgeneralizations, his favorite heroes were the politicians who stood up to business interests on behalf of the working people, particularly those who challenged American industries trying to take over Canada's natural resources, such as the oil fields being discovered by American adventurers.

### **An Early Mormon Political Hero**

One of the main political heroes my father and mother had in 1949 before we moved from Saskatchewan to Alberta was N. Eldon Tanner of the Social Credit government that had been established in the neighboring province of Alberta by a

hell-fire and brimstone minister nicknamed "Bible Bill" Aberhardt. As head of an unorthodox new political party that wanted to do away with money and create a socially responsible credit system, Aberhardt had appointed Mormon school teacher, Tanner, his Minister of Lands and Natural Resources. The quiet-spoken Tanner received national attention for his efforts to thwart American oil interests absconding with massive profits after discovering and extracting the oil reserves in the Leduc area. The Social Credit Party devised a plan where each of the citizens of Alberta would receive a share of the oil profits rather than allowing excessive profits to be funneled to the United States.

N. Eldon Tanner was one reason why my parents gave me their approval to join the LDS Church in 1951 although I knew little other than the good feelings about it. They felt that if the Church turned out politically active men and women like him, then maybe it wouldn't do any harm to their adopted child. "Just make sure that you live your new religion to the best of your ability," my mother exhorted me. Then you'll never let yourself, us, or God down."

President Tanner was also one of the reasons my parents let me drive to Calgary after I had got my driver's license to take part in the dedication of a new chapel. Because Pres. Tanner had helped raise the funds for the chapel in record-breaking time, President David O. McKay had come to say the dedicatory prayer. Bill Asplund, the boy who had brought me into the Church and I each got to shake hands with the white-haired prophet.

In 1956, while I was serving as a missionary in the Gulf States of Texas, Louisiana and Mississippi, I learned that President McKay had selected Tanner to become an assistant to the Quorum of the Twelve. Along with Hugh B. Brown, another Canadian, Tanner later served as counselor in the first presidency.

### **Southerners Talk Stink About Hawaii**

It was while I was a missionary in the Gulf States that I heard the first negative things about the people of Hawaii. Some southerners were apprehensive about the possibility of Hawaii becoming the 50<sup>th</sup> state. The concern among those emphasizing "state's rights" was over what they described as the "mongrelization" of the population because of its mixture of Caucasian, Hawaiian, Japanese, Chinese, Filipino and other races.

Surprisingly, some of the Southerners I met, including a few LDS, were afraid that making Hawaii a state would mean two more Democratic votes in the U.S. Senate and two more in the U.S. House. Most of all, however, they were afraid that the Blacks would intermarry with white women. Little did I know that within three years I would be interviewing some of those "mongrel" political figures such as Congresspersons Spark Matsunaga and Patsy Mink, and U.S. Senator Daniel Inouye. In 1976, I would be among those who helped arrange for a news conference at the Honolulu Stake Tabernacle with the man who would be the first Black male baptized in Hawaii.

### **Mormon Involvement in Canadian Politics**

In addition to N. Eldon Tanner, I learned there was one more Mormon in Canadian politics at that time. Like Tanner, he was from Cardston, the location of the Canadian Temple built 1923. His name was John H. Blackmore, another school teacher and the first Mormon to serve in the Canadian House of Commons when he was elected in 1935.

In 1955, after I became a night proof reader, teen columnist and reporter at the *Lethbridge Herald* I first heard The Honorable Blackmore speak at political rallies for the Social Credit party. Crippled with polio, Blackmore had to drag his steel-brace legs to the stage where he charmed his audience with a shrill voice, facts, sarcasm and naked emotional appeals. Hypnotized by his charisma, I volunteered to help our political writer

cover future speeches. I knew I was supposed to remain objective but I fell in love with John Blackmore as a politician.

As a moon-struck teen I also fell madly in love with his daughter, Luanna. However, like dozens of other young LDS women I was attracted to in southern Alberta, Luanna insisted I was simply "a good friend." One of the good things that came from our friendship, however, was that I no longer wanted to be just an ordinary journalist or even a sports writer. By then I knew that my future lay in becoming a political writer. I began to do all I could to learn the system. I read other Canadian and American newspapers. I covered dinner meetings, City Hall, and the Mayor's office.

As unlucky as I was in love, I got lucky in politics. I worked most of my high school years for Mayor A.W. Shackelford, who owned Lethbridge's three major theaters, where I worked as a doorman and usher. The consequences of the job in that oligopoly had a double impact on my career as a journalist and as a political reporter. The first was that my job made me acquainted with nearly everyone in southern Alberta. In fact, I became so visible and accepted that I was drafted to run as a last minute candidate for student body president against another candidate who had been elected to office every year since he was in elementary school.

Reacting negatively to the "perennial" officer (who was far-better qualified than me) the students voted against him by voting for me. As with Arnold Schwarzenegger, I won my first political office because the voters were eager to kick someone out. As William Bennett Munro has observed, "People vote their resentment not their appreciation. The average man does not vote *for* anything, but *against* something."

The second benefit of working for A.W. Shackelford was that I had an inside track to the Mayor's office, which I covered dutifully along with the police station and other general assignment reporting jobs. I got started in the business working as the night proof reader while preparing myself for a second round of Department of Education exams. The second round was worse than the first. Two years later, I decided to move south of the border where politicians accepted "the wretched refuse of (Canada's) teeming shore."<sup>4</sup>

## **Learning About American Politics in Utah**

Even before I started taking classes at Brigham Young University in September where I majored in English and Journalism and minored in Political Science, I learned how involved the LDS were and had been in politics. Because the Church was still misunderstood and because rumors persisted that Mormons still practiced polygamy, LDS candidates did not have an easy time.

Without a doubt, the most famous LDS political figure in my era in both the U.S. and Canada was Ezra Taft Benson, a member of the Quorum of the Twelve, who served as the Secretary of Agriculture in the cabinet of President Dwight D. Eisenhower from 1952-60. In addition to his prominent national position, Benson also became a spokesperson for those concerned about threats of communism.

In a 1969 interview with me, he said that both his wife and son Reed were card-carrying members of the John Birch Society, a major education group fighting communism.<sup>5</sup> His son Reed, who later joined the faculty at BYU Provo, became one of the field officers of the John Birch Society. Giving support to Pres. Benson in the fight against communism was another Southern Alberta native. He was former BYU faculty member, Salt Lake City police chief, Salt Lake City Mayor, author and orator Cleon Skousen.<sup>6</sup> His book *The Naked Communist* used scriptures from modern day prophecy to give politics and government a doctrinal framework.

## Jack Anderson: The Mormon Muckraker

Among the most critical of the John Birch society was the "Mormon Muckraker," Jack Anderson who did not always see eye to eye with the John Birch Society and other educational groups. I came to admire his coverage of national and state government greatly and he became a model for me in my work as a journalist and later as a professor of journalism both in Utah and in Pennsylvania.

As active LDS, both of us were at times embarrassed at what we saw as education groups trying to equate principles and equate doctrines of the gospel with their political and economic views. While a student at BYU while working for both the *Salt Lake Tribune* and *Deseret News*, I covered a number of stories which cumulatively gave an image that Utah was, at best, immature and often silly about its politics and its political candidates.

My first stringer job was as a part-time correspondent for the *Tribune* covering the Utah County Commission, the Provo City Council and its city manager and other crime and sports stories. On at least one occasion I got to work closely with political writer Hays Gorey, who later went to Washington D.C. to cover the White House for *Time* magazine. When I came back from my mission to the Gulf States, I went to work for Leo Perry at the *Deseret News* from 1961 to 1964.

More than anyone I ever had in journalism, Leo Perry became my greatest mentor. It was during those years working for Leo that I became familiar with the wacky world of Utah politics and developed an aversion for the abuse that inevitably comes from a former underdog party that gets power. L.H. Robbins came close to describing Utah's one party government when he said, "How a minority, reaching a majority, seizing authority, hates a minority." It reminded me of my early training with my father and mother who told me that I should always identify with those outside the system who have limited access and are denied representation because of misinformation and ignorance.

Examples of this abuse were seen in such examples as the name-calling between conservatives and liberals, the fact that BYU president Ernest L. Wilkinson had students tape lectures of BYU faculty suspected of being communists, and the fact that there were no classes being taught on collective bargaining at BYU. I recall writing news stories about faculty members such as Garry Browning, Ray Hillam and Richard B. Wirthlin being accused in the early 1960s of being socialists or communists. Browning's major offense was that he taught Russian and defended the Russian people as being wonderful people. Wirthlin is said to have supported communist economics by teaching there were other more responsible options than naked capitalism. Ray Hillam was called disloyal for suggesting in *BYU Studies* that the United States should pull out of the Vietnam.

Within 15 years many of those accused of being disloyal to America and teaching false political doctrine at BYU were recognized both in their professional fields and by the LDS Church. Hillam became the director of the David P. Kennedy International Center. Browning was called as a mission president to Russia, and Wirthlin as a member of the Second Quorum of the Seventy. Other members of the political science department had been described as "communists" on a libelous web site. Two of the three political science professors were mission presidents. When the charges against my loyalty to America were published on the internet I was a branch president at the Missionary Training Center where I served for a total of six years.

Because of the 1960's hysteria over Communism at BYU, at one time I considered joining the John Birch Society. Before I did I was fortunate to enroll in a class studying Communism taught by Edwin Morrell, a political science professor who had been one of the first LDS missionaries evicted from Germany before the start of World War II. Morrell taught me that Communism was not the monolithic scourge that it was erroneously believed to be and I became interested in the Democratic Party as a possible substitute that matched most closely with the principles of the restored gospel.<sup>7</sup>

## Utah Democrats

It was at that time I began to be attracted to some of the other LDS politicians who were Democrats and seemed to exercise more common sense and affinity to outsiders and minorities. Among them were the Udall family of Arizona, and Provo's own Esther Peterson who became the secretary of consumer affairs for John F. Kennedy.

I was also encouraged by Calvin Rampton who appeared at the Utah County courthouse one afternoon in 1964 as a Democratic candidate for governor. Few political insiders such as myself thought that Rampton had any chance against the heavily-financed Republicans. His defeat of Governor George D. Clyde was one of the major political upsets of the year.

Fortunately, I still had not lost my antipathy to big business and affinity for the laboring person taught to me by my parents and the Asplund family. Such feelings were not evident when Theron Liddle, managing editor of the *Deseret News*, asked me to go work for the Church-owned newspaper after my graduation from BYU in 1962. Disappointed by the low salary I was offered after working for them on a part-time basis, I told him I would rather go back to graduate school and try to get on with a newspaper with a better reputation.

At that time he warned me against working for a newspaper where I was required to give up my free agency by being forced to join the American Newspaper Guild in Honolulu. After I left his office I was approached by Golden Buchmiller, the state editor, and editor of *Gold Dust* that gave news about our reporters throughout the Intermountain West.<sup>8</sup> He told me not to worry about what Liddle had said. "We can all be grateful for the newspaper guild," he said. "They are the ones who keep a check on the big newspapers and corporations that make exorbitant profits and claim they don't have enough money to pay the reporters and editors. The guild helps establish rates of pay that workers deserve and can live on and their wage scale impacts even cheapskate newspapers in Utah that won't allow unions."

With the advice from Buchmiller, my wife, June, and I left for Hawaii where I began working as a general assignment reporter and doing freelance work on the side for the *LDS Church News*.

## Hawaii Was a Breath of Fresh Air in Politics

Within weeks after arriving in Hawaii in September, 1964, I found myself involved in the coverage of dozens of campaigns for national and state office on Oahu and the Neighbor Islands. Because I was the low man on the totem pole at that time, I had to work Sundays. Because of this schedule I had to wait until I was finished around 2 p.m. before meeting with June to go to sacrament meeting, followed often by a free luau we were able to attend because of the tickets provided us by one sponsoring group or another (tickets were left on the bulletin board at the office). I was able to cover and meet dozens of candidates including U.S. Senators Hiram Fong, and Daniel K. Inouye, Patsy Mink, David McClung, Thomas Gill and others such as Governor John Burns, Honolulu Mayor Neal Blaisdell, as well as dozens of local and state candidates.

My biggest local political hero during my first two years in Honolulu, however, was a dynamic pipe-smoking maverick City Councilman, who was always the odd man out, consistently voting against his other eight colleagues on nearly all issues at the Tuesday afternoon City Council meetings. His comments were timed so that coverage would always be on the 6 o'clock news.

For nearly a year Fasi continued to be one of the main actors in my news coverage. More than anything else, the state's largest newspaper was helping to project him as a serious candidate for mayor even though he was seldom around for the hard nitty-gritty detailed work carried out in the council committees by workhorses such as Matsy Takabuki, Toraki Matsumoto, Clesson Chickasuye, George Akihane, Walter Heen, and Kekoa Ka'apu.

Ka'apu also became an early mentor to me in City Hall as he invited me out to lunch and we talked about urban affairs and planning and other issues that few politicians in Hawaii were discussing at that time. Another friend who helped me greatly in my early days reporting City Hall was Eileen Lota, the city clerk. She was particularly helpful every Tuesday morning when I would go over to her office and try to anticipate from the agenda for the 2pm meeting how the votes might swing in the afternoon when the TV cameras were turned on and some of the councilmen began to strut and preen for the 6 o'clock news.

From Eileen I learned about the integrity of early Hawaiian politicians whose word could be believed. This contrasted with the situation I saw when I returned to Hawaii in 2003 and saw dozens of stories on a regular basis about the corruption of the City and County government during the administration of Jeremy Harris (who I had worked with when I was coordinator of the Marine Advisory Program of the Sea Grant College).

The news stories told how architects, engineers, businessmen and even judges and elected officials had been encouraged to make illegal donations to Harris' campaign chest which helped him gain election as the mayor.

When I traveled with Eileen and her husband or when she coached me on a regular basis at City Hall she also gave me an insider's view of growing up in politics with her father Noble Kauhane and others who worked the levers at Honolulu Hale and Iolani Palace from the turn of the century. But there was little Mormon involvement she told me. I also learned the same from Donald Johnson (Johnson was writing a history of City Hall). He also agreed that that the man to watch in Hawaii politics at the time was Frank Fasi.

### **Helping Create Frank Fasi**

"Aren't you a little concerned that you might be giving Fasi a little too much ink?" managing editor Bud Smyser asked me one afternoon after calling me into his office. "Maybe it's time we gave you a little more time to start looking into his record and letting our readers know if he really is quite the elected official that television and you are making him out to be?"

**Frank Fasi**



(Star Bulletin.com)

After a few weeks of poking around and looking into his conflicts of interest and demagoguery, I realized that Smyser was quite right and I began to provide more background and interpretation to help our readers better decide about Fasi's role. We had a showdown just before the 1968 final election. It occurred when I appeared as one of four reporters questioning Fasi and State Senator Andy Anderson, the two finalists for mayor on live TV.

When it was my turn to question Fasi I asked him a question drawn up by committee from our staff about Fasi's campaign theme of making Oahu more attractive for tourists. His claims about beautification contrasted with evidence the *Star-Bulletin*

had uncovered that Fasi owned the property was being used by a junkyard that blocked the view of one of Hawaii's most famous landmarks: the sunken Arizona battleship of the Pearl Harbor monument. The *Star-Bulletin* had even run a picture of the sad sight in an issue that day.

After I asked about the apparent contradiction between Fasi's inability to practice what he preached, Fasi smiled into the camera for a moment before he launched into a personal attack on my motivation in asking the question. It was a masterful job of deflecting the criticism. "Why, Mr. Pratte," Fasi said with a smile, "we should all know that that you would ask such an unfair question. We all know that you work for a newspaper owned by Chinn Ho, who plans to build high rise hotel on Diamond Head. And we all know that is why your newspaper opposes me and why you are picking on me."

Because the rules of the panel were that reporters could not follow up on their own questions, I had hoped that one of the others would follow up on my question but none did. After the panel I was somewhat shunned by the other reporters for having caused an unpleasant moment. The same was true the next day at Church. I learned quickly that the members of the Makiki Ward had sided with the politician rather than the reporter.

Although my hard questioning of Fasi on television contributed somewhat to my being looked at skeptically by my ward members, and later being kicked out of City Hall after Fasi was elected, it had not damaged my chances to be appointed to the Honolulu School District Advisory Council (as well as several others in the years ahead), nor, did it negatively affect my work as a reporter. It was during this period that I was invited into Bud Smyser's office again. He told me that he received complaints about my coverage of the Vietnam War protests. I was concerned that I could lose my credibility for being biased. "Fortunately," he said, "the complaints we have received about your reporting have come from both the pro war groups as well as those who oppose the war. Congratulations, Alf. You must be doing a good job to have both of them mad at you. Keep up the good work."

It was because of my personal involvement as a reporter and as a political appointee that I began to meet a handful of members of the Church of Jesus Christ Latter-day Saints in elective office. In addition, I met a few more who worked behind the scenes in the "fourth branch" of government, as legislative aides, as well as members of cabinets. In addition, some officials, like Eileen Lota, had LDS relatives or were close friends of the Church, but were not members.

It was because of my desire to try and recognize the LDS in prominent positions in government as well as business, education and cultural affairs that I asked Honolulu Stake president Max Moody and his counselors James Hallstrom Sr. and Elwood Stenzel if I could write and edit a newspaper for the Honolulu Stake to better correlate and communicate with our growing membership and to serve as a medium to present a more accurate view of the Church than was being presented by the Church public relations office at the time.

The first issues came out in 1967. In 1968, I recruited Ron Saftsen of CCH and others who helped produce the paper. Before long we had become a regional publication that served all of the Hawaiian Islands as well as the Pacific. As noted from the name *Record-Bulletin*, the publication was to serve as a bulletin of current news and events designed to portray an accurate image of a diverse, exciting Church. Because the paper would be mailed to the media and institutions such as the state library system I was determined to change the image of the Church as being one that was controlled by Utah *haoles* with little local participation. It was generally to feature the faces of local people on the front pages and relegate outsiders, *haoles* in particular, to the inside.

# Stake Calendar - 'Set Christ as Ideal', Stake Told For December

Here is the only part of the "Record-Bulletin" that the editors want you to cut out. It is the list of coming events for the month of December sponsored by the Stake Young Women's and Young Men's Mutual Improvement Associations.

- They should keep everyone busy.
- Saturday, Dec. 9--Y.W.'s M.I.A. Ping Pong Tournament at the Tabernacle, 9 a.m. to 4 p.m.
  - Tuesday, Dec. 12--Stake Parent and Youth Night production "Let it Rain" for Waimanalo, Kaneohe I, II and Kahala and Kaimuki Wards, 7:30 p.m.
  - Wednesday, Dec. 13--"Let it Rain" for Auaiolimu, Aneume, Kailua I, II and Makiki and Waikiki Wards, 7:30 p.m.
  - Friday, Dec. 22--Young Marrieds Christmas Party at the Kaimuki-Kahala recreation Hall.
  - Monday, Dec. 25--Christmas Day.
  - Dec. 29-30--Y. M. and Y. W. Regional Basketball Tournament at Laie.
  - Friday, Dec. 22--Honolulu Stake Holiday Dance at the Tabernacle Cultural Hall at 8 p.m.

Members of the Honolulu Stake were told to 'set Christ as your ideal' in all phases of life.

The challenge was made at the final session of Quarterly Conference by Elder Willis S. Peterson of the Sunday School General Board.

Speaking before 1,090 members, Elder Peterson suggested that the Savior was a man who could handle all types of situations from calming a lynch mob, to moving through space faster than any modern astronaut.

"Let us not settle for second best in finding a hero to emulate", Peterson said. "Let us draw ourselves close to Christ."

Elder Peterson noted that the greatness of men like President McKay is contained in the ability to put the teachings of Christ into their lives.

"If we are going to be like him, let us learn all we can about him," Elder Peterson said.

"And the best place to learn and practice Christ's teachings is in the home."

In his closing remarks to members of the stake, Bishop Robert L. Simpson of the Presiding Bishopric advised



**Bp. Simpson**

parents to 'teach your children with love.'

"Take time to teach them, and as you do read the 121st section of the Doctrine and Covenants 'reproving betimes with kindness ... and then showing forth afterwards an increase of love.' Bishop Simpson also warned members of the Church to stay out of debt.

The Lord can't bless you if you are in debt, Simpson said after noting that close to

90 per cent of 200,000 U.S. bankruptcies last year were a result of families who had overextended themselves trying to 'Keep up with the Joneses.'

In the morning session, Bishop Simpson told 1,730 members to 'learn lessons of life from children' who sometimes have the naive talent that parents do not have.

Concerning the importance of Family Home Evening, he encouraged members to 'carve one hour of life for your sweetheart, wife and children each week. Guard that time. Protect it. It will be the salvation of your family.'

Other speakers in the morning sessions included President Max. W. Moody; Paul C. Andrus, High Council Advisor to the Stake Mission; Charles C. Godfrey, counselor in the Stake Mission Presidency; Elder Charles Wood of the Hawaiian Mission; Jay Quealey Jr. of the Church missionary committee and Mrs. Robert L. Simpson.

Afternoon speakers included Walter Teruya; High Council Advisor to the Stake Sunday School; President

James E. Hallstrom, President Ellwood Stentzel and a group of Hawaiian missionaries who had served with bishop Simpson in the New Zealand Mission when he was President.

## Wards Raise \$85,000 For Building Fund

A total of \$85,000 has been raised for the Honolulu Stake Building fund, according to Ellwood J. Stentzel, second counselor in the Stake Presidency.

President Stentzel noted the total is far short of the objective of \$400,000 which the Stake must raise as part of its share.

The General headquarters of the Church is paying the remaining 80 per cent of the \$2 million which the Stake needs for improvements to all chapels in the Stake.

Work on the Kaneohe Wards Stake House is scheduled to begin early next year, President Stentzel said.

Improvements and additions to the Kailua chapels will start shortly after the Kaneohe work begins, he said.

Sports Page 3

# THE HONOLULU STAKE RECORD-BULLETIN

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Conference Talks Page 2

Vol 1, No. 1

Honolulu, Hawaii

December, 1967



CHAPEL DESTROYED - Bishop Samuel Kekualani of the Kaneohe I Ward and Stanley Tengan of the Seventy's Quorum carry a sign through the wreckage of their meeting house which was completely destroyed by fire Nov. 7. (Photo courtesy of the Honolulu Star-Bulletin and Robert Young)

## Fire Wipes Out Kaneohe Chapel

City and County fire inspectors said this week that the fire that gutted the chapel-meeting house of the two Kaneohe wards Nov. 7 was probably caused by defective wiring.

The more-than 25 year old structure at 45-154 Wai-kalua Rd. and all of its contents were completely destroyed in the early morning blaze fanned by high winds.

Since that time, members of the Kaneohe I and II wards have been meeting at the Castle High School cafeteria under the leadership of Bishops A.L. Kekuaokalani and Alfred Liu.

Sunday meetings follow the same schedule of 11:30 a.m. and 5 p.m. for the Kaneohe I Ward Sunday School and Sacrament Service. Priesthood meetings is at 8:15 a.m. Kaneohe II Ward meetings on Sunday are at 9:30 a.m. and 3 p.m. Bishop Liu said, Priesthood is at 8 a.m.

The time and meeting place for other weekly auxiliary meetings will be announced by the Bishopric and Home Teachers.

According to Bishop Kekuaokalani, who was one of the first persons at the scene after the fire was reported, there was no chance to save anything, including ward records.

Other wards in the stake

helped provide song books and other equipment until supplies were rushed from General Headquarters in Salt Lake City.

"We appreciate the cooperation of everyone," Bishop Liu said.

Both Bishops were also grateful for the church and community support for their two bazaars held to help raise funds for their part of the building program.

Plans for the proposed one-half million dollar stake house and chapel for the Kaneohe Wards on Kamehameha Highway have been speeded up since the fire.

Actual construction may begin early next year, according to Ellwood J. Stentzel, President Stentzel and Ross Jensen, High Council building advisor, met with 428 members of the Kaneohe Wards at a special testimony meeting Nov. 19.

"The Kaneohe members are 100 per cent behind the building program," President Stentzel said.

"I think the fire helped to serve as a unifying cause and to give us all more incentive to help speed the building program along."

He said that close to \$85,000 of the \$400,000 the Stake must raise for its program, has been handed in, or is still being held back by some Bishops.

## Sunday School Superintendent Sustained

Elder Blaine F. Bradshaw of the Kailua Ward was sustained as Superintendent of the Honolulu Stake Sunday School Nov. 12.

He succeeds G. Roger Victor who is returning to the Mainland.

Re-appointed to positions as counselors in the Stake Sunday School were Harvey Wilson, Kahala Ward and George Kananele, Kaimuki Ward.

Jane Koichi is the secretary.

In other business, Harry H. Kaneko of Auwaiolimu Ward was sustained as the second counselor in the Stake Mission Presidency.

Mission President Harry P. Head of Kailua Ward and Joseph Hoopai of the Makiki ward were sustained as Seventy's presidents.

Alvin Naumu and David Malo of the Waikiki Ward and Joseph Nakila of the Waimanalo Ward were approved for advancement from the

office of Elder to Seventy. Herbert M. Leslie of the Waikiki Ward was approved for advancement to the office of High Priest.

The following priests were approved for ordination to the office of Elder: Gordon G. Medcalf, Philip Musgrave and Dale Willes of the Kailua Ward; Gerald Happy-Rex Lee and Garylord Tobey Lee, Auwaiolimu and Burton Tecumseh Rankin, Kaneohe II Ward.

The voting was unanimous.

The paper was also designed to provide strongly-written editorials that advocated the position the LDS Church in much the same manner that other newspapers and magazines do. As an adopted child I am particularly thankful for the leadership the *Hawaii Record-Bulletin* provided along with that of the *Hawaii Catholic Herald* in the pro life movement. As part of my assignment on the ecumenical pro life movement's Board of Directors, I recommended that we make a special presentation to Monsignor Joseph Marazen, for his years of service to the life of the unborn as editor of the *Catholic Herald*. It was an atonement of sorts for all the many years that the Catholic Church had provided the leadership in the pro-life movement while Mormons sat back and watched from the sidelines. As a former Catholic boy from Saskatchewan it was my honor to present the plaque to Father Marazen. He had tears in his eyes as I made the presentation on behalf of the ecumenical pro-life movement. So did I.

The second name in our LDS newspaper was even more important than providing current news. It was designed to serve as an important "record" of the past. With the discontinuation of such a method of communication and recognition we have also lost a valuable instrument to record the achievements of ordinary LDS members and their contributions to this wonderful state. It is to all those unknown people and personalities that my paper is dedicated, as well as to those whose names are listed in the appendix.

## **Review of LDS Political History**

Although the following review in no way claims to be inclusive, it nevertheless does help provide somewhat of a look at the LDS in politics, with emphasis on the period from 1967 to 1981. In no way do I claim this to be a comprehensive look at the entire history of LDS involvement in Hawaii politics. It is, however, an overview and a reminder with a few insights about LDS in Hawaii politics from 1850 to the present. It is hoped that readers will provide the author with additional names he has not included in the appendix.

## **Findings**

With these qualifications in mind, and with the possibility that more names may be added to the 66 he includes, however, the author is confident in his conclusion that the LDS community in Hawai'i is less-than-impressive in its contributions to the public sphere in the light of its Church doctrines and potential for good. H. Thomas Kay said that his experience as a life-long resident of Hawaii is that with a few exceptions, "few LDS people are comfortable working with politicians, or in running for office themselves." My research, recollections, and experience generally confirm Kay's observation. I offer a few of my findings:

1. The politics and government in Hawaii historically was representative, diverse and reflective of its unique population. To paraphrase Alexander Pope, "Jarring interests of themselves created the according music of a well-mixed state."

2. Like other states that have lost much of their "mixing" as well as political purpose, Hawaii too has adopted the philosophy best stated by H. R. Robbins who saw "how a minority, reaching a majority, seizing authority, hates a minority." I cannot judge the current administration, led by a governor of a minority party (Linda Lingle (R)), but I do concur with former Democratic Congressman Cecil Heftel's observation that corruption has now reached a high point in the history of Hawaii.<sup>9</sup> This has become quite obvious to voters during the past year as the media provides evidence on a weekly basis on the corruption of the campaign finance system by the Mayor of the City and County of Honolulu, as well as public and private education, and organized crime.<sup>10</sup>

3. Contributing indirectly to some extent to this decline in Hawaii politics and quality of government, are members of the Church of Jesus Christ of Latter-day Saints who do not magnify their obligations as citizens of the state of Hawaii. Such a concern is aimed more at the LDS than any other religious groups because the Latter-day Saints should know better. Both their scriptures and their Articles of Faith encourage ongoing active participation. But all religious groups should be more involved in both political parties and not assume that one single party has a monopoly on truth. Yet with the few exceptions revealed in this study, ignorant or apathetic LDS have contributed to making Hawaii politics a cesspool, then avoiding politics because it is a cesspool. This is a double crime.

4. This study, even though incomplete, shows that in nearly one half century, only two LDS candidates have ever run for the U.S. Senate, three candidates have run for Congress, and one LDS man (Cecil Heftel) was elected to the U.S. House.

(Heftel also ran for the office of Governor but was defeated in a smear campaign that has come to symbolize the desperation of an entrenched system.)

**Cecil Heftel**



(starbulletin.com)

They are also reflected in his book *End Legalized Bribery*.<sup>11</sup> The only other LDS-associated person nominated for the appointive position of Territorial Governor was Harold Kay who was turned down in favor of William Quinn.

To my knowledge no active LDS person has ever been elected to the State Senate, although H. Thomas Kay ran for that office in 1970. At least two women (Diane Hansen and Virginia Isbell) have been elected to the State House. Hansen and two other LDS were both elected to the State Constitutional Convention. One LDS woman (Deborah Hartmann) was elected to the State Board of Education where she served as the chair in 1993. [Editor's Note: Since this paper was submitted, LDS Democrat, Muliufi "Mufi" Hannemann, successfully ran for the office of Mayor, City and County of Honolulu]

To add to the concerns of the lack of success of LDS candidates in elective office is that a handful of LDS or former LDS named to appointive offices have had legal "concerns." At least two of them have been indicted and are in jail.

## **Reasons**

What are the reasons for such a sorry state of affairs in Hawaii elective politics (a state where LDS now make up 15% of the population)?

1. One may be that so many of us are so active in our faith (which is indeed commendable) that we overlook the fact that the cesspools in our communities are getting larger. Perhaps we need to seek moderation in all things and take some of the time to be serious about our “temporal” environment.

2. We spend too much time arguing about "liberals" and "conservatives" without recognizing that both ends of the spectrum need to be cleaned up. Certainly no one is stupid enough to believe that one party has a monopoly on truth.

3. Even though our Church is a kingdom and we don't run the Church by electing people in a representative democracy that relies on public opinion, we should not forget that this is way we run the government that allows us our freedom of religion. This is the problem we had in Laie a few years ago when the “Big Four” (HRI, BYUH, PCC, and the Laie Hawaii Temple) failed to involve the Laie Community Association and other groups who deserved to have access to the inner circles of decision making about their temporal affairs.

Twenty million dollars later, we've learned that this was not a good idea. Since that unfortunate era, which I am sure Jack Hoag will be happy to talk about, the folks in Laie have gotten a little more involved in the community. But we must try to make sure this never happens again.

## **Conclusion**

Let me conclude by referring to the one exception that Kay makes about the lack of political involvement. He refers to my old friend, Jack Hoag, a retired bank executive, who now serves as the public information director for the Church in Hawaii. And seems to provide us with a new model and a new example. Another one is my old friend Carla Coray who for years headed the Republican Party and recruited dozens of people to run for office simply because no one dared to fight against the party in power.

I was one of those who ran--not once but twice--for the Board of Education and got beaten badly twice before I threw in the towel. Since then I have become involved once again in politics in Utah--as a member of the minority party--this time as a Democrat.

I can honestly say I am not a chameleon. I do not switch my colors to blend in with the majority. My job as a poi dog political reporter and a Latter-day Saint is be part of the loyal opposition is try and clean up the cesspool even if it's only one cupful at a time. It's something I hope each of us will try.

## **Appendix**

### **LDS Affiliations in Hawaii Politics/Government**

In particular, the following list focuses on LDS men and women who have been elected (19), defeated in political campaigns (18), appointed to public office (17) as well as a handful of important non-Mormons who have befriended and mentored LDS (10). The latter includes members of Hawaiian Royalty, a U.S. President, Congresspersons, Governors, Mayors or other public officials who had/have authority to appoint officials or make public policy.

## Kingdom and Territory of Hawaii (1850-1859)

(A) **Jonatana H. Napela**, an alii and judge appointed on Maui. Described by Lanny Britsch as "a man of considerable influence." Helped to translate Book of Mormon into Hawaiian with Elder George Q. Cannon<sup>12</sup>

(F) **Queen Kapiolani** - Wife of King Kalakaua, she admired large families of LDS Hawaiians and the fact that they were preserving culture through hula. She patterned a Hawaiian women's organization after the Relief Society.

(F) **King Kalakaua** - "Long and friendly relationship" with LDS from 1874 to 1891. He complimented citizens of Laie for their industry and for beauty of community, but most of all because of the number of their children. Her personally donated money to the building of I Hemolele chapel in Laie.<sup>13</sup>

(F) **Queen Liliuokalani** was baptized into the LDS Church by her old friend Abraham Fernandez in 1906, though she did not become an active member, and Mormonism never became her exclusive religion.<sup>14</sup>

(F, A) **Walter Murray Gibson** - Appointed Prime Minister in Kalakaua's government after being excommunicated for swindling the church out of land on the island of Lanai.<sup>15</sup> Even after being excommunicated, Gibson treated the LDS representatives of the Church with "respect and kindness."<sup>16</sup>

**Walter Murray Gibson**



(honoluluadvertiser.com)

(E) **Alfred Apaka Sr.** -- Territorial Legislature

(E) **Victoria Holt** - The first female territorial high sheriff and later first female Honolulu police commissioner. She died in May, 1972. A member of a prominent kama'aina family, she was politically active from the 1930s to the late 1960s. She served as a Democratic National Committeewoman for almost 20 years. Born in Honolulu, she was the mother of ten and involved in civic activities as well as politics from an early age. Throughout the 1940s and 1950s she was active in Democratic Party affairs. In 1964 she cast one of Hawaii's four electoral votes for Pres. Lyndon B. Johnson and vice president Hubert Humphrey.<sup>17</sup>

She was wife of Charles H.K. Holt, who served several terms in the Territorial House of Representatives and was the chief clerk of the Territorial Supreme Court.

*Governor*

**(DA) Harold T. Kay**-- nominated for territorial governor but not appointed by Pres. Eisenhower. His son Thomas says Harold was LDS but not active.<sup>18</sup> William Quinn got the appointment from Eisenhower. Yvonne Curnow believes Kay recommended purchase of the site for Honolulu Tabernacle.<sup>19</sup>

**Modern-day Hawaii**

*U. S. Senate*

**(D) Cecil Heftel** (D) 1970

**(D) Daniel Dew** (R) -- ran against U.S. Senator Daniel Inouye in 1980 on a Pro-Life, Anti ERA, Pro-family platform.<sup>20</sup>

*U.S House of Representatives*

**(D) Carla Coray** --

**(E) Cecil Heftel**—(D) Representative to 1<sup>st</sup> U.S. District, 1977-86.

**(D) Diane Hansen** (R) - Challenged Congresswoman Patsy Mink in 1970 and 1972.<sup>21</sup>

**(D) Muliufi "Mufi" Hannemann** (D) - Unsuccessful attempt for 2nd Congressional seat against Patsy Mink; Lost by 2,000 votes (1990).<sup>22</sup>

*Governor*

**(D) Cecil Heftel**—unsuccessful candidate in primary for governor, 1986

*State Administration*

**(A) Morris Graham**, Special assistant to Benjamin Cayetano

**(A) George Kanahale**, Hawaii International Services Agency -Burns administration; Kanahale was a Hawaiian scholar and author; among those who started Hawaiian renaissance.<sup>23</sup>

**(A) Jack Hoag**, University of Hawaii Board of Regents; Appointed by both Governors George Ariyoshi and Ben Cayetano; Spokesman for LDS Church public affairs.

**(A) Max Smith** - Hawaii State Veterinarian

*State Senate*

**(E) Milton Holt**--

**(D) H. Thomas Kay** (R) -- 7<sup>th</sup> Senatorial District (Kaimuki to Hawaii Kai). Kay was recruited at the last minute by Fred Rohlfing and was able to file one day late after Kinau Kamalii withdrew. Kay lost and never ran again. "I gained was a great admiration for all those who do run and for all they have to put up with."

*Legislative Assistants (“Fourth Branch of Government”)*

**Barry Smith**, Senate Majority

**Alf Pratte**, Senate Minority.

Both served in opposite legislative offices at same time. Smith was former student body president at CCH.

*State House of Representatives (Oahu)*

**(D) Sven Evertson (R)** - Windward Oahu

**(D) Jaren Hancock (R)** -- Hawaii Kai District

**(E) Diane Hansen (R)** Kailua District 1971-73

**(D) Leighton Kaonohi** - 26<sup>th</sup> District (Waimanalo, Keolu Hills, Enchanted Lakes) 1990

**(D) Jerry Loveland** -- Windward Oahu

**(E) Henry Peters (D)**- Waianae, Speaker of House, Bishop Estate Trustee (1984-1999)  
Co-author with John Waihee of bill to establish Office of Hawaiian Affairs

**(D) Ishmael Stagner** - Windward Oahu.

**(D) Steve Svedi (D)** Kailua 23<sup>rd</sup>

**(D) Walter P. Young**, Kaimuki

*State House of Representatives (Kauai )*

**(E) Billy Swain** –1994-1996

*State House of Representatives (Big Island )*

**(E) Virginia Isbell** - Member of House, she ran as Republican with John Leopold in gubernatorial race. Later switched to Democrat party with Anne Kobayashi and Donna Ikeda

**(D) Mac Villaverde**, Honakaa Ward, at large seat, 1970, 1972

*City Council (Big Island)*

**(E) Takashi Domingo**, 1976-1996

**(E) John Sakamaki**, Ainaloa Ward, at-large seat.

*Legislative Aides*

**Valerie Mendez-Trotter** - State House and State Senate

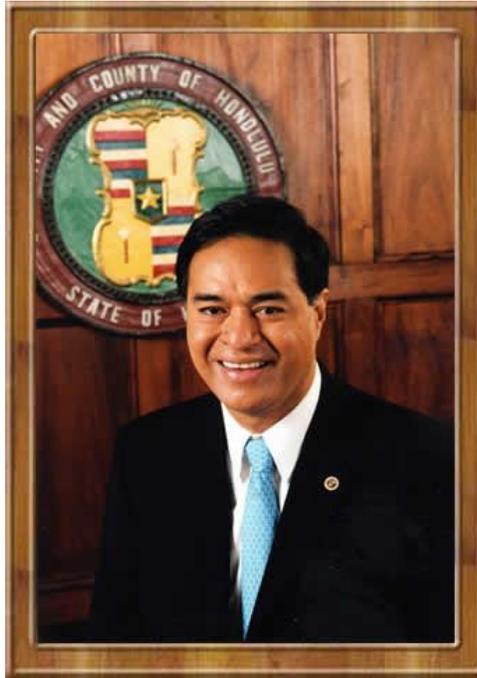
*Political Party Leaders*

**(E) Carla Coray** - Republican Party of Hawaii. Helped recruit and train about two dozen candidates during two decades 1970s and 1980s.<sup>24</sup>

*Mayor: City and Country of Honolulu*

**(E) Muliufi "Mufi" Hannemann (D)** – elected in 2005

**Muliufi “Mufi Hannemann**



(City & Country of Honolulu)

*City Council (Oahu)*

**(E) Mufi Hannemann**, 1994-2000. Council Chair 1998-1999.

**(D) Daniel Kamalani** - Makiki area, 1970

**(D) Albert Lolotai**, Kaimuki, 1970 - A long-time leader in the Samoan community, Lolotai had been active in representing Samoan interests in Honolulu, Laie and throughout the state. In 1963 he went directly to CCH president Richard Wootton to express concerns that many in the Samoan community felt that the opening of Polynesian Cultural Center in October 1963 was another example of *palagi* exploitation of the Samoans and their culture. As reported in an oral history interview with Kenneth Baldrige in 1980, Lolotai became so militant in expressing his concerns that when he reported them to the to the Church Education Board, Chairman Wendell Mendenhall told Wootton to assure the Samoans that the next director would be a Polynesian. Wootton in turn reported to Lolotai what Mendenhall had said about the PCC naming a Polynesian manager. According to Wootton's account:

So I did assure them and this was an assurance between me and their leader; their leader was Al Lolotai. I don't know if you know Al or not, and then without even a word to me or to anyone connected with the college - faculty, or otherwise, or to the Samoans or Polynesians - I never in fact, had any information - a *palagi* was appointed director of the PCC .... And it was a

shock to the Samoan community. Not only was this a shock, but Brother Lolotai came to me and just about almost accused me of being a liar. "You know, you told us and we backed off from our opposition," And now I had to say to Al, "This is as much a shock to me, I believe, as you. If you feel betrayed, I feel betrayed," and I did.<sup>25</sup>

*City Appointees*

(A) **Carla Coray** - Director Auditoriums, under Mayors Fasi and Harris

(A) **Moroni Medeiros** - Assistant Director, auditoriums

*State Board of Education*

(D) **Morris Graham**, Laie, 1990; CCH faculty.

(E) **Deborah Hartmann**, Hauula; Chair, 1992-94.<sup>26</sup>

(E) **Cecil Heftel**, at-large, 2004-2008

(D) **Alf Pratte**, Honolulu, 1970, 1976

*Constitutional Convention (1968)*

(E) **Diane Hansen** (R), won seat on first try at elective office

(E) **Robert O. Joy** (R), professor of business BYUH, Con Con 23<sup>rd</sup> district

(E) **Mac Villevarde**, Big Island, 3<sup>rd</sup> District.

*Other Elective Offices*

(E) **Tommy Kaulukukui** – At-large seat, Board of Trustees, Office of Hawaiian Affairs<sup>27</sup>

(E) **Boyd Mossman**, Office of Hawaiian Affairs

*Appointive Offices, State*

(A) **Boyd Mossman**, Circuit Court Judge

(A) **Bode Uale** - Family Court Judge

(A) **William Wallace III**, Family Court Judge

*Appointive Offices, Maui*

(A) **Boyd Mossman**, Prosecuting Attorney

(A) **John Sweeney**, police chief.<sup>28</sup>

*Appointive Advisory Councils or Boards*

(A) **Patricia Lei Anderson** of the Lanikila Ward -- White House Conference on the Family. Appointed by Governor George Ariyoshi, 1980.

(A) **Lokelani Lindsey, Henry Peters, Mrs. Oswald Stender** Bishop Estate Trustees

(A) **Odetta Needham Lota** , City and County Credit Union

*Government, Educational, Youth, and other Politically Related Groups*

Boy Scouts of America, Aloha Council - **George Q. Cannon**

Freeman Institute - **Holbrook and Amanda Dupont**

Hana Pono - Numerous concerned LDS women since International Women's Year Conference.

Hawaii Committee for the Humanities -**Ishmael Stagner**, National Science Foundation workshops, 1978-79.

Hawaii Region of National Taxpayers Union -- **Daniel Dew**, Waikiki Ward, field representative

Hawaii Right to Life - **Cheryl Logan, Julina Lung, Alf Pratte, Jimmy Wong**.

John Birch Society - **Paul Hummell**

Libertarian Party - **Paul Andrus**

*Selected Political Friends with LDS in Hawaii*

(F) **Neil Blaisdell** - Former Mayor of the City and County of Honolulu •

(F) **Daniel Inouye** - Has appeared at CCH/ BYUH a number of times<sup>29</sup>

(F) **Jeremy Harris**, Mayor of Honolulu - Used to work for Jack Davidson and Alf Pratte

(F) **Kekoa David Kaapu** (Kekoa David Laulii 'o Napali Hau'olioli 'a Ko'olauloa 'o Kaapu 'awa 'o Kamehameha)<sup>30</sup>

(F) **Eileen Lota**, former clerk, City and County of Honolulu

(F) **Charles Toguchi** - Former State Superintendent of Education and alumnus of CCH, 1969.<sup>31</sup>

*Laie Community Association (1865-2003)*

"For almost one hundred years, Laie was a small plantation community, viewed as a gathering place for the Saints owned and operated by the church and administered by local priesthood leaders. **Political and civic leaders in Honolulu had little to no interest in this "distant area of Oahu ...** That, of course, was in line with the church leaders and the "you do your own thing and we'll do ours" philosophy. Challenges were ever present, but little changed until the early 1900s." (Alton Wade, letter to BYU Board of Trustees, Feb., 1992) 21

"The **neighborhood board has had little to no political involvement in Laie**. In fact, the neighborhood board was only organized several years ago." (Alton

Wade, White Paper, to Hawaii Church Coordinating Council "Historical Realities," March 29, 1990.

"The Laie Community Association is now recognized by City and State leaders as the official voice of the people in Laie. The Neighborhood Board is now an important political entity between the community association and the City Council. **Direct church involvement is more of a negative than a positive.**" (Wade, White Paper)

" ... The Laie Community Association is now exercising mature and responsible leadership. I have never known the residents of Laie to be more unified, optimistic and supportive of the Church than it is today. **This is critical because without the political support of the Laie Community Association, our task would be next to impossible.**"

"Your unfounded and false accusations that the LCA Board of Directors are "mere puppets" of myself and Zion's Securities is an insult to their intelligence and their integrity. They not only function **totally independent of our influence**, but they are capable of and **uncommonly dedicated to working through problems at the grass roots** level while protecting the rights of organizations and individuals in the community." (Alton Wade letter to Jim Anthony, attorney, May 8, 1992)

### **International Politics and Government**

Many CCH and BYUH graduates have been involved in political affairs, policy making, administration and government in the U.S, and Pacific. One of the most prominent of these has been Gregory J. Newell, who at the age of 37 became the youngest ambassador in the history of the nation when he was named to the Stockholm, Sweden post by President Ronald Reagan.

A graduate of BYU-Provo in International Relations and political science, Newell attended the Laie campus in 1970 before an LDS mission in France, Belgium and Luxembourg. While working as an assistant to the governor of Pennsylvania from 1979-80, Newell directed the nation's first technical trade mission to the People's Republic of China shortly after the nation received most-favored nation status by the U.S.

#### **Other Political and Government Leaders in the Pacific**

Other prominent BYUH alumni providing leadership in politics, government and local, state, national and international positions are: F. H. Faleomavaega, U.S. Congressman, American Samoa; William Galeai, budget manager for the Samoan Senate; James William Harris (deceased) , Director of Central Planning and Development, Kingdom of Tonga; Eni Hunkin Jr. Lieutenant Governor, American Samoa; Michelle Moana Hippolite, policy advisor, Prime Minister of New Zealand; Liwiana Ramon-Ionis, chief clerk, Congress of Federated States of Micronesia; Jon Jonassen, acting president of South Pacific Commission, Secretary of Cultural Development, Cook Islands and Secretary of Foreign Affairs, Cook Islands; Gregory Newell, Managing Director of NuSkin International and U.S. ambassador to Sweden.

BYUH graduates serving in the United Nations include:

Jackeo Relang, permanent representative of the Republic of the Marshall Islands to the United Nations where he was involved in projects concerning global warming and nuclear testing in the Pacific. He was formerly in the ministries of education and foreign affairs and trade in the Marshall Islands

### **CODING SHEET FOR LDS CANDIDATES IN POLITICS AND GOVERNMENT**

(A) = APPOINTED (17)

(D) = DEFEATED (18)

(DA) = DEFEATED IN EFFORT TO BE APPOINTED !

(E) = ELECTED (19)

(F) = FRIENDS OF LDS

## ENDNOTES

1. The title of the paper is inspired by a verse in the Book of Revelations (3:16) that could very well apply to the growing tendency among the LDS to avoid the instruction to choose "good, wise and honest"<sup>3</sup> candidates.

2. For those not familiar with what a "poi dog" political reporter may be, it means simply that the reporter comes to his assignment with a mixed heritage, like most in the islands. That's the kind of political career the writer has been blessed to have in a lifetime that may remind many historians of Forrest Gump in journalism.

3. Doctrine and Covenants 98:10.

4. From Emma Lazarus, "The New Colossus."

5. Ezra Taft Benson, Interview with Alf Pratte, Doug Brinley and Paul Hummell, Honolulu Airport, reported in " *Hawaii Record-Bulletin*, "Apostle says Lord's Time for Asia Here," p.

6 "Skousen: 'Constitution Heaven Inspired," *Hawaii Record-Bulletin*, June/July, 1982, pp. 1, 3.

7 I recently met Ed Morrell's daughter who is a counselor at BYU and serves with my wife June as a counselor on the BYU 2<sup>nd</sup> Stake Primary Board

8. One of the reporters that was mentioned frequently in "Gold Dust" was Elayne Bybie and her husband Warren who were stringers for the *Deseret News* in Idaho. In 2003 it was my privilege to work with Elayne and Warren when with my wife June we served as volunteer missionaries at BYU Hawaii. At that time Elayne was doing research in the BYUH Archives and Warren was serving as a photographer for the Polynesian Cultural Center. Previous volunteer missionaries had included Leo and Melba Perry and Norman Bowen and Frank Davis, who had both been editors over me at the *Deseret News*.

9. Cecil Heftel. Remarks at Mormon Pacific Historical Association, Auwaiolimu Ward, Honolulu, October 18, 2003

10 Heftel. See also his book.

11 Cecil Heftel, An Ex-Congressman's Proposal to *End Legalized Bribery*.

12. R. Lanier Britsch, *Moromona: The Mormons in Hawaii*, Laie: Institute for Polynesian Studies, 1989, 17, 25.

13. "King Kalakaua Viewed His Mormon Subjects," *Hawaii Record-Bulletin*, December, 1979, 7.

14. Britsch, 93.

15. Alf Pratte, "Walter Murray Gibson Still A Rascal: Was He A Rascal or a Friend of the Hawaiians?" *Hawaii Record-Bulletin*," January, 1978, 8.

16. Britsch, 58, 91.

17. Alf Pratte, "First Woman Sheriff Was LDS," in *Names in the News*, *Hawaii Record Bulletin*, May-June, 1980, 4.

18. H. Thomas Kay, telephone interview, October 11, 2002.

19. Yvonne Curnow, Interview, October 16, 2003.

20. LDS Seeks U.S. Senate Nomination, *Hawaii Record -Bulletin*, May-June, 1980.

21. Allen H. Lundgren, "Kahaluu Member Describes Another Kind of Hawaii," *Hawaii LDS News*, April-May, 1989, p. 11. The article notes that after successful races for the Constitutional Convention and State House of Representatives, Hansen- Young left

public service for writing and painting.

22. "Hanneman Seeks House Seat, *Hawaii LDS News*, July, 1990, p. 12, 11
23. Alf Pratte, "Wanted: Chronicler of LDS Impact on Hawaii Culture," *Hawaii Record-Bulletin*, December, 1978, 8.
24. Jim Hall, Telephone Interview, October 17, 2003.
25. Richard Wootton, Interview with Kenneth Baldrige, 6 March, 1980, Typescript in BYUH Archives.
26. Elder Frank Davis, "Education, All The Way," *Hawai'i LDS News*, Final Issue, 1993, p. 4.
27. "Kaulukukui Seeks OHA Board Seat, " *Hawaii Record Bulletin*, August/September, 1980, 10; Betty Poliahu, "Thomas Kaulukukui: A Man of Many Great Accomplishments, *Hawaii LDS News*, November/December, 1991, 14.
28. "Maui Police Chief Finds Gospel Has His 'Missing Ingredient'" *Hawaii Record Bulletin*, March, 1981, 3.
29. "Lauds Constitution As Source of Nation's Political Strengths," "BYU Highlights" supplement in *Hawaii LDS News*, 3.
30. Telephone Interview with Eileen Lota, Oct 17, 2002. The full Hawaiian name was Kekoa;s request for her to read his name thus at the Tuesday afternoon City Council meetings. Eileen grew up with the Kaapu family in Punaluu, where Kekoa's father tended the county beach park and his "Hawaiian village" (wiped out by 1946 tidal wave).
31. Charles Toguchi, Telephone Interview, Oct. 10, 2003.
32. Alton L. Wade, Letter to BYU Board of Trustees, Feb. 4, 1992.