Dear Alumni,

This letter is a call for help. It is an announcement important to you and the mission of BYU-Hawaii. I sincerely pray that you will ponder it carefully and get involved in one of the most extraordinary opportunities to help raise scholarship funds for students at BYU-Hawaii.

THE OPPORTUNITY: A MATCHING FUND
A very generous couple has announced their desire to help mobilize BYU-Hawaii/Church College of Hawaii’s Alumni in raising scholarship funds over the next five years. Brother and Sister Keith and Carol Jenkins are doing this by providing a monumental matching gift program. Here is how it works: For every dollar alumni give, the Jenkins will match it with four dollars. Thus, a $100 gift will be matched with $400 to equal a total gift of $500. A $1,000 gift will be matched with $4,000 to equal a total gift of $5,000.

The Jenkins are offering this four to one matching gift over the next four years with the individual alumni donation capped at $4,000. In the Keith and Carol Jenkins fund, an individual can make any number of donations over the next four years up to the total of $4,000 or an individual can make a one-time gift of any amount up to $4,000. Thus, the maximum individual alumni gift of $4,000 combined with the Jenkins’ maximum individual matching gift of $16,000 can provide a grand total gift of $20,000 per individual alumni donor! Think of the impact such a gift can make in blessing future students with the opportunity to attend BYU-Hawaii.

WIDE PARTICIPATION
The principal goal of this fundraising effort is to involve all of our alumni. I know tens of thousands of our former students have been blessed by their education at BYU-Hawaii/Church College of Hawaii. But, in fact, only 6% have given back to the campus by way of any donation. I believe that this tiny number and percentage may be partly due to our own lack of communication and efficiency as a university. However, our effort now is to achieve a 60% alumni participation this year and an even higher percentage in years to come.

This issue of our BYU-Hawaii Magazine contains a form for your convenience with which to make this year’s contribution. Please help now. Please get involved. May the Lord bless you sincerely in all of your righteous desires now and in the years to come.

Me ke aloha pumehana

ERIC B. SHUMWAY
President
Dear Alumni

An open letter to alumni and friends of BYU-Hawaii from President Eric B. Shumway.

Unto the Isles of the Sea

Notes from the Deseret News 2001–2002 Church Almanac.

We Shape our Buildings, and our Buildings Shape Us

A glimpse of faith and history in four old chapels still standing today.

A University and a Cultural Center: How it All Started

A Labor Missionary Album by Alice Pack.

Jack Sing Kong: Kalaupapa Pioneer

The remarkable story of a man of faith.

Alumni Profile

Featuring Aley K. Auna Jr., Class of 1979.
UNTTO THE ISLES OF
SAM BRANNAN and his party of Mormon immigrants aboard the ship Brooklyn stopped in Hawaii in 1846 en route to California and the Great Basin via Cape Horn.

Although missionaries had been called in 1843 to the Sandwich Islands as the islands were then known, they worked instead at Tubuai, one of the southern islands of French Polynesia.

In 1850, gold-mining elders serving in northern California were called to open a mission in Polynesia. They landed in Honolulu December 12, 1850, under the direction of President Hiram Clark. On February 10, 1851, President Clark baptized a 16-year-old Hawaiian young man, the first convert in Hawaii. Other missionaries were not as successful and returned discouraged to the mainland. But Elders George Q. Cannon, James Keeler, William Farrer, Henry W. Bigler and James Hawkins remained and found ample converts. Elder Cannon baptized three well-educated Hawaiians, Jonathan Napela, Uaaua and Kaleohano, who later became prominent missionaries for the Church.

On August 6, 1851, the Kula Branch was organized in the village of Kealakou on the island of Maui. At a conference on August 18, four more branches were organized and membership reached 220. A small meetinghouse was built in 1852 in Pulehu, on the island of Maui, which still stands. More missionaries arrived and by 1854, a colony and plantation were started at Lanai, a designated gathering place.
The Book of Mormon was published in Hawaiian in 1855. In 1857, missionaries were called home because of the so-called “Utah War.”

In 1861 a self-appointed leader, Walter Murray Gibson, usurped Church leadership in the absence of missionaries. A recent convert called on a mission in the South Pacific, he took over the Church organization and property. Leading Hawaiian elders notified the Church of Gibson’s unorthodox leadership and President Young sent Apostles Ezra T. Benson and Lorenzo Snow. They immediately excommunicated Gibson and reinstated many early members.

Defrauded of its property in Lanai, the Church purchased 6,000 acres at Laie, on the island of Oahu, on January 26, 1865, where a colony and sugar factory were started. Schools have been part of the colony since 1874.

Later, many of the Hawaiians wanted to gather in Utah to receive their temple blessings. So the Church purchased a ranch in Skull Valley, near Tooele, Utah, and the Hawaiian Saints founded the colony of Iosepa (Joseph) in 1889. By 1910 the colony was disbanded and the colonists returned to Hawaii.
Top: As the Laie settlement grew its elementary school served large numbers of children both Church members and nonmembers alike. In 1920, Hawaii’s Pacific Commercial Advertiser described the school as a “high-class establishment” whose children represent “about every race upon the face of the earth.”

Left: On the occasion of the 1915 dedication of the Hawaii Temple site, Presiding Bishop Charles W. Nibley (left) and Church President Joseph F. Smith (right) are seated on the front row of this photograph. Between them on the back row is Elder Reed Smoot, U.S. senator and apostle. On the far right is Samuel E. Woolley.
Above: The Lanihuli Serenaders, talented representatives of Laie and the Church, entertain at many functions all over Oahu. From left to right they are: Tino Koahou, Thelma Kamae, Mildred Enos, Peter Tovey (in back), Wylie Swapp, Martha Kalama, Ipo Thompson, and Lana Burgess. Left: Dedicated October 6, 1894, from that year until 1921, Lanihuli House served as both a mission home and inn for visitors to Laie. By 1957 it was used as a girls’ dorm for the Church College of Hawaii. The large, Victorian-style house was razed in the mid-1960s when the new campus dormitories were completed by the labor missionaries.
WHEN THE TABERNACLE of the congregation (Israel’s portable temple) was set up at Shiloh the place the Lord had chosen, the “whole congregation” of the children of Israel assembled. And the land was subdued before them” (Joshua 18:1). Temples bless every land where they are built. Temples of the Lord have always symbolized the presence of the Living God watching over His covenant people Israel.

Laie was chosen of the Lord to establish His Holy Temple that the Israelites from the “nethermost parts” of the Pacific might receive the blessings of the Holy Priesthood. It is truly a land of promise, a “place of refuge”, a haven of peace where the Lord can perform His marvelous work and wonder.

The temple is the anchor tip of the institutional triangle joined by BYU-Hawaii and the Polynesian Cultural Center to form the resplendent prism through which Christ is revealed to the people of the Pacific.

When the Lord blesses a community with His temple, he extends an invitation for a blessing and serious obligations also. The temple must be utilized for His purposes if we are to be a blessed people. To paraphrase the Lord, “If Zion (Laie) do these things she shall prosper and spread herself and become very glorious . . . and the nations of the earth shall prosper her, and shall say: Surely Zion (Laie) is the city of our God, and surely Zion (Laie) cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there” (D&C 97:18–19). Furthermore, “[I]f you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord” (D&C 124:47).

It is with love and deepest sincerity that we extend the Lord’s invitation that all people who shall enter upon the threshold of the Lord’s house may feel His power and feel constrained to acknowledge that He has sanctified it, that it is His house, a place of His holiness.
Laie Hawaii Temple

Location: In Laie, on the north-east side of the island of Oahu, formerly a 6,000-acre plantation purchased by the Church in 1865, 32 miles from Honolulu; P.O. Box 988, 55-600 Naniloa Loop, Laie, HI 96762. Telephone: (808) 293-2427.

Site: 11.4 acres, a portion of original property purchased by the Church.

Exterior finish: Built of concrete made of the crushed lava rock of the area, reinforced with steel. After hardening, it was dressed on the exterior by pneumatic stone cutting tools that produced a white cream finish.

Temple design: The first of three temples built with no tower; shaped like a Grecian cross and suggestive of the ancient temples found in South America.

Architects: Hyram C. Pope and Harold W. Burton.

General Superintendent: Samuel E. Woolley. Much of the work on this temple was done by the Polynesian Saints.

Number of rooms: Three ordinance rooms, six sealing rooms; total rooms after remodeling, 163.

Total floor Area: 10,500 square feet originally; approximately 40,971 square feet after remodeling.

Dimensions of building: 140 feet by 282 feet, rising to a height of 50 feet above the upper terrace. Very similar “cubical contents” as ancient temple of Solomon.

District: Hawaii and some central Pacific islands.

Groundbreaking site dedication: June 1, 1915, site dedicated by President Joseph F. Smith.

Dedication: Thanksgiving Day, Nov. 27, 1919, by President Heber J. Grant. Rededicated June 13–15, 1978, by President Spencer W. Kimball after extensive remodeling; nine sessions.

Dedicatory prayer excerpt: “May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church or not, feel the sweet and peaceful influence of this blessed hallowed spot.”
The Oahu Stake was created June 1935 by President Heber J. Grant. While there, the former missionary to Japan felt a need for a mission to the many Japanese in Hawaii. On February 24, 1937, the Japanese Mission (later called the Central Pacific Mission) in Hawaii was organized. Over the next dozen years, nearly 700 Japanese-Americans were converted in this effort, including Elder Adney Y. Komatsu, who was called as a General Authority in 1975. Among the missionaries and converts were many of the leaders who helped open and continue missionary work in Japan after World War II. Hawaiian members also opened the door for missionary work in South Pacific islands.

The Church College of Hawaii opened September 26, 1955. Many members from the South Pacific and Asia have been educated at the school, now called BYU-Hawaii. On November 12, 1963, the Polynesian Cultural Center, a cluster of villages representing various South Pacific cultures, was opened. It quickly became one of Hawaii’s top attractions. In recent years the center has been host to a number of heads of state, including those of China.

Top: The first CCH campus buildings were temporary structures formerly used as U.S. Army barracks. The Laie Hawaii Temple can be seen above the middle building. Left: Joseph E. Wilson, standing second from left, was called to supervise the building of the Church College of Hawaii in 1955. He also served as Bishop of the newly formed Laie Third Ward. This photo marks the last column poured of the first phase of the CCH building project.
Top: The first CCH faculty and their families arrived in Hawaii on the SS Lurline in 1955. Shown here are the Jeppsons, the Moores, the Swapps, the Lovelands, the Deems, the Woottons, the Youngs, Elizabeth Price, two missionaries, and a passenger from Utah. Middle: Groundbreaking and dedication of the college grounds: (Left to right) D. Arthur Haycock, President of Hawaii Mission; Elder Clifford E. Young, Assistant to the Council of the Twelve; Edward L. Clissold, President of Oahu Stake; Bishop James Uale, Laie; President David O. McKay; George Kekauoha, Counselor in Oahu Stake Presidency; Dr. Reuben D. Law, President of the Church College of Hawaii; Ralph E. Woolley, former President of Oahu Stake; Benjamin F. Bowring, President of Hawaii Temple. George Q. Cannon and Lawrence Haneberg were also present. Bottom: The Pacific Board of Education, left to right, front row: Owen J. Cook, Edward L. Clissold, and Wendell B. Mendenhall. Back row: D’Mont Coombs and Ermel J. Morton.

Photos these two pages: BYU-Hawaii Archives
Church College of Hawaii showing the original front entrance with its distinctive clock tower. Inset: Program from the first Commencement Exercises, June 1, 1956.
Top: students, including Eti Eves seated right, examine the first desktop computer to arrive on campus. Middle: President Spencer W. Kimball presided at the groundbreaking of the campus library addition, 1976. Bottom: The first BYU-Hawaii Stake was formed January 23, 1977 with Eric B. Shumway as president, and Herbert K. Sproat and Weston J. White as counselors.

PHOTOS THESE TWO PAGES: BYU-HAWAII ARCHIVES
Clockwise from top: BYU-Hawaii students parade with national flags during the June 25, 1998 Laie Day celebration; President Howard W. Hunter presided at the inauguration of President Eric B. Shumway, November 18, 1994. A men’s basketball team poses at Laie Point, circa late 1970s.
During times of disasters, such as floods and hurricanes, members have been quick to assist other members and non-members. When hurricane “Iniki” struck the islands in 1992, members donated thousands of boxes of relief supplies for those on the hard-hit island of Kauai.

Also in 1992, major renovations were made to three LDS buildings at the Kalaupapa leprosy settlement on the island of Molokai. The buildings include a chapel, cultural hall and a “mission house,” used for visiting General Authorities and mission presidents. A branch has existed here since the 19th century when early Church convert Kitty Napela contracted Hansen’s disease and, with her husband, Jonathan, moved to the leprosy settlement in 1872. Jonathan became assistant superintendent of the colony and was later set apart as an LDS branch president. The chapel on the island today is the third such, and a small branch existed until recently.

<table>
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<th>Date organized</th>
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<tr>
<td>30 Jun 1935</td>
<td>Oahu</td>
<td>Ralph E. Wooley</td>
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<td>4 Feb 1962</td>
<td>Pearl Harbor</td>
<td>George Q. Cannon</td>
<td>Honolulu Hawaii West</td>
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<td>15 Dec 1968</td>
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<td>Rex Alton Cheney</td>
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<td>Kaneohe</td>
<td>Robert H. Finlayson</td>
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<td>20 Feb 1972</td>
<td>Pearl Harbor West</td>
<td>William E. Fuhrmann</td>
<td>Waipahu Hawaii</td>
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<td>9 Nov 1975</td>
<td>Kahului Hawaii</td>
<td>Evan Allen Larsen</td>
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<td>23 Jan 1977</td>
<td>BYU-Hawaii</td>
<td>Eric B. Shumway</td>
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<td>24 Jul 1977</td>
<td>Kauai Hawaii</td>
<td>Garner Dalton Wood</td>
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<td>3 Feb 1980</td>
<td>Mililani Hawaii</td>
<td>Kotaro Koizumi</td>
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<td>22 Nov 1981</td>
<td>BYU-Hawaii 2nd</td>
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<td>16 Jan 1983</td>
<td>Laie Hawaii North</td>
<td>Willard Kaaihue Kekauoha</td>
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<td>8 Dec 1996</td>
<td>Makakilo Hawaii</td>
<td>Robert J. K. Paet</td>
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Above: Early Kalaupapa class rolls.
Right: The Kalaupapa settlement.
This photograph taken from the “Topside” lookout.
YEAR-END 1999: Estimated population, 1,185,000; Members of the Church, 55,361; Stakes, 14; Wards, 106; Branches, 5; Missions, 1; Temples, 2; Percent LDS: 4.7, or one person in 21.
Lei-bedecked President Gordon B. Hinckley beams at the overflow crowd which attended the Pioneers in the Pacific conference, October 7–11, 1997.
In 1994, President Howard W. Hunter installed Eric B. Shumway as the eighth president of BYU-Hawaii—the first time a prophet has done so since the college was founded. Among tours taken by the prophet was a visit to the Polynesian Cultural Center on November 19.

A Church president once again noted “the spirit of aloha” when President Gordon B. Hinckley spoke to some 13,500 members from nine Oahu stakes February 18, 1996, during two regional conference sessions at the BYU-Hawaii Cannon Activities Center. During the prophet’s February 17-19 visit to the islands, he also met with two Catholic leaders who are members of a Hawaiian grassroots coalition opposed to same-gender marriage, legalized prostitution and casino gambling.

On October 10, 1997, President Hinckley spoke at the dedication of a statue honoring early Hawaiian convert Jonathan Napela and missionary George Q. Cannon. In another tribute to the early Church, the Honolulu Tabernacle, dedicated in 1941, was refurnished and re-dedicated January 18, 1998, by Elder David E. Sorensen of the Seventy.

Early in 1998, BYU-Hawaii announced that it was offering a degree in Hawaiian Studies.
A small temple for the city of Kailua-Kona, Hawaii, on the island of Hawaii, was announced May 7, 1998, by the First Presidency. The temple, the second in Hawaii and the 70th operating temple in the Church, was dedicated January 23, 2000, the sesquicentennial year of the establishment of the Church in the tropical Hawaiian Islands. While in Hawaii, President Hinckley addressed 15,000 members on January 22, gathered at two regional meetings in Laie.


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**Deseret News**

**Church Almanac update**

*As of October, 2000*

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Top: President Gordon B. Hinckley and Elder Boyd K. Packer lay the cornerstone of the Kona Hawaii Temple, January 2000.

Bottom: Elder Donald L. Hallstrom joins Elder Packer and President Hinckley at the dedication ceremonies.
Clockwise from top: The beautiful Kona Hawaii temple by day; the temple’s classic beauty glows in the night sky; the main entryway.

PHOTOS THESE TWO PAGES: WALLY BARRUS
“My brothers and sisters do not leave this land. For this place has been chosen by the Lord as a gathering place for the Saints of the Church of Jesus Christ of Latter-day Saints in Hawaii Nei.”

Kahana Bay is tucked away from the sights and sounds of civilization, about eight miles from Laie, winding south along the windward coastline. It’s an easy hike up Trout Farm Road which leads right to the site of a weathered chapel marking the beginnings of an early LDS congregation who moved a century and a quarter ago from Laie.

The Kahana Bay land was purchased by the 150 Saints who occupied it in 1874, and it soon became the second largest LDS congregation in the Hawaiian Kingdom. The motivation to move a congregation to this place evolved from the church’s ban on producing and using awa (kava). Later, the Saints at this 5000-acre settlement at Kahana Bay, who continued to grow awa as a cash crop, would receive full fellowship again, thanks to an adopted son of Hawaii, George Q. Cannon.

According to Ululani Bierne, whose family settled in the Kahana Bay area, the chapel that stands there now was built in the mid-to late 1900s; the land, however, shows signs of earlier members who inhabited this protected place. Fragrant lo‘ahi growth and colorful bird of paradise plants greet a visitor at the entry to the old chapel, then one steps up to a lanai where Sunday School used to meet. The grounds appear mostly undisturbed by civilization. The chime of a bell which once rang from the top of the structure has been replaced by the crow of a nearby rooster.

A grassy clearing opens beyond a low rock wall adjacent to the chapel building grounds. One can speculate that the youth enjoyed activities there, in those long ago days. An outbuilding is still present, too. Foliage is lush, with varieties of ti leaves and torch flowers surrounding the space.

The old structure that was once the Kahana Chapel. Inset: showing the interior and pulpit.
“Do not complain because of the many trials which come because of the barrenness of the land, the lack of water, the scarcity of foods to which you are accustomed, and the poverty as well.”

Kapaa Chapel, Kauai

During the 1920s, the Church put great effort into chapel construction in the islands. The LDS chapel at Kapaa, Kauai, is an historic landmark as the site of the oldest existing church building on that island. Its interior and exterior reflect a stately yet intimate atmosphere for worship. Its gracious caregiver takes pride in the upkeep of the chapel and grounds.

Dianna Neal

Photos these two pages: Wally Barrus
The site of the little chapel in Pulehu is still regarded as sacred ground. In 1851 here in the Kula district, Elders George Q. Cannon and James Keeler baptized the first converts and organized the first branch of the Church in Hawaii. On the Pulehu chapel grounds a granite monument marks “in grateful remembrance” this occasion of the organization of the Hawaiian Mission and its first baptism.

Later, as the mission grew, several general authorities from Utah would visit the islands. General authorities recorded their impressions of these visits to the humble, loving Hawaiian Saints. Of them, Elder J. Reuben Clark, Jr. commented, “[T]hey feel much and show all.” On one noted occasion in February, 1921, Elder David O. McKay visited this spot and felt so impressed with the significance of this place and its history.

Be patient, for the day is coming when this land will become a most beautiful land. Water shall spring forth in abundance, and upon the barren land you now see, the Saints will build homes, taro will be planted, and there will be plenty to eat and drink.”

The Pulehu Chapel in the Kula district of Maui still exemplifies a sense of history and timelessness. Inset: a memorial stone records the first baptism of the Hawaiian Mission.
“Many trees will be planted and the fragrance of flowers will fill the air, and trees growing on the mountains will be moved to this place near the sea.”

that he offered a prayer here in the presence of Hugh J. Cannon (son of George Q. Cannon), E. Wesley Smith (son of Joseph F. Smith), and others. In the prayer he was moved to state that their fathers were near, for “[T]he veil was thin.” Elder Cannon was also deeply impressed; following that prayer it is recorded that he stated through his tears, “There was no veil . . .”

A look inside the entry to the tidy chapel brings to view rows of dark, wooden benches in contrast with the clean white walls, ceiling, and speakers’ stand at the front. In simple yet reverent ways, the chapel tells of committed, respectful Saints who valued the gospel and the prophets and Church leaders. Serving once as the center of Church activity in the area, the Pulehu Chapel now serves as a mission office on the island of Maui.

Dianna Neal

The chapel interior resonates with a spirit of peace and the devotion of early Saints who founded the Lord’s work in the Hawaiian Islands. Inset: the white interior and spare furnishings of dark wood emphasize the graciousness of past eras.

PHOTOS THESE TWO PAGES: WALLY BARRUS
And because of the great beauty of the land, birds will come here and sing their songs. And upon this place the glory of the Lord will rest, to bless the Saints who believe in Him and keep His commandments.

The small but essential chapel in the Kalaupapa settlement, Molokai, has a long history of serving Saints cut off from their families and the outside world by their illness. Inset: a memorial to the many who died of conditions associated with Hansen’s Disease in the settlement.

Kalaupapa Chapel, Molokai

For more information on the Kalaupapa Church please see the article, “Jack Sing Kong: Kalaupapa Pioneer” on pages 42–46.
Therefore, do not waver. Work with patience. Continue on. Stand firm. Keep the commandments and also the laws of the gathering, and you will receive greater blessings, both spiritual and temporal, than you now enjoy or have enjoyed in the past.

A History of Laie
From President Joseph F. Smith

For many years, the congregation was segregated into two groups consisting of those who were well, and those afflicted with the disease. Inset: the distinctiveness of the Kalaupapa chapel is readily apparent in its two pulpits—one for the use of those not afflicted with the disease, and one for those who were resident patients.

PHOTOS THESE TWO PAGES: WALLY BARRUS
THE EMBRYONIC IDEA of a Polynesian Cultural Center was sparked by a conversation between two men, both of whom had devoted years of Church service among Pacific peoples, particularly Polynesians.

One was Matthew F. Cowley. Twice a missionary to New Zealand, the second time as mission president, he later became a member of the Council of the Twelve with a special calling as President of the Pacific missions.

The other was Edward L. Clissold. In his young manhood a missionary to Hawaii, later a member of the Oahu Stake presidency, president of the Central Pacific Mission, and later president of the Japanese Mission. He was president of the Hawaiian Mission at the time of the conversation. There was deep affection in the hearts of both men for the Polynesian people and an earnest desire to advance them culturally and economically as well as spiritually.

Temple work was the initial subject of their conversation. Both regretted that more church members on the islands to the south were unable to come to the Hawaii Temple for lack of funds. Some had come from New Zealand at great financial sacrifice, even to the point of selling furniture and personal clothing to raise the necessary money.

Another problem was housing them here. That point touched off some creative thinking. Elder Cowley advanced the idea of having the Maoris come and build a carved house which would house them and prove an additional tourist attraction for Laie where the Maoris might earn additional money through putting on a musical and dance program.

Clissold countered with the idea that if the Maoris could do this, so could the Samoans, Tongans and others. Both agreed that such a grouping would have a growing interest for tourists—two such Samoan type houses in Laie had already indicated that—and thereby provide a source of revenue. And thus the idea of what later became the Polynesian Cultural Center began to evolve.

Elder Cowley expressed the thought prophetically in an address to the Oahu Stake:

I hope to see the day when my Maori people down there in New Zealand will have a little village at Laie with a beautiful carved house. The Tongans will have a village out there, and also the Tahitians. The Samoans already have a start—all these islanders of the sea. After seeing the windward side of Oahu, President David O. McKay once said, ‘I hope to see the day when our people will be all along here, living along here.’ Well, we have hundreds of them and thousands.
The official party attending the opening of the Polynesian Cultural Center, September 12, 1963, included, from left: Sister Rita Stone; future managing director of the Center, Howard B. Stone; Pacific Board of Education member, D’Mont Coombs; Sister Wealtha Mendenhall; President Hugh B. Brown and Sister Brown; Lt. Governor of Hawaii, William S. Richardson.
On returning to the mainland, Elder Cowley visited his close friend, Wendell B. Mendenhall, president of the San Joaquin Stake, who had recently returned from a visit to his former mission field, New Zealand. He was under special appointment by the First Presidency to assist in the building in Laie of authentic houses of the several branches of the Polynesian race. Meanwhile, Clissold had been appointed manager of Zion’s Securities Corporation, the firm in charge of Laie properties. This put him in a position to determine which lands in Laie were suitable for the various types of native house.

When he visited Utah in the summer of 1953, he discussed the matter further with Elder Cowley and Mendenhall. But the widely separated assignments of the three men impeded any definite planning at that time. Elder Cowley did not live to see any further development of the idea he had helped to initiate as he passed away in December of 1953, but the idea was still alive.

In May 1955, Mendenhall was made chairman of the Church Building Committee and became absorbed in the labor missionary program over the whole Pacific. Meanwhile, Clissold, as chairman of its Board of Trustees, was concentrating on the opening of the Church College of Hawaii and the construction of its new buildings.

That construction came under the jurisdiction of chairman Mendenhall in the dual capacity of chairman of the Church Building Committee and chairman of the Pacific Board of Education. And thus the two men came together again and the subject of the Polynesian Cultural Center once more came to surface. Clissold was soon made a member of the Pacific Board of Education, and on long flights with Mendenhall they discussed the needs of the Polynesians, especially in educational, Church, and social facilities.

As the Pacific school system took form, young graduates of Church schools in the South Sea islands were encouraged to aim at finishing their education at the college at Laie, which was opened in 1955, but financing such a move was always a serious problem and this brought into focus the necessity of providing employment at Laie for needy students. And thus the idea of a Polynesian Cultural Center was narrowed down for the time being to one phase of it.

Various fields [of possible employment] were explored. Henry Kaiser took an option on the coral outcroppings at Laie with the idea of establishing a cement plant, but never went through with the idea. The Olsen Brothers of Los Angeles considered establishing a large poultry ranch, but abandoned it. Others surveyed the possibility of a hotel and shopping center. Mr. Valdestri of Honolulu took samples of clay from around Laie hoping to find it suitable for producing clay pipe, tile, and other materials.

As these ideas came and went, attention kept returning to the tourist
flow through Laie attracted by the Temple. Its potential was indicated when the monthly hukilau by the Laie wards . . . began to attract larger and larger crowds. As the needs for employment of both students and residents of Laie became more and more acute, attention was centered on two other potentials: the skill of elderly residents of Laie in handicrafts and the talent for entertainment possessed by the students.

The student entertainment idea crystallized first. The college moved into its new buildings in 1958. Shortly afterwards a meeting was held at the campus attended by Clissold, Dr. Richard T. Wootton, president of the college, Jerry Loveland and Wylie Swapp, members of the faculty and others. Clissold suggested the formation of a group of talented students who could be trained and give their performances at Laie and elsewhere as their skill and popularity widened.

The idea was adopted wholeheartedly. At the beginning of the following school year, Ruihi Hemingson was employed to come from New Zealand to instruct in Maori songs and dances; Christina Nauahi to assist in teaching Hawaiian chants and ancient hulas; Tuia Feagaima‘ali‘i Galea‘i to supervise instruction in Samoan entertainment and arts.

Outstanding performers in the several sections were appointed as assistant
instructors, and overall training began under the supervision of Wylie Swapp, art professor at the college and long a student of Polynesian culture. His experience included teaching in the Church school in Samoa. The official name given to the group consisting of about 75 students was ‘Halau Imi Noeau’ (organization seeking wisdom and skill). In time, the troupe was ready for a significant public appearance.

Under the title ‘Polynesian Panorama’ it was presented at the Kaiser Dome in Honolulu. It proved a triumph. The exceptional public enthusiasm which the performance aroused encouraged school authorities to broaden and intensify the program. Many of the young people were adept at singing a few songs or doing a few simple dances, but only a few of them were well versed in the ancient arts of entertainment of their cultures. This situation revealed the necessity of research, of collecting a library of films, sound tapes, and having available books and pamphlets on the songs and dances, arts and crafts of Polynesia.

To carry on this activity, the Polynesian Institute was organized as an adjunct of the Church College of Hawaii, and thus what was to become a significant phase of the Polynesian Cultural Center took a big step forward. As the Institute progressed in its work, the need of a special place for performances and demonstrations to be developed as an attraction for tourists, became manifest. The first thought was to extend

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**“An Experience of a Lifetime Every Time You Visit”**

From *Imua Polenisia* 30th Anniversary Reunion edition, July 1993, by Reg Schwenke

**On October 12, 1963,** the Polynesian Cultural Center opened its gates after several years of planning and development. Back then, 39 structures sat on a 12-acre parcel that had previously been a taro patch. Skilled artisans and original materials from the South Pacific were imported to insure the authenticity of the village houses, instruments, and grounds.

All acknowledged experts in Hawaii’s visitor industry predicted the Cultural Center had no hope of success and said it would not pass the test of time. Their predictions were based on the fact that Hawaii was only receiving approximately 400,000 visitors per year, the Center was located 40 miles away from Waikiki and Honolulu, there were no organized tour bus routes to Oahu’s north shore, and the city bus had not yet begun its round-the-island schedule.

However, someone forgot to tell the folks at the Polynesian Cultural Center who sacrificed much and worked tirelessly, even standing along Kamehameha Highway fronting the Center to wave down visitors driving around the island in rental cars and invite them in.

In those early years Saturday was the only night villagers at the Center could draw a crowd large enough to fill the 600-seat amphitheater for the evening show. But, following a tremendous boom in Hawaii’s tourism industry, the Center began to thrive, and by the late 1960’s, the amphitheater had been expanded to almost 1,300 seats and villagers staged the evening show every night except Sunday.

In 1975 a major expansion was launched which included relocating and enlarging the Hawaiian village, adding a Marquesas ceremonial compound, constructing a magnificent new amphitheater seating 2,800, and adding the Gateway Restaurant as well as several other structures to the grounds. Many other facilities have since been added as the Center constantly upgrades its facilities.

Daytime activities are abundant at the Polynesian Cultural Center and it is recommended that visitors allow themselves plenty of time to enjoy them all. At each of the seven distinct and different villages visitors are greeted by the friendly islanders representing their homelands. Here, the authentic arts, crafts, games, music, foods and legends are demonstrated. Guests are invited to participate in these activities, making for a most memorable experience. One of the Center’s main daytime highlights is the “Pageant of the Long Canoes,” a floating parade of Polynesian singing and dancing performances in double-hulled canoes.

The latest addition is the IMAX Polynesia theater, Hawaii’s first IMAX theater featuring the world premiere of “Polynesian Odyssey” a magnificent 40-minute film shot on location throughout the Polynesian triangle. The theater features a giant screen seven stories high and 96 feet wide with state-of-the-art surround sound.

The Polynesian Cultural Center is also home to the Ali’i Luau and the world’s most spectacular Polynesian show. The Ali’i Luau features island favorites like kalua pork, lomilomi salmon, Fijian curry chicken, Samoan chop suey, New Zealand-style bread, Tahitian poi and island fresh fruit.

The Evening Show, “Mana! The Spirit of Our People,” features a cast of more than 100 islanders and the songs and dances of Polynesia are performed amidst fiery volcanoes. □
the facilities of the hukilau grounds—in fact a sketch was made by a Honolulu architect, Herbert Byer, showing the addition of several buildings—the first visualization of a Polynesian center. But the decision was that this area between the highway and the ocean was too narrow and the constant winds would make it too difficult to develop gardens.

Furthermore, this site was too far away from the temple—it was felt that the tourists would not make two stops at Laie, so that either the temple or the center would suffer.

To overcome this objection an area in front of the temple was considered but rejected as being too close to the temple. A few days later, the Board of Governors of the Polynesian Institute convened in a cane field between the college and the temple. Clissold said this area was available and pointed out the advantages as a site for the Center. He presented sketches prepared by Mr.
Byer, showing a large parking space near the road and a cluster of Polynesian huts in the back. This would enable the tourists to park at the center and walk to the temple, and it would also be convenient for students. After refining the sketch it was decided the time had come to present the proposal to Church headquarters for approval.

The sketch and an artist’s rendering by Mr. Fehr of the Bishop Museum were taken to Salt Lake City by Clissold and presented by him and Mendenhall to the First Presidency. The idea of the center was favorably received and an appropriation of $15,000 authorized for planning—and another important milestone in the history of the Cultural Center was passed.

It was decided, however, that the parking space ought to be located closer to the temple by enlarging the existing parking space and providing easy access to both the center and the temple. Temple President Henry D. Moyle was particularly concerned that the tourists make their first contact at the temple and then be directed to the center some distance away. Harold Burton, Church Architect and designer of many buildings in Hawaii, including the college complex, was called to make a new sketch showing the location desired for the center in relation to the Temple Bureau parking space.

That step had far reaching effects. Burton pointed out the Polynesian Center would stimulate the flow of tourists to Laie to a degree that would make imperative an enlargement of the Bureau of Information. He gained his point and under Mendenhall’s direction, he made new sketches and he and his son, Douglas W. Burton, were appointed to bring to a climax all that had gone before: They were authorized to make blueprints for the Polynesian Cultural Center—the most decisive step yet taken in transforming Elder Cowley’s and Clissold’s vague dream into a definite reality!

Burton’s sketch was brought to Laie and approved by the Board of Governors of the Institute. At the same time, it was determined that the center would be built under the direction of the Pacific Board of Education, that the Institute would continue its basic activities and act in an advisory capacity to the new center.
Mendenhall obtained the necessary appropriations and authorized the beginning of construction under Joseph E. Wilson, supervisor of the Church Building Committee and a veteran in the building program in Hawaii. Wilson first had the area filled and fenced and the lagoon excavated—construction was really under way! But with a hitch. Enthusiasm for the project ran high in Laie, particularly among the resident members of the Institute and townspeople, but it did not spread to Church circles in Honolulu.

Some officials there felt the enterprise was too costly and the location between the temple and the college ill-advised. These Church leaders expressed their concern to the General Authorities. In response, President McKay appointed Elders Delbert L. Stapely and Gordon B. Hinckley as a committee to come to Hawaii and make a thorough investigation of the whole undertaking. They held meetings in Honolulu and Laie and largely on the basis of location, recommended that construction be deferred. The First Presidency agreed that the location of the center had some disadvantages and settled on a site on the other side of the College, along Kamehameha Highway. But they made no change in the cost nor the plans, and authorized construction to proceed. The course ahead was finally cleared.

Meanwhile, native artisans had been called from New Zealand, Tonga, and Samoa, and arrived in March 1960. They had come to build the Center and were cleared through immigration for that purpose. But they were permitted to work on other projects in Laie, notably the college dormitories, while waiting for the construction of the Center to begin and as a complement to their classes in construction.

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**Letter from President Von D. Orgill**

**Polynesian Cultural Center**

**ON OCTOBER 12, 1963,** the Polynesian Cultural Center opened its doors and welcomed a hopeful future built upon prophetic promise and powerful prayer.

Today, it is easy to forget the struggles of those early years. Widespread skepticism and expectations of failure were aired by some visitor industry “experts” who asked “Why would anyone want to go to Laie to watch students sing and dance?”

Despite the skeptics, the Church of Jesus Christ of Latter-day Saints, led by President David O. McKay, was steadfast in its belief that this was a vision destined to succeed. Although visitors were scarce at times, and while there have been countless challenges to face and problems to overcome, perseverance, faith, and commitment, displayed by so many for so long, have conquered all.

For the past 23 years the Polynesian Cultural Center has been Hawaii’s number one paid visitor attraction and has become known the world over. Along the way, $130 million has provided more than 11,000 students the opportunity of a college education at BYU-Hawaii. The PCC is not only a significant source of scholarship revenues to the University, but perhaps more importantly, has become an important extension of the classroom, affording high quality work experience to its student employees.

In addition, the Center continues to be a bridge to world leaders from Polynesia as well as many other countries, most notably the Peoples’ Republic of China. More than 28 million people have visited the Center since it was first established in 1963. The saga of the Polynesian Cultural Center mirrors the Church’s world-wide growth and BYU-Hawaii’s rise as a respected international institution of higher learning. Moreover, the partnership that the university and the cultural center share continues to grow in value, significance, and in influence.

The Polynesian Cultural Center vision, once met with cynicism and doubt, has evolved into a remarkable reality. All of us are the benefactors of this living legacy with cultural and Church roots nurtured in many island communities around the Pacific.
theory. Their period of waiting for their primary objective finally came to an end when permanent construction got underway in early 1962.

Although the swampy condition of the land, building restrictions, heavy rains and other obstacles had to be overcome, the work proceeded with typical labor missionary dispatch. Basic credit for that achievement goes to the men who directed the work and to their experience and devotion. Wilson who was a large scale building contractor in Southern California, had already been on two labor missions, the first to build the Church College of Hawai‘i and the second to build additional dormitories. He was assisted in the latter by Joseph Tyler who came with him to the Polynesian Cultural Center and by Archie Cottle, also a three-time missionary, having served first in Tonga and then in Hawaii.

All three had diversified building experience, although they ran into something new in creating the Polynesian structures that make up the Center. They were greatly aided by the meticulous work of Douglas W. Burton, who had spent two years in research produc-

ing the blueprints which guided them. The final factor of success was the native brethren already mentioned. They completed the manual work and added a native touch to get just the right effect.

Since the beginning of 1963, large groups of volunteer workers have gone to the center to help in the interior decorating, gardening and other tasks. Notable among these groups were the elderly Samoans of Laie, under the direction of James Uale, who gathered cane leaves in the field and brought them to the construction site to weave them into thatches for roofs. They brought to the work valuable experience in Hawaiian arts and crafts and labored incessantly with other faithful Hawaiians to get their village ready.

The Fijian village represented a striking departure. Its story centers on Isireli Racule, whom Clissold encountered in Fiji during a stopover while returning from New Zealand. Racule was not a member of the Church, but he was a retired educator who for several years had taken an intense interest in the preservation of Fijian culture. With the help of Beverly Ferris-Watson of Nandi he had already formed a dancing group in Veiseisei Village. From his conversation with Clissold, he caught the vision of an authentic Fijian “koro” (village) in Laie and volunteered to direct the work in the Fijian village at the center. After he had performed for Elder Mendenhall and party and was interviewed by him, his offer was accepted. He arrived in May and under his supervision the Fijian huts took on a distinctively authentic appearance.

The Maori carved houses, among the most striking structures in the center, owe their presence to a group of experts gathered at Temple View, New Zealand, by Mendenhall two years earlier. Under the direction of John Elk-
ington and with the help of one of New Zealand’s foremost carvers, Hone (John) Taiapa, the work was done with painstaking artistry.

A small group of Maoris arrived with the first carvings in June of 1963 and began at once to install them. At this writing the buildings are practically finished and they are already being recognized as among the finest examples of Maori carving art anywhere in the world.

Most of the Polynesian labor missionaries at the center are Tongans. But in their eyes their own village was not being given the authentic finish it should have until two experienced Tongan builders arrived to complete it. These two men, Olive and Nafe, were selected with the help of Nancy Fine, who had gone to Tonga from Laie for building and decorative materials, and in consultation with Kenneth Lindsay of the Church school at Liahona, Tonga. Their selection had royal approval, for they came with a specific charge from Queen Salote to build a queen’s house like her summer home in Tongatapu. They proceeded with typical devotion to their queen and as a result the Tongan village now boasts a particularly fine example of the authentic character of the Center’s architecture.

The Tahitian village work was done by Brother and Sister Tehane, brought from Tahiti, assisted by Leila Tuhoe. They worked hard with the materials at hand, ordering from Tahiti other supplies needed to finish and furnish the houses.

Thus the work of the physical creation of the Cultural Center was completed. But another phase of it must be recognized—it is a big business as well as a cultural operation, and like any other business it requires practical business management and sales promotion. This fact was given effect as early as January by calling David W. Cummings, an experienced advertising and public relations man, on a labor mission to act as public relations director.

He had lived in Hawaii for nearly ten years, engaging in his profession in behalf of Hawaiian, New Zealand, Australian, and other Pacific interests. He was therefore returning to a familiar field.

Next, in August under instruction from the First Presidency, Mendenhall and Clissold organized the Polynesian Cultural Center as a nonprofit corporation with a practical businessman, Howard B. Stone, to head it. Members of the corporation included members of the Pacific Board of Education. The prospective members of the Board of Directors met on August 25, 1963, and selected Stone as managing director of the new center.

At this writing the opening of the Polynesian Cultural Center is only a few months away. Construction requires only finishing touches. The cultural and business phases of the operation have been effectively meshed. It requires only the advent of the people from their homelands who are to occupy the various villages to complete the organization. And then, on October 12, 1963, it will be thrown open to the world—the only institution of its kind in existence.

The world will see it as one of the greatest tourist attractions in Hawaii. But Latter-day Saints should also see in it an idea made real, a mighty force destined to revitalize the fading culture of Polynesia, to aid in the education of Polynesian youth, and by complementing the nearby Hawaiian Temple, to bring hundreds of travelers into the gospel orbit.
On the north shore of the island of Molokai, fourth largest in the Hawaiian chain, lies the windswept peninsula known as Kalaupapa. This tongue of land, just four square miles, is surrounded on three sides by open ocean and on the fourth by rugged, 3,000 foot cliffs. Since 1866, this isolated strip of land has been synonymous with leprosy, a disease that, until the mid twentieth century probably evoked more fear and despair than any other human malady of its time.

For centuries leprosy, called Hansen’s disease after G. Armuer Hansen who discovered the bacillus in 1874, was thought to be highly contagious and incurable. Only with the discovery of sulfone drugs which are now widely used in the containment and treatment of the disease has this universal opinion changed.

Jack Sing Kong was a true friend to the residents of Kalaupapa and a pioneer of the gospel of Jesus Christ in every sense of the word. From 1919 until his death in December 1983 at 90 years of age, and in spite of a lifetime of struggle with his own case of leprosy, “Uncle Jack” as he was known to his friends, was a tradition at Kalaupapa, its acknowledged host, social leader, and unofficial mayor.
It is said that Jack Sing (the family prefers to use the surname Sing), never missed conducting a single sacrament meeting during his 31 years as leader of an ever-diminishing group of member patients. He was even known to conduct services from his hospital bed in order that the members might be able to partake of the sacrament. He was consistently cheerful and appreciative of a good joke as he shared his thoughts and feelings in “Pidgin” English with Kalaupapa’s visitors.

A few weeks before his death we visited Uncle Jack in his small frame house provided by the Department of Health and typical of the settlement’s homes. At 90, he was Kalaupapa’s oldest resident. He was also its best known. In years past he had been the local storekeeper, founder of the Lion’s Club, Republican Party precinct chairman, and unofficial VIP guide in the settlement. He greeted us by announcing that he had something to show us and gave us an envelope. We opened it and read a card embossed with the official seal of the President of the United States. It said, “Nancy and I congratulate you as you celebrate your fiftieth wedding anniversary. We are delighted to join with your family and friends in sharing the joy of this occasion, and we send you our warmest wishes.” It was signed Ronald Reagan.

“You read what it say there?” he asked, “Nancy and I...” and he proceeded to read every word with obvious delight. In the memento-filled room we were touched by more than the courtesy of a presidential gesture as we perceived Jack’s pride in being an American.

While we talked in the small front room he told us that his wife Mary wasn’t feeling well. Soon, a small figure sat up in the bed of an adjoining room then slipped silently to the floor and crawled into our room. Jack beamed. “Here comes my wife now!” he announced proudly.

Mary Sing was 82 years old then, her face moderately disfigured by the disease, and unable to walk, her feet bandaged to keep them from abrasions and infection. It was her hands that were most wasted, however, permanently fused into fists, they afforded her little assistance in small tasks. She had a keen memory and recalled, “I was sixteen years old when I found out I had leprosy. I had a sore on the side of my foot that wouldn’t heal.”

She came to the colony that very year, and by then Kalaupapa was an established community with a hospital and homes, trees, and gardens. The Sings remembered that everyone was like family, with all the churches cooperating in their efforts to make life easier for the patients.

When she was 19 years old, Mary married her first husband who was also a patient. She was Catholic and her husband was a Latter-day Saint. Six months after he died, she joined the Church. Jack’s first wife, Daisy Rebecca Bell, a patient, died less than two years after he married her, and when he later married Mary he, too, joined the Church. Even before he was baptized,
however, Jack was active. “I come MIA one whole year,” he told us, “They couldn’t give me as president of MIA because I’m not a member of the Church, so they gave me first counselor. First counselor of MIA!”

After his baptism in 1934, Jack met many guests from Church headquarters. “I met a lot of good people. I had a Cadillac at that time, and I used to take them around. When Matthew Cowley came I met him. He was a very jolly man, you know. He talk a lot of fun, and he saluted us.”

Apostle Cowley also admired Jack’s portable radio, so Jack promptly gave it to him and remembers Elder Cowley playing the radio as he drove his “Tin Lizzie” down the only hill in Kalaupapa. Other visitors were Charles Albert Callis, who was the first apostle to visit Kalaupapa, Ezra Taft Benson, Mark E. Peterson, and Spencer W. Kimball. The Sings first met President Kimball in 1978 when the Hawaii Temple was rededicated after refurbishing. Jack recalled, “President Kimball, he hug me. He tell me ‘Jack, you are four years older than me!’”

Kuulei Bell, a patient and friend of Jack’s, remembers President Kimball’s personal secretary, Arthur Haycock, who, as the Hawaii Mission president, used to visit Kalaupapa regularly. “In those days the rule was hard. You could not mingle with well people. But President Haycock ate with us and mingled with us without hesitation.”

In 1964, Uncle Jack had the opportunity of chauffeuring Mrs Muriel Humphrey and Senator Daniel Inouye around Kalaupapa. This was more than just a token honor, as Jack was the Republican Party precinct chairman at the time. At the end of the visit, the Honolulu Advertiser columnist Bob Krauss wrote: “The last glimpse I had of the settlement was a shiny champagne-green Cadillac, and a bright red baseball cap. In the plane, Mrs. Humphrey turned to Senator Inouye and said, ‘I’ve never met such beautiful people.’”

Jack Sing Kong was sent to Kalaupapa when he was 19 years old. It was not until he was in his fifties, in 1944, that he received his discharge papers allowing him to leave the leper colony. From the 1940s on, patients were allowed to come and go from the settlement or leave permanently, as they wished. Jack and Mary traveled to Honolulu to visit their families, many of whom had not seen them before. Mary described her reaction to the outside world in poignant terms.

“I feel shame because the hands crippled and the legs not well and...
strong. You feel shame, you know. That’s the attitude I had because I not used to being with people—even with my own family, because when I left home I wasn’t in this condition.” Mary noted that her family had last seen her when she was a young girl. “Everything looked normal then but some of them didn’t see me for years and years, and when they saw me they were surprised. I felt so bad because I was disfigured, you see.”

The Sings turned down generous offers of a home among their families to return to Kalaupapa. One of Mary’s aunts offered land on which they could build a house, asking, “Why should you go back to that place? You spent all your teenage years in that place.” She said, “Come home out here,” but Mary was sure she could not live with her disfigurement in a normal community.

When their families tried convincing her that other people spend their lives crippled, Mary’s simple reply was final. “That’s right, but they not afflicted with this disease,—not with leprosy.”

The difference in the crippling of leprosy victims is the terrible disfigurement many of them suffer. The disease attacks the cartilage in the nose and the flesh of the face. Some lose ears, some lips. Most lose fingers and/or toes. Everywhere in Kalaupapa are people with severe scarring of their faces, and while these visible signs of the disease are difficult to live with around normal people, other less obvious effects of leprosy progress throughout the patient’s life. Hearing and eyesight can become severely impaired, and the kidneys and other internal organs damaged.

For all that, the residents of Kalaupapa still seem almost a hand-picked group chosen for their ability to enjoy life uncluttered by material concerns. There is a constant sharing of food and goods, and a very real caring of one another. Jack observed, “In Honolulu everybody for themselves,—you have money you have friends—you have no money you have no friends. Over here,” he says, “money no matter.” When our talk turned to the damage done to the islands by hurricane Iwa, Jack said, “The Lord loves us, really loves us. Iwa doesn’t damage anything in Kalaupapa. We have water, we have electricity. The Lord takes care of us.”

As president of the Kalaupapa Branch, Jack Sing presided over every meeting with an eye on the clock. Promptly on the hour he stood at one of the two pulpits in the unique LDS chapel to welcome those present. It was only in the 1970s that patients were no longer required to use their own pulpit reserving the second for non-patient use.

During our visit we gathered as a small group of members, both patients and non-patients, for church. President Sing conducted. As he did every Sunday, he knelt to bless the sacrament then rose to serve it to his tiny congregation of patients. On this day his congregation was comprised of four women. After Testimony Meeting he closed with prayer and opened the Sunday School, asking a special blessing on the teacher, “Whoever it is.” The regular Gospel Doctrine teacher, Lucy, was hospitalized but had made arrangements for another of the women, Rachel, to take her place. Rachel chose four “volunteers” among us to be Old Testament characters,—dressing them in beads and scarves representative of their roles, and led a discussion on the story of Esther.

Later, speaking of the small building we met in, Rachel remembered,
“We had a choice of water cooler or piano when the chapel was first built, but none of us can play piano because no fingers, so we chose the water cooler. Now, on of the topside Relief Societies gave us their old piano when they got a new one,—and now we even have a lady who can play it.” (Sister Hope, a hospital worker at Kalaupapa plays the piano for Sacrament meeting before going to work each Sunday.)

Rather than meet in Relief Society that day, President Sing took the sacrament to Lucy, one of his members, in her hospital bed. There, before her small open window beyond which lay a lush green garden and bright sunshine, he knelt and prayed while Lucy silently wept. Encircling her bed we sang in halting voices, “I am a child of God”, the words echoing in the empty halls of the near-deserted building.

That night we held a little concert in the chapel to which all of the community was invited. As in the old days, the chapel soon filled with people from all religions in the settlement. The local Protestant minister came in an aloha shirt and plumeria lei, the Catholic nuns in white habits. Uncle Jack opened the event with a prayer of welcome: “Dear Lord, we are very happy that everybody is here and we invite everyone to be with us tonight—and Lord, you’re invited too!” Doctors and nurses from the hospital joined in the Hawaii-style sing-along and enjoyed the refreshments we had brought from Oahu that were shared afterwards.

Since we only had permission to stay one night in the settlement, we made preparations to leave the next day with heavy hearts. Brother Sing decided to cheer us with a song. As someone strummed an ukulele, he began, “Gee but it’s great to meet a friend from your home town . . .” At our delighted applause he observed, “It’s a very big lonesome world it seems to me—this song has very good words. I like to sing this song.”

In the Subaru which had long ago replaced the Cadillac, and wearing his trademark red baseball cap, Jack drove past the rocky coast on the five minute ride to the airstrip. He waved a hand toward the ocean, turquoise and white in the afternoon sunlight, “I used to fish all the time before,” he said, “I used eel for bait,—catch plenty fish!”

We arrived at the airstrip. “I’m 90 years old,” he told us, “but I can still drive. If I lived topside they wouldn’t let me drive. They’d say, ‘You too old, you might have accident.’ But here they say, ‘Jack, no drive at night ’cos you cannot see good. More better you drive in the daytime.’” Then, suddenly remembering something, he leaned towards us, “Don’t put that in the writing,” he smiled, “if you put that and people read it they might say, ‘Eh, how come that old man still driving?’—and they might tell me I no can anymore!”

As we left the island, I reflected on a 1978 event which honored Jack. The award given him on that occasion reads: “For his great courage and selflessness in overcoming the effects of one of the most dreaded and feared diseases in the world; for his willingness to share his time and generosity with visitors to Kalaupapa despite the possible embarrassment from the effects of his disease; for his concern with cheering up others and his courtesy to all who have met him; for his forty-four years as a Church member, his forty-six years as a husband, his fifty-nine years as a Kalaupapa resident, store keeper, political party official and Lions Club founder, officer and member; and for nearly eighty-six years of a life dedicated to showing that the human spirit can overcome the ravages of physical scarring and disfigurement and soar to heights of courage, compassion, and service, the Brigham Young University-Hawaii Campus is pleased to award its 1978 Distinguished Service Award to Jack Sing Kong.

Jack’s response to the standing ovation given him that day was spontaneous. There in his suit and sneakers, standing small in the midst of the large crowd, he leaned to the microphone and said, “I like to say a few words and not only take this award as easy as it is handed to me. I very happy! This is the greatest honor I’ve ever had in my life. . . . ‘I promise you all,’ the Lord says, ‘If you keep the commandments you have no fear.’ Serve others. Preach the gospel of repentance. Live a righteous life. This is a beautiful world He made for us!”
Alumni Profile

Aley K. Auna Jr.

Age: 46
Married to Danelle Auna
Six children (two girls and four boys), ages 23 to 12 years
The three oldest attended BYUH

Education
Hilo High School, 1972
BYU-Hawaii, BS Business Management (cum laude), 1979
University of Hawaii William S. Richardson School of Law,
Juris Doctor, 1983

Employment
District Family Court Judge, April 2000 to present
Deputy Attorney General, Department of the Attorney General, State of Hawaii, 1988 to 2000
Private Practice, 1983 to 1988

Church Service
Ordinance Worker, Kona Hawaii Temple
1st Counselor, Hilo Hawaii Stake Presidency, seven years
Bishop, Kilauea First Ward, Hilo Hawaii Stake, eight years
Bishopric member
High Counselor
Executive Secretary
Scoutmaster

Mission
Taiwan Taipei Mission, 1974–76

Community Activities
BYUHC/CCH Alumni Board member
Boy Scouts of America, 25 years
Camp Honokaia staff, BSA 1994–1999
BSA Merit Badge counselor
Member, numerous community organizations
Arbitrator for Third Circuit Court
Hawaii Island Teen Court Judge
Men’s Group Facilitator, Children First program

Other
Scout Family of the Year, Pukahi District, Boy Scouts of America, 2000
Hawaii County Family of the Year, 1992

Alumni In Memoriam
Deaths in our Ohana

Bridges, Sarah. (1997)
Cummings, Mary D. (Graduate 1985)
Konoti, T. Fonoti. (Graduate 1976)
Howell, Kaori I. (Graduate 1984)
Hunt, Euini. (Graduate 1972)
Kanahele, Edward L. (1960)
Logo, Aisa Jr. (Graduate 1976)
Martell, Clifford W. (1980)
Nakagawa, Mamo Y. (1967)
Perriton, Robert W. (graduate 1962) Faculty member
Poai, James K. (Graduate 1971)
Sharp, Milton L. (1960)
Spurrier, Catherine. (1950) wife of Dr. Joseph Spurrier
Takemoto, Waichi. (1966)
Tavesi, Ualei. (Graduate 1995)
Thurgood, Shauna U. (1988)
Woodford, Irene B. (1960)
Ma Naheakamalu Manuhii, born June 17, 1832, died December 11, 1919, is honored in this sculpture by Jan Fisher located adjacent to the Hawaii Temple grounds. She is remembered for her devotion and life-giving care of Joseph F. Smith who became deathly ill while serving as a fifteen-year old missionary on the island of Molokai in the 1850s.