"straight history orientation." Karen Maeda of the Institute for Polynesian Studies and Looy Blake of the Religion Division helped enourmously in the preparation of the conference. We wanted to go off with a bang and when you want to make a big bang you get some big guns. And we did.

The conference was officially opened by BYU-Hawaii Pres. J. Elliot Cameron in the Little Theater in his first official act since arriving on campus just the night before. Our keynote speaker was Leonard Arrington, still probably the best known historian in the Mormon Church. Leonard had served the previous eight years as Church Historian and had just been named to be the director of the new Joseph F. Smith Institute of Church History. He spoke at our Friday night session in the lovely surroundings in the upstairs dining room of the Polynesian Cultural Center. His topic, "On Writing Latter-day Saint History," is one we should continue to address over the years as we pursue our goal of writing the history of the Church here in this part of the kingdom.

We also had two non-members, each very well known in her and his field. Agnes Conrad, Hawaii State Archivist, told us sources for family history in Hawaii and Professor Donald Johnson of the University of Hawaii's history faculty and president of the Hawaiian Historical Society, delivered his message with the intriguing title, "It is Not All Cut and Dried," in which he validated the importance of doing exactly what we are doing, examining the local history of the people, the places, and the events associated with the Church here in the Pacific. We felt very pleased and honored to have these prominent "outsiders," if you will, participate with us. The list of other speakers for that initial conference reads like a veritable "Who's Who" of local historians: Eric B. Shumway (now, of course, president of BYU-Hawaii), R. Lanier Britsch (then of the Provo Campus, later Vice President for Academics at BYU-Hawaii and now back as head of the Kennedy Center in Provo), Joseph Spurrier (one of the original faculty members of Church College of Hawaii and who retired just a few years ago), Ishmael Stagner (then on the BYU-Hawaii faculty), and Carl Fonoimoana (administrative assistant of the PCC), whose paper on his grandfather, Opapo, the great Samoan missionary—and great-great grandfather of my Fonoimoana grandchildren—was so highly regarded it was subsequently published in the Ensign.

We also had Vernice Pere, appointed this past year as the Director of the Institute for Polynesian Studies at BYU-Hawaii, Albert Like—need I say more—and Lance Chase, whose paper on the Ava Rebellion in Laie has been repeated many times since to admiring audiences. In addition to the
formal papers, we also had Rex Frandsen, BYU-Hawaii archivist, later president of MPHS and currently director of the Learning Resource Center on campus, explain the archival holdings of the university library. Rex also set up a great pictorial display in the library and has helped in this area considerably; he has been a active participant in MPHS since the beginning. Then, too, with the able assistance of Aunty Bella LinKee, yours truly demonstrated the technique of oral history which can be such a great help in what we are doing. Agnes Conrad, Albert Like, Joe Spurrier, and Vernice Pere did double-duty that month as two weeks later they presented their papers to that other conference in Salt Lake City.

Our first conference was co-chaired by Lance and me and we had no official organization at the time. Dale Robertson, then just completing his third year on campus, volunteered, as I recall, to put up some signs we made directing visitors to the Little Theater, an assignment which he carried on for the next four or five years, storing the signs in my garage between conferences. He was also responsible for the acronym “Mumps” for MPHS, but, fortunately, it never really caught on among others. We had our registration table set up in the hallway outside the Little Theater where we also had our refreshment break. Ron Safsten took photos; I wonder where they are.

At someone’s suggestion--it may have been Leonard’s--we held an organizational meeting immediately after the last session and created the Mormon Pacific Historical Society, although I am not totally sure that we decided upon the name at that time. I was elected president; Joe Spurrier was vice-president and Lance Chase--beginning a service as elected officer that continues to the present--was elected secretary. The other members of the nine-member executive council were John P. King of Mililani, Carl Fonoimoana, Bella LinKee and Grace Pratt of Laie, and--are you ready for this?--now come full circle, but then from Honolulu, Marvel Battad along with Glenn Lung, then our Regional Representative. Needless to say, Lance and I were delighted at the turnout and the response to the entire affair. That night my wife Delma prepared a sumptous Chinese dinner at which we hosted the Chases, Arringtons, and Lanny Britsch, after which the rest of the steering committee, as it was still being called, joined us for dessert.

The next event that I recall was a meeting of the executive council at the Mililani Chapel where we discussed a charter for our infant organization. We adopted four specific purposes which have appeared in the printed PROCEEDINGS since that time, except for the very first issue:

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.

Let me summarize those purposes, because this is what we are all about: research and publication, maintain bibliographic and reference information, gather in conferences and workshops, and teach skills. And, I'm happy to say, I think we have pursued those purposes since that time.

Another thing that we discussed was the frequency and location of our conferences. Quite early we decided on a four-year rotation which, needless to say, has sort of gone by the boards. We recognized the advantages of having them in Laie because of the logistical support available at BYU-Hawaii, but we wanted to get them out among the general membership of the Church. As I recall, we decided we would have one in Laie, then go off-island, then back to Oahu somewhere, then off-island again, then back to Laie and so on, repeating the cycle.

Again, I'm not sure why, we decided to elect the board on staggered three-year terms, so under normal circumstances we would have at least two-thirds of the executive council carried over from the year before. We also felt that rather than have the general officers elected by the total membership in the American electoral tradition we would prefer to follow our British cousins and have our "Parliament," i.e., the executive council, select the officers. If we had it all to do over again I don't know of any changes I would like to see. I guess I am authoritarian enough to want to see our officers chosen on the basis of their willingness to work rather than on the basis of popularity or a pretty face. And over the years, we have had some mighty fine individuals serve this organization. We started off with a president, vice-president and secretary-treasurer. In 1981 we added an executive secretary and the following year dropped the secretarial function of the secretary-treasurer and the office has continued as treasurer down to the present.

Much of the thinking behind our charter and establishment of early traditions came from Glenn Lung. We were SO pleased to have someone with his mana and his busy schedule feel we were important enough to spend his time with that we listened very attentively and respectfully to
what he had to say. And when we quickly discovered that his ideas were
GOOD ideas we sort of made him our unofficial parlimentarian. His
support over the years has been tremendous and many times he has
traveled out from Honolulu by himself to attend our council meetings. We
often tried to schedule meetings to suit his convenience when he was
going out to Laie for other reasons such as temple attendance, but when
this was not possible he would come out specially, without complaint. He
knew so many people that having him aboard opened doors for us and
created contacts we might otherwise have missed. *Mahalo nui loa*, Glenn.

The initiation of our PROCEEDINGS dated from the beginning as well,
when several of our attendees indicated an interest in having copies of the
papers that were presented. We were determined right from the beginning
as we somewhat audaciously labeled our first publication, PROCEEDINGS,
First Annual Conference. These PROCEEDINGS have proved to be a real
challenge, although I'm very glad we have done it. At first we just used
the papers that the presenters gave us after they finished their talks.
This provided quite a *pot pourri* of styles. We later tried to standardize
the formats and in some cases we had them re-typed so they they would
all come out the same. It seemed that so often it was either Lance or me
who tried to put them together--although Grace Pratt did some of the
early ones. Usually, resulting from our busy schedules and the inevitable
procrastination of some of our presenters we were not able to get them
out before the following conference. While Lance chaired the Religion
Division and I the Behavioral and Social Science Division we were able to
use division resources when appropriate and Anna Kaanga of the Religion
Division and Anne Pikula of the Institute For Polynesian Studies, did a
tremendous job on our PROCEEDINGS for several years. In more recent
years, we had student help from the Social Science Division such as
Michele Clawson--now Uhi--who provided great assistance in 1990-91 in
getting out an occasional newsletter, helping to arrange conferences, as
well as working on the PROCEEDINGS. We usually printed between
seventy-five and one hundred copies, usually way off from the number we
actually needed, sometimes too high, sometimes too low. As a result we
are well-supplied with back copies for some conferences, but completely
lacking any for others.

One tradition we started was the issuance of membership cards.
These had our logo--made by LaMoyne Garside, by the way--a place for the
member's name, the year, and the president's signature. On the back we
had the four purposes of MPHS, which served as a constant reminder of our
objectives. I take credit for the somewhat elitist idea of having two
types of cards. Printed on yellow stock would be the cards for those who were charter members of the organization and on blue stock, those who joined after the first year. Although I'm willing to concede that the two-color idea wasn't too good I was quite disappointed when a subsequent president decided to do away with the cards altogether. I still think we should have them and I'm sorry I didn't encourage their re-institution when I had a later opportunity to do so.

Trying to find the best time of year to have our conferences was another on-going task. Spring time seemed to be the best for us—or at least have been the most popular. We have met in March six times; April three times; May four times; June only once with MHA; July: only once, for the Pulehu pageant; and August only once, our first. Since it was one of our most successful we might want to consider that summer month again.

3. 1982 Apr 10 (BYU-Hawaii) 4: 1983 Apr 30 (BYU-Hawaii)
5. 1984 Mar 3 (BYU-Hawaii) 6. 1985 2 Mar (Honolulu Tabernacle)
7. 1986 Mar 1 ((BYU-Hawaii) 8. 1987 Mar 21 (Kahana Valley)
13 1992 May 16 (Kualapu'u Molokai) 14. Apr 24 1993 (Kalihi Chapel)

George Ellsworth, another prominent LDS historian from Utah State and editor of the Western Historical Quarterly—who has just come out with another book on French Polynesia this past year—was our featured speaker for our second conference, also held on the BYU-Hawaii campus in May 1981. Again it was a two-day affair and George spoke both Friday and Saturday. In addition to learning ABOUT LDS history in the Pacific from presenters such as Bill Wallace, then a master's candidate at University of Hawaii, Ed Kamauoha, and Barbara Elkington we also learned HOW we might capture our own family history from LeRuth Tyau and Elizabeth Lim. As some of you might remember, Elizabeth was the daughter of Alina Fong and wrote a program featuring four generations of the Fong family. Lance Chase also spoke; I presided. In addition to Hawaii, Tonga, Samoa, and Tahiti were all represented, as well as Chinese and Japanese immigrants to Hawaii. In the second PROCEEDINGS we began printing the expiration dates of the Executive Council; this was to prove quite helpful in later years when we had a hard time recalling just who was elected when. While we did a good job furthering the history of the Church in this area...
we were not very good historians in keeping our OWN records current. That year we elected our first executive secretary, Rex Frandsen. Although our charter permitted bringing someone in for that position who was not a member of the Executive Council, there was usually someone from among the nine who could do the job adequately.

We had a hard time getting our conferences out of Laie. Our third conference, 10 April 1982, was held there, as were numbers four and five. Lance was our executive secretary and chaired the third conference which had the theme, "Make Friends With the Past." There were several elements of this conference which made it especially memorable: Glenn Lung began his four-year series of "Pacific Updates," in which he told us of the growth of the Church in Tonga and Samoa especially, areas for which he had responsibility out of the Presiding Bishopric's Honolulu Office. We had our first panel, in which five of the original students of Church College of Hawaii--Millie and Keawe Enos, Jackie Chang, Elaine Makaio and William Montgomery--just "talked story," about what it was like back in 1955. That was the year the Kekauoha Sisters--Ruby Enos, Rahab Au, and Bella LinKee--so thoroughly entertained us with songs of Laie. We had Edward L. Clissold with us whose paper, "Assignment Kona, 1921," described in pleasing detail the beginning of his life-long love affair with Hawaii. In conjunction with the conference, we also had the opportunity of witnessing the performance of Dr. Ned Williams' play, "Napela." We had presenters from three different universities--BYU-Hawaii, BYU-Provo, and the University of Hawaii--but one of the most delightful talks was from one of our Council members, Marvalee Tahauri, who told us of her Tutu Lady, Rose Naaieono Young. One thing that we have tried from the beginning was to find people willing to present from the non-academic ranks, people who might be considered rank amateurs as historians and who were generally terrified at the prospect, but almost without exception not only did very well, but outstanding, and really felt very good about themselves after it was all over. I'm sure your current officers would be more than happy to include any of you out there on next year's program.

Our 1983 conference, number four, was personally memorable because it was the last one over which I presided for awhile and also the one at which I was able to present MY first paper. Our theme of the April 30 get-together was "Celebrating Our Past" and six of our nine Executive Council members presented papers to demonstrate that we practiced what we preached: that among our four purposes was "To gather in conferences and workshops to teach and the learn from each other about Latter-day
Saint history in the Pacific." I had been president the first three years of the organization and the board elected at that 1983 conference selected Rex Frandsen as president for the 1983-84 year.

The 1984 conference was welcomed again by Pres. Elliot Cameron--his fifth and final consecutive appearance. We had another panel discussion, this one entitled "Polynesian Cultural Center: Beginnings and Early Days," which was well received and a reminder that here in Hawaii we are LIVING history every day. Perhaps the highlight of the event was our participation in Na Makua Mahalo la, the very successful presentation given that night in the Cannon Activity Center. Grace Pratt, elected at the conference to serve as president for the following year, made an impassioned plea in the PROCEEDINGS for MPHS members to tell their own stories as part of the glorious story of the Church.

Finally, we made it; our Sixth conference was held 2 March 1985 OUTSIDE of Laie, at the Honolulu Tabernacle where stake president Albert Ho officially welcomed us. Here, in that most appropriate setting, Frank Woolley's paper, "Reminiscences of the Construction of the Honolulu Tabernacle," set the tone for a very fine conference presided over by President Grace Pratt. In what was really a family affair, Sunday Mariterangi read a paper prepared by her mother, Vickie Kekuaokalani, on HER sister-in-law, Sally Wood Naluai. We also had two student papers: Joe Whitford, one of our graduates then working on a master's at UH, spoke on Fiji, and Donene Olmstead, a BYU-Hawaii senior history major--and my secretary--told of the Hawaii mission experience of Eli Bell. Another mainland visitor, Professor Dennis Atkin of Northern Arizona University told us about losepa. At our business meeting we elected three new faces to the Executive Council: three G's in fact, Gus Pearson, Gertrude Failing, and George Q. Cannon III. Those three, plus our treasurer, Jimmy Kaanaana of Hau'ula, established a record of four of our nine members who neither lived nor worked in Laie.

And that board, since they didn't know him very well, elected Lance Chase as president for the following year. Seriously, though, this might be a good time to mention the contributions made by this individual. Co-chair of the first conference, he was the first elected secretary--served two years--then subsequently executive secretary, vice-president--again, two years--and now was elected president. He is the only member of this organization that has served continuously on the Executive Council since its inception, three times as president. He has presented more papers at MPHS conferences than any other two individuals, nine in all plus one more he had prepared but was unable to give due to being last on a program
where time ran out. And no matter what his position, he was always in on the planning and operation of the organization, working hard consistently. Longevity and industry are not always co-existent; in his case they were. If there has been any consistent "glue" to this outfit, it has been Lance Chase.

We returned to BYU-Hawaii for our seventh conference 1 March 1986. Just as well, too, since a tour of the community was on our program for the year. That was a fun experience. Through the influence of Executive Council member Cy Bridges, we obtained the use of two PCC trams Saturday morning for our tour of Laie. I was then bishop of BYU-Hawaii Fifth Ward--married students--and Peter Johnson and Dan Morlan, PCC tram drivers, were in my ward and only too happy to donate their services to MPHS in return for temple recommends. I narrated on one of the trams; Lance was on the other. That which appears in the Seventh Conference PROCEEDINGS is from a tape made on my tram by another one of my ward members, Virginia Sorensen, whose husband Brent served as photographer for the day.

We were fortunate in lining up long-time community residents to give us first-hand accounts of some of the historic Laie sites. As we headed for Kamehameha Highway we were VERY pleasantly surprised to pick up Slim Morrell, who had just returned to Laie for one of his frequent visits and was to add additional information during our tour. At Beauty Hole, "Uncle Five Cents," Thomas Au, told us of that interesting spot and how he got his name diving for coins as a youngster. He beat the other boys, he said, by diving to the side rather than directly after the coin, thereby avoiding the bubbles that came up. He told us, and I quote, "So they named me Five-Cents; so today I'm still Five-Cents. Well, I'm glad I'm Five-Cents because if you raised me up twenty-five cents, then the government tax me more." Viola Kawahigashi was at Hukilau Beach to tell us of the beach and the hukilau held there in her childhood and which later became successful fund-raising activities in the 1940s and continued on in the '60s. Along Poohaili Street we picked up Dawn Wasson who told us of the kuleana lands behind Laie; Slim Morrell told us of a pit for burning lime in the early days of Laie Plantation; then Tom Nakayama told us of the Shinto temple and the torii that were located near the older portion of Laie Cemetery. The temple was torn down about 1959; the torii was accidentally bulldozed down, unfortunately, just this past year.

Next Walter Tashiro described the old bridge that took Kamehameha Highway along what is now Wahinepepe Street and how that bridge came to
an end during highway construction about 1932. Flora Soren told us of her house and about her grandfather, Judge Lyons Baldwin Nainoa. Ruby Enos described the social hall on Loala Street; Bella LinKee identified the area of Lanihuli where the old mission home and plantation headquarters were located; Mary Pukahi spoke to us of the old pioneer cemetery on the hill behind the temple. Those of you from Laie remember how overgrown it was before the area was cleared and put in its present state a few years back. A few days before the conference some of us had gone up there and cleared a path up through the haole koa to where the graves were. Next Amoe Meyer told about teaching at the old territorial school the year after it was turned over by the plantation; Hilda Forsythe described working at the Old Planation Store in 1927; Jerry Loveland and Wiley Swapp showed us the original site of Church College of Hawaii where they began teaching in 1955.

We had a break at the temple and then moved inside the Visitors' Center where Joe Spurrier presented a paper on the history of the Hawaii Temple. Back on the trams again we proceeded to Moana Street where Sepi Fonoimoana told us of the Samoan village that existed on that site and might be considered one of the forerunners of the Hukilau program and the Polynesian Cultural Center. We learned about taro patches and irrigation ditches, as well. We continued around through Laie and then back to the campus. We made fourteen actual stops during the approximate two-hour tour. Quite an experience it was.

Our papers that year were all pretty well geared to Laie and her institutions. We heard not only about the temple but also the old Laie sugar mill, BYU-Hawaii and the PCC. We also heard papers on Samuel E. Woolley and Joseph F. Smith's sojourn in Laie while in the First Presidency of the Church over a century ago. The PROCEEDINGS of that conference actually provide quite a good explanation of what life was like in Laie in days past. For some reason we did not seem to have had an election that year and except for Midge Oler replacing Grace Pratt, the Executive Council and the slate of four officers remained intact for the following year.

That night we enjoyed another special treat when we served as co-hosts, along with the Institute for Polynesian Studies, for a reception for another Namakua Mahalo i a honoring many of Hawaii's legendary musicians and dancers.

In March 1987, with Lance presiding, we got out of Laie again for our Eighth Annual Conference when we went all the way to Kahana Valley. This was the only one my wife and I had missed until we left Hawaii in
1993 to go on our mission. My wife, by the way, never held an office nor presented a paper. She was a faithful member of MPHS, however, and always maintained she went to the conferences not because of any association I had with them, but because she found them extremely interesting and informative. She and Londa, Lance’s wife, helped out considerably over the years with elections, presenting leis and other odd jobs, and, in general, supporting us tremendously. Executive Council members Lance, Jimmy Kaanaana, and Midge Oler and non-Latter-day Saint Bob Stauffer presented papers on Kahana. Something went a bit haywire with the elections that year, since we ended up with ten members on the Executive Council and, according to the list of officers for 1987-88, no one was identified as executive secretary. Gosh, see what happened when I wasn’t around.

The following year, 1988, we returned to Laie and under President Midge Oler, conducted our Ninth Conference at the Hawaii Temple Visitors’ Center. After a welcome by temple President D. Arthur Haycock, we heard papers dealing with that historic and sacred edifice. Paul L. Anderson and Justin Fairbanks came from the mainland to present papers on the art and architecture of the temple and discuss the restoration of the friezes that was then in progress. Lanny Britsch and Dottie Behling presented papers and Lance and I offered conflicting views about the supposed bombing attempt on the temple the morning of the Pearl Harbor attack. I doubt that either of us changed anybody’s mind about the tale, because the queries still come in. Our elections at that year’s conference got us back to our usual nine-member Executive Council.

That year we finally got Gene Crismon and B. J. Fuller to accept positions on the board. For several years they had worked hard in helping organize conferences but refused to serve in an official capacity. I was again elected president and since we had a couple of vacancies during the year I just appointed them. This time they accepted and Gene served as executive secretary. That was also the year we had more officers than non-officers on the board, with Lanny Britsch serving as vice-president, Lance as treasurer, and we revived the position of secretary with Glenn Lung filling the spot.

Then in 1989, we finally made the big jump off-island and we held our meeting at Kahalui July 28-29, in connection with the Pulehu Pageant. Kahalui Stake President Boyd Mossman welcomed us at the Pukalani Chapel where we were fed a dinner and one paper before going on up the hill to Pulehu to enjoy the pageant. After spending a rather noisy night in Kahalui we met at the stake center to hear papers on the theme, “Maui: Where It
All Began." Former President Evan Larsen spoke on "The Formation and First Ten Years of the Kahalui-Hawaii Stake" and two papers by Maui Saints Gloriann Akau and Jubilee Moikeha gave us local insights that were especially delightful. Another anecdote of that experience: we had one speaker from BYU-Hawaii who just could not seem to bring his paper to an end in spite of my frantic signaling from the back of the chapel. He also deviated from his assigned topic and encroached considerably upon the history of the Church on Maui about which Adren Bird was planning to speak. When he finally sat down, Adren got even by telling a story about a little tyke out for trick-or-treating. It seems a woman dramatically dropped an apple into the child's bag and then, beaming, asked him, "What do you think of that?" He looked into his bag, looked up at the woman and said, "Well, maam, you broke all my damn cookies." Adren looked at the offending speaker and said, "Frank, you broke all my damn cookies."

After a noon-time lunch prepared by Maui Saints we had an informative tour stopping at the old Kihei chapel, Lahaina, and Iao Valley before flying back to Oahu. The ukuleles and music provided by some of our more talented members made the bus ride especially enjoyable.

Our eleventh conference was another rather different occasion. Lance had gone out on a limb a few years previously and invited the Mormon History Association to meet with us here in Hawaii and from June 10-16, 1990, that's what they did. We had many wonderful presentations from our mainland visitors as well as a few from local Saints from which we selected six papers for inclusion in our PROCEEDINGS. Lance was chairman of the local arrangements committee for MHA and managed to keep a few of us VERY busy. We had a Laie tour very similar to that we had done in 1986. This time we were able to have Viola Kawahigashi give her inspiring account of the flag-raising at the Laie School witnessed by David O. McKay and Hugh Cannon back in 1921. A most moving presentation it was. We also took the visitors on a circle-island tour on three buses--with Lance, BJ Fuller and I as tour guides--to visit various historic sites including the tabernacle, Iolani Palace, and Kahana Chapel where Lance again told of the awa rebellion leading to the establishment of the Church in Kahana Valley.

We were pleased with the response from MHA over our efforts and were grateful for the opportunity of bringing MPHS to the attention of a large group of mainland historians. There was so much going on at the conclusion of the conference that we were not able to hold our regular
business meeting so we just arbitrarily extended the Executive Council terms for another year. So much for grass roots democracy.

We were fortunate in 1990-91 because we had Michele Clawson, a BYU-H student from New Mexico and my oral history secretary also serve as executive secretary of MPHS. She compiled the PROCEEDINGS of the 1990 conference and was now being asked to help with the 1991 conference and to compile a master membership list. Her efforts helped considerably in getting us better organized.

As a result of the extension of terms that meant that I was president for still another year and thus presided over our twelfth conference held in Hau'ula 25 May 1991. Just a few miles from Laie in what the local Saints identify as the new mauka chapel, it was a most memorable event with some great papers and a beautiful location in which the fifty-three attendees could visit and talk story. To make it even more memorable, there was one event which we would just as soon NOT repeat at future conferences, even at the risk of having them be rather ordinary.

It was just before noon and Bob Stauffer had just completed his paper on a member of the Kekuku family of Laie and Kahana, the family of Joseph Kekuku, “inventor” of the steel guitar. We had previously contacted Thomas “Uncle Five Cents” Au and he agreed to play his steel for us “to add an interesting musical dimension to the Kekuku paper,” as the undated MPHS Newsletter put it. I continue to quote from the newsletter.

“He willingly agreed to come and at the conclusion of Bob’s paper Brother Au set up his instrument while Cy Bridges explained the accidental invention of the instrument that has become such an integral part of Hawaiian music. After Cy’s explanation, “Uncle Five Cents” spoke a little about himself, the origin of his rather unusual name, and how he returned to activity in The Church of Jesus Christ of Latter-day Saints. He then began to play “Beautiful Kahana” accompanied on the ukulele by Cy.”

Suddenly the steel stopped and seventy-seven year old “Uncle Five Cents” slumped in his seat. I was the only other one on the stand and Cy and I rushed over to him, joined quickly by Lance Chase and Etua Tahauri. Etua suggested a priesthood blessing and Lance pronounced a very beautiful request that all would turn out OK. We took him into the foyer where Stella Keil tried to revive him with mouth-to-mouth resuscitation while Cy drove down to the foot of the hill to guide firemen to the site. It took quite awhile until an ambulance arrived and BJ Fuller brought some serenity to the scene with some lovely, peaceful Hawaiian music. Larry
Au and his sister Noa came, shortly before the ambulance took him away. While the ambulance attendants were working on him we had discussed calling off the afternoon session. Then, however, hopeful somewhat by a paramedic's mention of a possible heartbeat before they drove off and realizing we had presentations scheduled from some who had worked hard and two who had never given presentations before, decided to go ahead. Then, just as the conference came to an end, Larry Au arrived with his sister Judy Byers to tell us that their father had indeed passed away, probably right there at the chapel. His widow Rahab later stated that she was glad he died among friends doing what he enjoyed doing most. Realizing it was the least we could do, MPHS sent a wreath to the funeral.

At our business meeting we discussed ideas for improving the attendance at MPHS conferences, such as meeting more often, each member accepting the responsibility of bringing a friend, meeting in other parts of the state, having a well-known keynote speaker, and overcoming that constant problem of inadequate publicity. Council members Glenn Lung and Adren Bird had served as the nomination committee and Leda Kaliligimoku and Ed Kamauoha took care of the election details. Ruth Austin of Kailua joined us on the Council for a three-year term at which Lance and I were also re-elected. Cy Bridges, who had welcomed us to Hau'ula as bishop of Hau'ula Fourth Ward, had been on the Council for several years and was scheduled to leave the Council at the end of his three year term. He was, however, elected again to finish out a year of the incomplete term of Lanny Britsch who had been elected two years previously and for whom Eunice McElroy of Waimanalo had already served one year.

We also held our first mini-conference that year at the Waimanalo chapel on 25 October 1991. We had been discussing this for several years and with both Leda Kaliligimoku and Eunice McElroy on the Executive Council we pulled it off quite successfully. Our thinking was if we cannot get people to come to the MPHS conference, we'll take the conference to the people. The two women both presented papers on the history of the Church in Waimanalo and counting the large choir they had lined up to entertain us we had as many people as we do at our annual conferences. It was a good evening. Michelle Uhi, whom I mentioned earlier, was doubling at that time as an MPHS secretarial assistant and did a lot of the work that year in coordinating the mini-conference as well as handling membership, the newsletter, and the PROCEEDINGS. At our first post-conference meeting of the Executive Council we agreed it was about time Lance took his turn again as president.
Kualapu‘u School on Molokai was the scene of our thirteenth annual conference on 16 May 1992. Lance, BJ Fuller, and I started putting it together in January with Hank Nawahine and Theresa Bigbie of Continuing Ed handling the travel arrangements for us. Doing something like that long-distance requires a lot of time and phone calls but Barbara Nakamura of Molokai helped a lot with local arrangements. Lance was having a very difficult time health-wise that year and we weren’t entirely sure he would even make it. But fortunately he did.

What a great event that was—even if we in Laie did have to get up at 4 A.M. to catch the plane. For some of us, ‘deja vu’ today. It was devoted entirely to the Church on Molokai. With the exception of Lance every presenter had been raised or was then living on Molokai. We also had our highest percentage of first-time presenters that year—five of the seven; that may have been one of the reasons it was so outstanding! Kuulei Bell’s presentation on Jack Sing and BJ Fuller telling us of her mother, Mary Lee, made us cry and made us laugh. Our Molokai tour took us to the Kalaupapa overlook and the Meyer sugar mill where we had a most informative and entertaining visit.

The history should probably include a virtually unknown incident very few were aware of. As we were planning the Molokai conference we so wanted to have a session on Sunday at Kalaupapa and I even flew over there 29 February to check it out. The more we discussed it, however, the more we realized the impossibility. Or perhaps we just didn’t think big enough. Finally, we decided we could take one plane load down and made the arrangements accordingly. Actually, we ended up with one person more than the twenty the plane could carry so I made alternative plans to go out with the mule train. BJ Fuller and Cissy Wong had been invited to go down for a big anniversary party the residents were having Saturday evening and Kuulei Bell suggested Delma and I go along with them, with the rest of the group coming down Sunday morning. Well, we thoroughly enjoyed the festivities Saturday evening at Kalaupapa, while the rest of the group were being entertained “topside” in the homes of gracious Molokai Saints.

Sunday, however, was a different story. It rained so hard that not only were all flights canceled but the mule train as well. And that meant, as Delma wrote in her journal, “If they weren’t coming, then we weren’t going.” Several phone calls between Kalaupapa and topside but the plane didn’t come. We called Buzzy Sproat’s to talk to Ipo Albino and found out he had left already coming down with an extra mule for me. We had our scheduled MPHS sacrament meeting with the three Kalaupapa LDS
residents and us four visitors, then picked up lpo at the foot of the trail and went back to the chapel to watch a session of general conference on video tape, in which Elders Kikuchi and Hanks both made references to Molokai and Kalaupapa. What a treat it was to be there on the spot about which they spoke! After lunch it was still raining hard but lpo and I took off up the muddy trail on the mules not knowing just when I would see Delma next. We got topside OK and I made connection with the remaining MPHS group--by that time the Chases, Swapps, and McKenzies--at the airport. I then learned that planes had started to shuttle Kalaupapa passengers up and so inquired about Delma. Eventually we learned that Delma and Cissy Wong were then on their way to Honolulu where we met them a bit later. The group that had remained topside had also had a choice experience with testimony meetings in the homes of their hosts. What a day; what a conference; what a weekend!

The previous four years either Lance or I had been president so it was quite a relief to get a new face and to turn the gavel over to Merlin Waite. He had not only MPHS over which to preside but also the Laie Stake, but he did very well with both as we prepared for our 1993 conference to be held at the Kalihi Stake Center in Honolulu 24 April.

What would a Kalihi conference be without Albert Like? Fortunately, we were spared the trauma of knowing because Albert was there, telling us the story of that historic building--and an even older Kalihi chapel than the one presently on site. Kauai Stake President Steven R. Lee told us of the effects of Hurricane Iniki upon the land, buildings, and people of Kauai during those frightening days in September 1992, eight months before. Although the conference PROCEEDINGS give no indication of it, yours truly did make a presentation. I read some from my pending book on the history of BYU-Hawaii. It was not a paper in the usual MPHS sense, but I thought it might at least have been mentioned. As I recall, BJ Fuller, among others, was quite shocked at some of the things I had spoken of. Fortunately, she was on my side and hoped I could actually get away with making some of the statements in print.

Another thing that made the Kalihi conference special to me was the surprise offered by the MPHS Executive Council when they presented me with the first ever MPHS Distinguished Service Award--complete with a lifetime membership! Signed by the members of the Council and very beautifully worded, it now graces the wall of my office in Pleasant Grove. I can't help but rag the council just a little bit in passing, however. I am surprised that, as historians, they did not even put a date on this noteworthy document. Tch, tch, tch!
Perhaps for the record, I should clarify one of the references to me made by Lance Chase in his paper on the 1927 sale of beach-front properties in Laie. Although the facts of two General Authorities assuring me it was alright to sue Zions Securities “to obtain a lower fee simple purchase price” are basically correct, I would feel more comfortable if more information were known since the footnote reference sounds just a bit self-serving. Dale Hammond, president of the Laie Community Association, and I had gone into Honolulu to confer with Elders John Groberg and Adney Komatsu about whether it would be a violation of loyalty to initiate a land conversion suit against Zions, and by extension, the Church. It was not the purchase of my own house about which I was inquiring, but the approximately ninety residents of Laie and Hauula I was representing as chairman of the Leasehold Conversion Committee. In fact, at that time, I wasn’t sure whether I was even going to buy should the opportunity present itself. As it turned out, I did, and have been living happily ever after. The issue actually revolved around the tax situation faced by Zions over the impending sale of Laie properties: A condemnation suit was not entirely unwelcome by Zions since if they were “forced” to sell through condemnation, their tax liability would be considerably less than if they “voluntarily” sold. Eventually the IRS ruled that even “voluntary” sales in that situation would be spared the capital gains bite.

The Waialua conference was the second one I missed but the PROCEEDINGS indicate some valuable material on Waialua was presented. It is unfortunate that Bishop Ross Moody was not identified as the one responsible for the first twenty-six pages which contained so much of that information about the area. And to Grant Underwood’s paper, “Frontiers in Mormon Pacific History,” I would like to add my resounding “AMEN!” He identified several areas of Mormon history in the Pacific that could serve as topics of interest in years to come. They would certainly be valuable, interesting, and relevant.

It can now be seen that the umbilical cord which bound us to BYU-Hawaii has definitely been severed as the Kalihi conference marked the third year in a row that we met away from Laie—and since then, of course, the conferences at Waialua last year and this year here in Kauai have given further impetus to the pledge of your Executive Council to take the conferences to the people. And good on them for doing so!

I got to fooling around looking at the officer situation over the past 15 years and found that in that time 35 different individuals served on the Executive Council. Lance has served on all 15; I served every year ‘til I retired in ’93, racking up 14 years. Glenn Lung is right behind me with 13
and this year will pass me up. Cy Bridges has 11 years under his belt and is still counting. Six served more than one 3-year term; 9, so far, have served only one year.

We have usually had four officers: president, vice-president, treasurer, and executive secretary. In the 1988-89 Council we had five, with a secretary serving in addition to those mentioned. This year, I note, we are down to only two, a president and secretary-treasurer. We have often had a problem finding the by-laws when we needed them and so have been a bit careless about following them at times. I have been president 6 of the 15 years; Lance and Merlin have each served three years; Midge Oler, Grace Platt, and Rex Frandsen served one year each. In fact, Merlin has been on the Executive Council only three years, all three years as president of MPHS. Talk about starting at the top!

Financing over the years has been a challenge and usually depended a lot on the generosity of BYU-Hawaii personnel in high places. For several years after we began, Jerry Loveland bankrolled our activities to the tune of a $400 annual grant. Right now I am not sure whether it came out of the Division of Behavioral & Social Sciences budget or out of the budget for the Institute for Polynesian Studies. He was responsible for both so the question is largely academic. Then, as I mentioned earlier, when Lance and I were chairmen of our respective divisions we provided a lot of the logistical support so MPHS did not have as much out-of-pocket expenses as would have been the case otherwise. On the whole, however, I don’t think we ever got either the PROCEEDINGS or the conferences on a completely self-sustaining basis. We tried to keep our dues low—usually about $3 annually—because we didn’t want to discourage anyone from joining. Jimmy Kaanaanaa of Hau‘ula was probably the best we had in keeping our finances straight and Michele Clawson’s efforts in developing an accurate membership list were probably the closest we have come to getting on a really business-like basis. This is a big job and I’m sure any volunteers would be welcome.

MPHS is still one of the best kept secrets in the islands and we need to get more people aware of what we are doing and why it is important to get involved. Publicity is an area of long-standing concern which we always meant to address if we could ever get around to it. We have tried various ways. At the beginning we had posters in chapels around Oahu with tear-off registration cards. We discontinued that when such postings were discouraged. Occasionally personal letters to cooperative bishops resulted in announcements in Sunday School classes or Relief
Society or, very rarely, even in sacrament meetings. When Glenn was Regional Representative we seemed to get a little more mileage out of that approach. Grace Pratt used to write articles for the *LDS Hawaii Church News* and newspaper publicity might be an area that could still be pursued. We did have a little luck in getting ward representatives who could push it in their respective wards but this was never developed to the point that we felt it should. I still think we might improve in this area, perhaps by having someone take that as his or her own personal assignment. This is an organization composed of volunteers so the more people are willing to help, the better it is for all. Your *kokua* would be appreciated, I'm sure.

We have come a long ways since 1980; I feel we are well along in tapping the sense of history inherent in most Latter-day Saints. Keep up the good work. *Mahalo.*