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LIAHONA HIGH SCHOOL, ITS PROLOGUE
AND DEVELOPMENT TO 1965

by

Delworth Keith Young

A seminar report submitted in partial fulfillment
of the requirements for the degree

of

MASTER OF EDUCATION

in

Secondary School Teaching

UTAH STATE UNIVERSITY
Logan, Utah

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The author hopes that the information contained herein will be useful to those who would want to learn more about this unique school in Polynesia's "Friendly Islands."

Delworth Keith Young

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INTRODUCTION

Statement of the Problem

Information concerning the Tongan Islands, the Friendly Islands as they are often called, is scant. As an educator teaching in Tonga, the author was very disappointed that so little information was in published form about this island kingdom. Virtually no written information was available concerning the new school assignment.

The author began a quest for information which resulted in this research. The writer held interviews with various missionaries, teachers, and church builders who had been in Tonga and at the newly designed Liahona High School. Some of their observations seemed to be in conflict. All agreed that a written history would be worthwhile and helpful not only for those who had played a part in the development of the school but also to those who were currently building its destiny and to those who would yet decide to come to Tonga.

The history of Liahona High School was written in large measure while the author was working at the school among the Polynesians who had helped to mold that history. The collection of data in a non-literate society comes frequently from informal, primary sources. At the school many of the teachers and staff were slightly aware of the historical development of the school. Occasionally, older Tongan staff members made reference to things of the past, but these were

soon to be forgotten or twisted into folklore. No one seemed to recall the specific events. Importance of historical detail seemed to have been passed from their recollection.

Access to information that had been recorded was, therefore, limited. From Bishop's Museum in Honolulu came some scientific publications concerning findings in Tonga; the London Historical Society had published a "History of Tonga" by A. H. Wood. These publications, while interesting, were of little help. A study of publications concerning Polynesian culture in general had been made under the direction of Dr. S. George Ellsworth and proved to be a help in understanding the problems of the culture. Sir Harry Luke had written the broadest treatise of the Tongan people. The information in this chapter was primarily based on this study by Luke.¹ The Pacific Island Yearbook, and the booklet Tonga, published by the Tongan Government Press, gave helpful background information concerning present-day Tonga.

The bulk of the history with which this study has been concerned was gleaned from the following three primary sources: The History of the Tongan Mission of the Church of Jesus Christ of Latter Day Saints, the Minutes of the Administrative Council of the Liahona High School, and the Minutes of the Pacific Board of Education of the L.D.S. Church.

1

Sir Harry Luke, Islands of the South Pacific (London: George G. Harrop and Company, 1962), p. 32.

Procedure for Procuring Data

After the writer had become acquainted with the background sources, study was officially started at the office of the Tongan Mission of the L.D.S. Church. The history of the Tongan Mission concerned itself chiefly with the matter of holding schools. In the early thirties, however, many problems evolved which diverted the attention of the mission historians and secretaries. Recordings of school information became of secondary importance to vital statistics and church proceedings. As the mission enlarged, the mission school played a minor role and became the smaller appendage to the larger purpose. The mission, however, still handled all of the school business and the ecclesiastical head of the mission remained in charge of the school.

As the Liahona College was being built, the schools once again gained attention in the mission records. This was a pioneering effort which disproved many false notions about Polynesian ability and industry. Its development was accentuated by the formation of the L.D.S. Church Building Missionary Program which has since expanded throughout the world. The story of this phase of the physical establishment is to be found in The Mighty Missionary of the Pacific.

Teaching missionaries could get visas readily whereas U.S. proselyting missionaries were limited to a number of four. As the school grew into a high school, it came to the attention of the Church Authorities that a board of

education and a directing agency would be necessary to handle the affairs of the school. The Pacific Board of Education became the administrative agency for the several Pacific schools in Samoa, Tonga, New Zealand and Hawaii. From the minutes of this board and the school's administrative council, a history has been pieced together to present the happenings which facilitated the establishment of Liahona High School.

The author has supplied some personal observation and commentary which has been occasionally denoted in parentheses. For the most part, however, the records have been reported as found with the author's paraphrasing in footnotes where necessary.

Limitations of the Study

This is not a study of the origin or racial characteristics of the people. The author is not attempting to display the disciplines of the social sciences. He served as an observer and a reporter-commentator. The marvelously interesting myths of the older Tongans have not been included in this report.

The many names encountered in this study have, for the most part, been delimited from the text. Those names which have been mentioned were included because they denoted an era or because that person played a vital role in the building of the school. Though sometimes mentioned only once, their individual roles would have constituted a story within itself. The role of church builders and missionaries has been most keenly felt at the time of the initial construction of "phase I" of the school's development. This has not been because the developers played less important roles. It was because their roles became a maintaining function.

Many speculations and guesses as to what probably happened have not been included, not that they might not be valid, but that their substantiation and defense was not possible.

This study was limited to glimpses wherever they were seen or recorded. The study is in many ways incomplete. It has been presented as a sketch and the author's intent was to catch the spirit of the school's development and a feeling and understanding for this unique school in Polynesia.

Definition of Terms

Block: A cured cement block made of portland cement and coral sand measuring approximately 16" x 8" x 4".

Brother: Ecclesiastical designation of fellow member of the church, is generally interchangeable with minister.

Copra: The dried and cured meat of the coconut, sold to the glycerin interests primarily of Britain and the commonwealth.

Elder: The appropriate title of an ordained minister or missionary of the L.D.S. Church.

Frond: The large limb of the coconut palm from which grow the many long leaves to form the long fan. It is woven into mats, baskets, and building material for native houses. Individual ones are stripped and made into brooms. Old, dried fronds provide fuel.

Kumala: Sweet potato; grows large--from two to five pounds, and comes in many varieites. It is a common staple food, is stored easily and keeps after cooked for several days.

Labor missionary: A member of the L.D.S. Church who accepts a call to serve the church as a construction worker. These people learn a skill or trade, work hard and are not paid. They are provided with food, clothes, and shelter.

L.D.S.: Abbreviated form for the Church of Jesus Christ of Latter Day Saints or "Mormon" as it has come to be referred to. The church was organized in New York State on April 6, 1830, under the direction of its Prophet, Joseph Smith. The church has since built its center in Salt Lake City, Utah, and has a world membership of approximately 2.5 million.

Leaving certificates: A part of the school system of New Zealand. The lower leaving exams are taken after about nine years and the high leaving at about twelfth-grade equivalent. Passing these exams means certification for employment, generally in government service.

Liahona: A word originating in the "Book of Mormon" meaning ball or director or compass. This director pointed the way for the righteous people to go.

Middle schools: Are approximately U.S. grades six, seven, and eight. They are presently held as day schools in various church buildings throughout the Tongan Islands.

Mormon: A prophet of the Lord who lived on the American continent in 421 A.D. who sealed up the record of his people written on golden plates and in 1832 returned and delivered them to Joseph Smith who translated and published the history as "The Book of Mormon". It is another name for L.D.S. membership.

Pandanus: A tropical plant (tree) with long parallel-veined leaves which, when dried and cured, is used for making mats.

Phase I: 1947 through 1951. It included the main building (office, auditorium, and classrooms) first wing of classes, teacher duplexes, principal's home, elders' home and kitchen plus parts of dormitories. Additional phases indicated later building periods.

Primary schools: Grades one through five--approximate equivalent in the Tongan government schools. Children study Tongan, English, math and cultural arts.

School year: In the southern hemisphere, the first semester is from late January to June and the second semester is from July to the first of November.

Taro: A starchy, root vegetable that is a staple food in most tropical Polynesian Islands. It is eaten after being baked or boiled and keeps for several days. It is mashed into "poi" in Hawaii. Its large elephant ear leaves are cooked and are similar to spinach. They are called "lu". They must be cooked well to dispel the acids in them.

Tongan house (fale): An oblong thatched native dwelling. The roof is oval, thatch, thick, and rests on four pillars. Close thatched fronds cover the sides. It has two doors in the middle of each long side and sometimes on the ends.

Tutors: Tongan teachers who have had minimum training of one year in a Tongan or British teachers' college. Some have not had this formal training but have been teaching for the L.D.S. Church and have been trained by this experience and on-the-job workshops.

Ufi: A large root starch food, weighing up to ten pounds. It takes one and one-half to two and one-half years to mature. When cooked it is almost tasteless and may be in colors of lavender or white. It is referred to as "The Food of the Kings", and is held to be quite special to be eaten with meat or tastier foods. It is also called a "yam".

Zion: The American continents, not having to do with the Jewish movement.

ITS SETTING

The Geography of Tonga

The Tongan Islands are located in the South Pacific situated between 18 and 22 degrees south latitude and 172.5 and 177 degrees west longitude.¹ Their total land area is about 250 square miles. The largest island of the group, Tongatapu (Sacred South), is about 99 square miles and about 1,100 miles north-northwest of Auckland, New Zealand, 430 miles west of Sava Fiji and 500 miles south of Samoa.

The long ocean valley known as the Kermadec-Tonga Deep lies between the east of Tonga and the east of New Zealand. It has a maximum depth of 5,639 fathoms, or nearly six and one-half miles deep.

The islands are part of the volcanic chain which extends from New Zealand to Samoa and Hawaii and contains both active and dormant volcanoes. Falcom Island, a volcanic mound, alternately appears and disappears. Eleven of the islands are of volcanic origin and comprise three active volcanoes.

Tongatapu is a "raised coral atoll" which rises to a height of 270 feet on the south end of the island. With its

¹Encyclopedia Britannica, XX (Chicago: William Benton Company, 1959), p. 280-281.

surrounding small islands, which include Eua, a beautiful mountain island, these are referred to as the south island group.

Ha'apai, the center group is a scattered archipelago of low coral islands. Vava'u, in the northern group, contains mountainous islands and an immense, beautiful, land-locked harbor. The islands of Niuafo'ou and Niuatoputaju lie nearly 200 miles north-northwest of Vava'u.

The climate in Tonga is somewhat comparable to that of Hawaii. It is about as far south of the equator as Hawaii is to the north. Vava'u is very tropical and the mountains create a heavier rainfall thus causing a more humid climate. Ha'apai entertains a lovely sea breeze since its low coral islands and reefs barely rise above the sea. The weather is generally delightful on the main island of Tongatapu. The sea breeze freshens the shores on the northeast. The climate here seems almost temperate. Temperatures range from fifty-five degrees to eighty degrees during the period from May to November and the humidity is relatively low. The average rainfall is sixty-seven inches per year and the temperature rarely rises over ninety degrees in the summer months (December to April). Hurricanes occur occasionally and are mostly experienced in the northern parts of the islands.²

²Sir Harry Luke, Islands of the South Pacific (London: George G. Harrop and Company, 1962), Chapter on Tonga.

Since Tonga has a tropical and near-temperate growing season, almost any flora can thrive there. Its main source of food and material is the venerable coconut palm, which is the "staff of life" for its people. For centuries, Tongans have cultivated taro, and other larger root starch foods called "ufi" and "kape", which, along with sweet potatoes (kumala) and bananas, are the staple foods of the people. Mangos, papaya, oranges, and other native tropical fruit are in abundance. European vegetables are cultivated and produce very well in the temperate, southern areas.

The People of Tonga

The Tongans are a part of the Polynesian triangle. Their heritage goes back for at least a thousand years. Polynesia means "many islands". These hardy and adventurous people traveled greatly throughout the Pacific hundreds of years before navigational instruments came into being. Their legends and myths are fascinating tales of explanations concerning how different islands and branches of its people came to be.

Tonga means "south". Tapu means "sacred". The large island of the kingdom is named "Tonga Tapu" or "Sacred south". This was the home for several hundred years of the "Sacred King". The Tongans ruled over a large part of Polynesia at one time. Their kings and fighting forces were very powerful. Other Polynesians have come to be somewhat suspicious and overwhelmed by the more ambitious Tongan.

The Tongans, as they became a separate branch of

Polynesia, settled in their island group and were able, in a more temperate climate, to cultivate food well. Their homes were more private and cozy and were made with walls of coconut fronds rather than left open to the elements. They were ambitious fishermen. They cut and hauled great coral stones to build monuments for their kings. They built orderly villages and had a well-organized political society. They depended upon their cunning to manipulate things to their favor. Their minds appear as keen as their bodies are strong.

The Tongans have golden-brown skin and wavy, black hair. They are large boned, have full lips, broad noses and foreheads, and have large, bright, dark eyes. They are muscularly built and taller than most of their Polynesian brothers. They exhibit wide, friendly grins and maintain generally strong, white teeth.

These people love to play games, fight hard, sing, dance, daydream and eat. Large Tongan feasts are spectacular. They spare nothing. Mountains of food are prepared for days. They exclude no one in their festivities. Speeches are made during the feasting, and "round after round" of groups sit down to the mountains of food placed in coconut-frond baskets in the center of the mats. Lobster tail, roast suckling pig, ufi, sweet potatoes, and watermelon are common foods. Corned beef in coconut milk and taro leaves, together with fish cakes and pudding, are favorite foods. among these hearty eaters.

Tongan mat-making is a form of plaiting dried pandanus

leaves. Some of the mat-making is done very fine for mats which they wear as apparel around their mid-sections. Some mat-making is done very coarse into large mats to cover their dirt floors. Bark of mulberry trees is pounded into fine tapa cloth and beautifully decorated with bark dyes. Some of these are hundreds of feet long and are used for decorating their homes (fales) and their clothing.

A few Australian pounds, shillings, and pence are received occasionally in exchange for green bananas or for dried coconut meat sacked and sold as "copra". Other than this sale of food, the pre-war (II) Tongan was a barterer. He trades favors perhaps more than any other thing. His culture teaches him that he must be hospitable. He will feed and house anyone who visits him. If one gives him a smile, he, in return, will give you a gift. If you have something he wants, he will "borrow" it, but will feel indebted to you and try to do you some favor in return. There are no easy monthly payments among his people--merely constant repayment. If his house blows down, he gathers up the wherewithal for a feast and his neighbors come to feast and to build him a new "fale".

It appears, on the surface, to be a simple life, but favors and politics become complicated, and there is always the challenge of trying to get the best of a bargain.

Previously mentioned, on special occasions the modern Tongan still wears a thin mat or a hand-woven, nicely-designed, lace-belt around his waist known as a ta'avala, in respect to the royal family. A long, near-ankle length

"tupenu" is wrapped around the waist and legs. Women wear blouses and dresses and many men today wear the European shirts and trousers. On festive occasions or funerals, the old heirloom articles are worn. For modern formal dances, however, shoes are worn--large wide sizes with possibly no laces.

The schism between the old and the new is frustrating. Their present King, George Tupou III, who was educated in Australia and England, is progressive in building the coconut industry, together with the fishing, health and tourist potential. As a monarch, he controls the social system and the people. Each male is allowed to use a tract of land, possibly eight and one-fourth acres, called a "tax allotment", which he works in order to pay his taxes and maintain his government's socialistic programs.

As in a constitutional monarchy, representatives are elected by the people to act as the lawmaking body of the kingdom. All laws must be approved by the royal family.

A Brief History of Tongan Royalty and Its Acceptance of Christianity

The royal family of Tonga can trace its ancestry back for more than one thousand years. Many myths and traditions tell of its early history. There were two kings, the Tui Tonga or spiritual king who at one time received tribute from a vast area of Polynesia, and a temporal king, who took care of executive functions. The present crown of Tonga has transcended through marriage from the ancient line of the

Tui Tonga. Remains of the royal tombs (Langi) which are quadrilateral mounds and faced with huge blocks of coral rock, sometimes rising in terraces to a height of 20 feet, are observed in the countryside.

Two Dutch navigators, Schouten and Lamaire, were the first Europeans to discover the existence of this island kingdom. They visited the northern islands of Niuatoputapu and Niuafu'ou. In 1643, Abel Tasman, having discovered New Zealand and Tasmania, sailed on to Tonga and visited Eua, Tongatapu and Nomuka. He was received hospitably and reported that the people were most industrious, orderly, and peaceable.

The first Englishman, Captain Wallis, set foot in Tonga in 1767 and gave the natives some highly coveted nails. Captain Cook visited Tonga on his second voyage in 1773 and called on the islands of Eua and Tongatapu. The following year he visited Nomuka.

During Cook's last voyage in 1777, he spent three months wintering among several islands in the group. He left a record verifying Tasman's report that the Tongans were hospitable and orderly. The only thing that annoyed him was that the natives could not resist "borrowing" the iron hooks from his ship. Cook named the Tongan group "The Friendly Islands" because of the lavish manner in which he and his ship's company were entertained by the islanders. It has been revealed that, during one of the great feasts held in his honor, certain high chiefs conspired to murder him and his men and take his two ships and their valuable possessions.

The chiefs, however, could not agree upon the time to attack and so Cook sailed out unsuspecting of the treachery, only to meet his death when he arrived in Hawaii.

Soon after the time of Cook, the country became torn by civil strife and war between three branches of its royal house. Through fighting with the Fijians, they acquired some taste for cannibalism as well as newer methods of fighting. The old dynasties were disrupted. There was a period of much bloodshed and internal warfare.

In 1881 and 1893, Maurelle and Alejandro Malaspina, Spanish navigators, discovered the beautiful island of Vava'u. Malaspina annexed it to Spain but this European country never ratified or claimed it.

When the London Missionary Society came to the islands in 1797, it was a sad state of affairs. At that time nine of its missionaries embarked from the boat "Durr" and stayed to teach the natives various arts and crafts as an introduction to teaching them the gospel. These missionaries failed, however, because the Tongans permitted them to remain only to steal their iron tools. In part, their strife developed because of problems between the missionaries and the run-away slaves from Australia. Three missionaries were murdered and the rest managed to escape after hiding in caves for several weeks.

In 1822, a Wesleyan missionary by the name of Reverend Walter Lowry arrived in the islands and remained for sixteen months. During this time he was constantly menaced by the suspicious natives. Six years later a final and successful

missionary effort commenced. The Reverends John Thomas and John Hutchinson began their discouraging work but reinforcements, which added to the strength of the missionary movement, had its lasting influence. The Polynesians of Tonga gradually became converted to Christianity.

Evangelism began to take the place of the old heathen gods. One of Tonga's leading chiefs, Taufa'ahau, who later became King George Tupou I, recognized the benefits of Christianity. Under his influence, his kingdom of Ha'apai, became wholly Christian. When he later became ruler over Vava'u, the people there also turned to the new religion. After embracing Christianity in 1831, this remarkable warrior and administrator, the reigning Tui Kanokupolu, Taufa'ahau Tupou, rescued the kingdom for Christianity. At the time of their baptism, he and his wife took the Christian names of George and Salote (Charlotte) in honor of the British King and Queen.

By 1845 King George Tupou I ruled all of Tonga and, through his administration, began to unify and to overcome the internal problems among his subjects.

The Wesleyan mission in Tonga was under the direction of the Australian conference. King Tupou, after trying unsuccessfully to obtain local autonomy for the church in Tonga, seceded in 1885. With the help of Reverend Shirley Baker and a majority of the local chiefs, King Tupou established the Wesleyan Free Church of Tonga.

In January of 1887, an attempt was made to take the life of Mr. Baker, who had been made Premier. Persecution

increased against the Orthodox Wesleyan Church. Some one-hundred members were deported to barren Pylstart Island, south of Tonga. They were later permitted to go to Fiji. Later, amnesty was promised to the exiles and freedom of worship was promised by the king. British representatives investigated the activities of Mr. Baker and accused him of persecuting the Wesleyans. As a result, in July of 1890, King Tupou dismissed Mr. Baker after mounting pressure from the chiefs. Although Baker became an outcast, he contributed much to the establishment of the Tongan constitution and its government. It was he who arranged for a German composer to write the Tongan National Anthem.³ His last days were spent in Ha'apai where a large statue of him now stands over his grave.

King George Tupou I died February 18, 1893, and was succeeded by his great-grandson, George Taufa'ahau, with the granting of the title "King George Tupou II." The new king signed a treaty with Great Britain and Tonga became a British Protectorate on May 18, 1900. Since this date, Tonga has remained an independent monarchy under British protection.

In January, 1905, the British High Commissioner visited the kingdom of Tonga and reorganized the system of administration. He insisted on stricter compliance with the treaty made in 1900.

³
See Appendix F.

Upon the death of King George Tupou II, on April 5, 1918, Princess Salote, his daughter, succeeded to the throne. In 1923, her consort husband, Viliami Tungi, became Premier and continued in that post until his death in 1941. High Chief Ata became Tonga's next Premier and remained until he retired in 1949, to be succeeded by Crown Prince Tupouto'a Tungi. (Tungi became King George Tupou III in July, 1967, some 18 months after his Queen Mother passed away in New Zealand.) It was during her reign that the events of this writer's study occurred. She was recognized throughout the British commonwealth as a most remarkable monarch--a large, beautiful, and delightfully-mannered woman. Well educated, she was "every inch a Queen".

ITS ANTECEDENTS

L.D.S. Church Missionary Schools

In 1891 the presidency of the Samoan L.D.S. Mission set Brigham Smoot and Alva J. Butler apart to preach the gospel in the Tongan Islands. Upon arrival in Nuku'alofa on July 5, 1891, they visited King George Tupou who gave them permission to preach even though some of the government officials were somewhat opposed.

A large piece of land was secured at Mu'a, the largest native village on Tongatapu, and a five-room mission house was erected and was dedicated on May 15, 1892. With the purchase of a 13-foot boat, Elders Smoot and Butler would travel from this location to the various smaller islands in the Tongan group.

Other L.D.S. missionaries came to Tonga and left. Church Historian, Andrew Jensen, came during the period between 1894 and 1895. However, by 1897, it became apparent that the natives were unprepared to receive and to live the spiritual instruction. After consultation with the Church Presidency in Salt Lake City, the president of the Samoan Mission announced a discontinuation of missionary work in Tonga.

After a decade, in April of 1909, six missionaries were sent from Samoa to the northern island of Vava'u. There they established a school at Ha'alaufuli and held classes

in the English language and in the gospel. Small branches of the Church were established and each was accompanied with the development of a small primary school. The lack of formal education gave the missionaries an opportunity to fulfill two objectives: to care for the spiritual needs as well as the educational needs of the natives. These missionaries were not trained as educators but, because of their sincerity and hard work, they won the favor and admiration of some of the native islanders.

In 1917, the Tongan Mission was officially organized with Willard L. Smith as President. A new church building was erected at Mu'a to replace the one erected in 1892. Choirs were organized in most of the branches and the natives responded well to musical training. Again, the schools were used as a missionary tool to interest parents of pupils in the principles of the gospel.

In 1921, David O. McKay, then a member of the Quorum of Twelve Apostles of the L.D.S. Church, visited the Tongan Mission. Elder McKay recommended that the mission obtain a larger tract of land on the island on Tongatapu in order to establish a larger and better school. Following his suggestion, the local mission officials leased a plantation of seventy acres at Makeke and a request was made to the First Presidency for the erection of a schoolhouse there.

From the Tongan Mission records of 1922, Mission President M. Vernon Coombs related:

Anticipating the approval by the First Presidency of the erection of a schoolhouse at the Makeke plantation in the Tongatapu

Conference, I had had the dormitories which had heretofore stood in our crowded back yard at Nuku'alofa moved out to the plantation and re-erected with the help of the local brethren. We had also constructed a good hog-proof fence around the land and planted large gardens of yam and sweet potatoes for the benefit of the students when school was under way. As soon as word came from the First Presidency to go ahead with the building, Elder Fisher and I proceeded at once with the building operations and, on October 7th, mixed the first batch of concrete by hand and poured it into the forms for the foundation to the Makeke schoolhouse. In the various activities we were ably supported and assisted by the native brethren. At this writing the building is nearly completed and a large cistern is nearing completion as well.

The costs of leasing the land at Makeke were offset in part by harvesting and marketing nutmegs from the large numbers of trees on the plantation.

The Wesleyans and other churches officials began to bring pressure to bear against the L.D.S. Church and secured the passage of a bill in Parliament calling for the passport act which seriously affected the expansion of the church because of the limitations it imposed upon the number of L.D.S. missionaries to be admitted to the Tongan Islands. The Makeke Plantation became a gathering place and refuge for harassed members of the L.D.S. Church until 1925 when the act was repealed.

During this period, 1921 to 1925, the school at Vava'u was operating. Elder Jay A. Cahoon and his wife, who taught for a short while at Makeke before the closing of the school there, were teachers at Vava'u. The school's dining areas, which were constructed during this period, were Tongan-type

buildings made from native materials. During this same year, Elder Floyd C. Fletcher, assigned to the school, initiated the first Boy Scout program in Tonga. Mosese Muti, a local missionary, joined the staff at this time.

Emile C. Dunn, Tongan Mission President in 1936, assigned Ermel J. Morton, in December of that year, to preside over the Makeke School. The highlight of the year was the presentation, under the direction of Sione Tuita, of the opera "Gypsy Rover".

The elements persisted in having its disastrous effects upon the school. A hurricane blew the school's dormitories down on February 24, 1937. It took 35 men to lift the roofs back onto their posts, but within six weeks the native buildings had been rebuilt. Fruit and nut trees were planted at the plantation this year. In November, 1937, Elder Verl Teeples was made school principal and under his direction a Boy Scout Jamboree was held at Makeke.

By 1938, 90 students had enrolled at Makeke. The food planted on the plantation was considerably less than needed to care for this size of school population. The presiding Church Bishops Office of the L.D.S. Church partially financed the purchase of bunk beds that were made for students. At the Anzac Day Parade that year, all students participated in their new white and maroon uniforms.

During May of 1938, Elder George Albert Smith visited the Tongan Mission and the Makeke School. The boys greeted him in their scout uniforms and the girls wore their school uniforms. President Smith praised them for their efforts

in scouting. At that time he declared, "I say unto you that you are the descendants of Joseph who was sold into Egypt and became a great man. I think your home here in Tonga is the most pleasant place in all the world."¹

Toward the end of 1938, more trouble for the mission school developed. Available new personnel to the island decreased. It became very difficult to obtain landing permits for any new missionaries. Prince Tungī explained that it was in keeping with the policies of government that all churches should have equal numbers of missionaries.

In 1939, the Makeke School faculty consisted of five teachers: Verī Teeplies, Viliami Naeata, Franklin A. Spencer, John D. Lowdie, and Mosese Multi. The mission president urged all members of the Church to send their children to either the government schools or the Makeke School.

Carl and Efalame Wolfgramm and their wives were in charge of the students' dorms during 1940. The school boasted of its 85 students. More school benches were needed. On October 15, 1940, the mission president received a telegram from the Church Presidency recalling all of the missionaries home because of the threat of World War II. William Parsonage, the Director of Education for the Island, inspected Makeke School on October 17th and spoke very highly of its program, its students, and its buildings and grounds. He stated that without a doubt the students would receive a

¹Minutes of Conference Preceedings, Tonga Mission Records.

grant-in-aid which would exempt them from payment of half of their taxes. In November, 1940, four of the six students taking the Lower-Leaving Certificate examination passed.

During December, 1941, the mission president's family was evacuated to New Zealand and President Dunn was the only American who remained on the island. It was during the year, 1941, that a local Tongan church member, Sione Tuita, acted in the capacity as principal at Makeke.

In March, 1942, a Tongan-type building constructed in the nutmeg grove at Makeke provided gathering space for 500 people. It could be used at night with lanterns during World War II blackouts. On April 30, 1942, United States Army staff officers moved into the Mission home and Elders quarters in Nu'ku'alofa. President Dunn moved to Makeke to teach and help in whatever way he could. In May it appeared as though the Wesleyan Church would have jurisdiction over all of the schools of the Islands. However, President Dunn was allowed to remain in charge of the Church school at Makeke.

As the school year opened in February, 1943, President Dunn was teaching English; Sione Tuita, history and music; Sinisa Fakalata, arithmetic and history; and Paula Malupo and his wife Lesieli were in charge of the 143 students.

By May, 1944, the United States Army had withdrawn and the Navy commenced its evacuation. Much of their equipment was dumped into the ocean. Some of it, especially landing mats, is still to be seen around the islands to remind the

visitor of a bygone era. With its evacuation, the allied forces left a tremendous impact on the lives of the islanders. More than its impact of candy, gum, cigarettes, beer, Coca Cola, and half-white children, the islanders began to believe that there was really a world outside of their feudal isolated state of existence.

The Navy, having left some dynamite and blasting caps, gave the resources for a request to begin blasting a new well at Makeke. The request was granted and a new source of water was sought. One-hundred and twenty-five students enrolled in June, 1945. A short vacation was held in August to celebrate the end of World War II. Water from the drilling was reached in February, 1946, at 94 feet. It was a few feet above sea level and not brakish in taste.

On April 9th, Mosese Multi replaced President Dunn at Makeke. Evon W. Huntsman took over duties as Mission President relieving President Emile C. Dunn of his assignment. He had been in Tonga for more than ten years. President Huntsman began to encounter difficulties early in his assignment. He was refused more land for development of the school, and he found great difficulty in getting permits for missionaries to enter Tonga.

In January, 1947, Fa'alupenga Sanft and her children arrived from Ha'alaufuli, Vava'u, to be in charge of the girls' dormitories. In March, the First Presidency of the Church announced that it was considering sub-leasing a plantation that belonged to Frank Cowley and on April 16, President Huntsman received the telegram: "You may conclude

negotiations for the purchase of Cowley property." (This meant the purchase of the lease since there is no private property in Tonga. Land is leased from the nobles who administer it for the royal family. All land belongs to the kingdom.) The memorandum for agreement was signed on April 21st, giving the L.D.S. Church the right to begin clearing and cultivating the land. The area was, at the time, poorly cared for. It was a boggy, overgrown coconut plantation in size about 170 acres.

In May, an epidemic flu became so wide-spread that the school was closed for two weeks. All students who could were returned to their homes. Students from the outer islands remained in the dormitories and were cared for on the school property.

On June 22, 1947, President Matthew Cowley came to Tonga. This date marked the end of an era and the beginning of a new era for the Makeke School. He proclaimed to 622 people assembled at the conference at Makeke:

. . . Here we're buying a new plantation from the tithing of the people over in Zion. . . The day will come if you obey this principal of the gospel that even the government of this land will look to this people for leadership because no country can last long which does not instill in their people the desire to work and make their own way.

On June 26, he stated:

The school ought to be built up . . . the good Saints from Zion are expecting you to make good use of that money and work hard to make the school the best school.

The plantation was renamed "Liahona" and people attending church conference from the north islands worked at clearing brush while waiting for transportation to return to their homes. They cut and prepared five tons of copra and cleared the pastures for the beef herd. They stayed in small temporary shelters and celebrated "Mormon Pioneer Days" (July 24) while working at their own pioneering project. In August, the transfer of Liahona property was completed and signed. In September, the wood buildings at Makeke were dismantled and moved to Liahona. Local church members did the moving and clearing for the new sites.

So ended an era. Makeke had served well, but its growth and success determined its end. It still remains a beautiful plantation by the sea where stately palms guard over taro patches. A gardener's small, board house and the old cistern and well are all that remain to mark a remnant of the past. A jetty going into the ocean is pointed out to the visitor as being the spot where numberless United States Army vehicles were driven into the sea to dispose of them. The nutmeg trees have almost disappeared and the banana and papaya trees now growing there are new to the landscape.

Liahona College

In December, 1947, Emile C. Dunn returned to Tonga to be in charge of the new building program for the school at the Liahona Plantation. Surveying and mapping the proposed school grounds began before the end of the year. Because cement as well as other structural items were in short supply, it took time and money to get equipment and supplies from the Mainland to these faraway reaches of the vast Pacific. Plans for the school were submitted to Prince Tungi who was then Minister of Education. He was favorably impressed and expressed surprise that the L.D.S. Church would go to so much work and spend so much money in Tonga.

A new truck arrived and was assembled in the early part of 1948. With this new piece of equipment, the Dunn family moved into one of the old rebuilt buildings which had been brought from Makeke. A cement water cistern was built as were two large native buildings for the storing of equipment when it arrived. Three large Tongan houses were built, each 125 feet long and 25 feet wide.

On the 15th of February of that year, the Makeke College opened at the Liahona Plantation. Its enrollment was 109 including 75 boys and 34 girls. Elder Bevan Blake was in charge of the school and its teachers were Rudolph Wolfgramm, Sione Filipe, Vasa Tangitau, Fauniteni Ikakonla, Siaosi Loiti, Viliami Pasi, Fa'alupenga Sanft and Antonio Tu'i'asoa, all local teachers. Nafetalai 'Alusa was in charge of the boys and the gardens and Fa'alupenga Sanft

was in charge of the girls. The school unit consisted of seven buildings including the primary school. Most of the coconut trees and stumps had been cleared for the chosen campus area. Copra driers were being repaired to be ready for the year's crop.

In April, President Matthew Cowley and his wife visited the school and a feast was held in their honor. He encouraged the people to

. . . try and help build the college and then to utilize it and get the benefits from it for which it is intended, that of teaching our young people to live proper lives and to know of the truths of the gospel.

Emile Dunn was given the assignment of Mission President as well as that of supervisor of the new building program.

In August a barbed wire fence was put around the property and fifteen head of cattle were moved in. In September work began on making blocks. Coral and quarries, difficult to obtain from the government, was crushed to make sand and was hauled to Liahona. Volunteer laborers came from the many branches of the Church. Some men from Vava'u and Ha'apai would come to stay for many weeks at a time. Reuben N. Flynn, a building missionary, began the actual laying of bricks in May. Thomas Wilding and his family came from Samoa to begin the carpentry work. By August the south part of the girls' dormitory was well under construction. Two rooms north of where the auditorium was to be were completed and a cornerstone for that building complex was made ready for official laying. The tower was completed by President Dunn who, in addition to the work of supervision,

was making most of the block. President Cowley returned to the island on August 29, 1949, and laid the cornerstone near the base of the tower in the main administration building.

By September of that year, block production had increased to 1200 blocks a day and by November over 32,000 blocks had been made. Work was well underway on classrooms on the east end of the auditorium of the main building. In January, 1950, the bond beam was poured around "phase #1" of the girls' dorms. Cement and roofing finally arrived on the boat and the duty of \$20,000 was paid. Burn-Philips Ltd. handled all the necessary work to import it. Work began on the roof of the girls' dorm during the very poor building season in March because of the urgency for buildings.

Leonard Going arrived in April to relieve Emile Dunn of the responsibility of supervisor of the building project. Officials of the Church of England, seeing the activity at the Liahona Plantation, entered into an agreement to make blocks on a 50/50 basis. From their portion of returns they constructed a small school. In May, the footings were completed for the boys' dorm and water was piped to the elders' home on the west side of the campus. Throughout all of this building period, the members of the L.D.S. Church in Tonga donated food and labor to keep the work going.

President Dunn was relieved of his assignment in July, 1950. Evon W. Huntsman was appointed to serve. Some of the labor missionaries went to Samoa to work on a similar school building project that had been started there. By September, many official government representatives had visited Liahona

to observe the massive undertaking. In December the roof structure was completed for the principal's home, the girls' dorm, and the classrooms. The walls were completed on three of the teachers' duplexes.

The Conference of the L.D.S. Church was held at Liahona in 1951. The auditorium floor had been completed in October and former missionary Ermel J. Morton returned to be its principal and teacher. Prince Tung'i visited the school on November 20, 1951, and after a two-hour tour and inspection declared that he was awe struck with the modern construction and equipment.

In October, 1952, the Tongan cabinet granted landing permits to the first L.D.S. teaching missionaries. They were Allan Grant Erickson, Ross V. Bulkley and his wife Evelyn. Elder Bulkley was placed in charge of the plantations at Makeke and Liahona. The architect for the Church, Edward O. Anderson and Bishop Carl Beuhner of the Presiding Bishopric's Office and President Sydney J. Ottley of the New Zealand Mission visited the school in November of 1952. Graduation was held on November 20.

Early in 1953, a school advisory board was organized with membership composed of the Tongan Mission Presidency, the district presidents of the Church and the principal. Teaching missionaries Ronald Peck and Patrick D. Dalton with his wife Lela arrived later in the early part of that year having been granted landing permits the previous October. Another teaching missionary, Kenneth P. Lindsay arrived in September. Principal Ermel J. Morton had completed

a grammar book in Tongan which was checked over by Prince Tungi and was used to help teach the native tongue to the teaching missionaries who had not been to Tonga previously as regular missionaries. In November, Queen Salote accepted a formal invitation to attend the dedication ceremonies and speak to her people who had built the Liahona School.

On December 1, 1953, LeGrande Richards, Presiding Bishop of the L.D.S. Church, dedicated Liahona College. Queen Salote addressed the audience of over 700. A specially prepared speech from President David C. McKay, President of the L.D.S. Church, which had been taped for the occasion, was played.¹ Following the official services, a great feast was held with some difficulty because the heaviest rainstorm of the year came on that day. Three royal princesses attended the dance that evening. A choir from Ha'apai sang the song "Liahona" composed by the director Uai'fa for this special occasion. By December 9, a plea was issued for everyone to please leave the grounds so that the students could proceed to prepare for another school year.

During 1954, The History of the Church for Young People was translated into Tongan by Principal Ermel J. Morton to be used as a text for teaching younger students. In May, Liahona College participated in its first competitive track and field meet with the other colleges on the island.²

¹See Appendix C.

²These were Church-directed schools except for the two government schools, Tupou and Atele.

Night school was held in the Nuku'alofa Chapel to teach English and the gospel to those who did not have a chance to continue their schooling.

At a district conference held at the school in December of 1954, 439 people attended. From the records of that meeting, several members expressed the belief that Liahona College had been the Church's best "drawing card". The school and the mission were one.

On January 11, 1955, President David O. McKay of the L.D.S. Church visited Tonga. He was accompanied by his wife Emma Rae and Franklin J. Murdock. Over 1,000 people greeted him at Liahona where a reception had been arranged for them. Taumafa Kava, a special drink for kings and queens was served. This was the first time for most of the mission people and students to see this ceremony. The group visited the Makeke Plantation that President McKay had made authorized arrangements for in 1921. He gave advice to the Tongan members on how to remedy the problem of yearling calves still with cows. They returned on the ten miles of dirt road back to Liahona to attend a great feast. On January 12, President McKay and his party made visits to Prince Tungi, the British Consul and the Chief Justice. President McKay directed the Mission President, Vernon Coombs, to request funds for additional dormitories and to enlarge the other facilities. The visitors then went to the northern islands to bless and encourage the church members there.²

²See Appendix D.

When school reopened on February 7, 1955, there were 237 students enrolled, 46 more than the previous year. The classes were called forms II, III, IV, and V, having about the same meaning as grades six through nine in the American school system. The school taught according to the government syllabus, which in the author's opinion, was a course of study closely akin to teaching a text. A larger teaching staff and a more expanded school schedule were needed. Difficulties were encountered that year, 1956, in getting children by boat from Vava'u. Providing for school meals became a persistent problem. The school made and used a 300 yard fishing net to augment their food supplies with much needed protein.

Early that year, Principal Morton wrote to the Director of Education, E. G. Kemp, the following message:

. . . In 1955 the school had seven full-time European teachers, but now needs ten; two part-time European teachers, but now needs three; six full-time Tongan teachers, but now needs seven; and one part-time Tongan teacher. The school has planned for 280 students. More than \$600,000 has been spent on the construction of the school. There are 21 mission chapels which have been and could be used for primary schools if we had teachers. . .

In March of 1956, work began on the new machine shop. Fifty-four local labor missionaries were at work on various projects at the school and at village church buildings. On April 7, after nine months without electricity, a government ban was lifted. There had been contention over whether the school would generate its own power or whether the government would sell electricity to the school and close down

the schools generators. During that month two additional teaching missionaries received landing permits. They were Elders Glick and Garfield. Tuition at Liahona College this year was eight shillings, the equivalent in United States monetary values of \$1.15. On the 27th of that month, over 5,000 spectators and participants came to Liahona to attend sports day.

The First Presidency of the L.D.S. Church approved the following budget for expansions into "phase #2" of the school building program: \$64,512 for a second classroom building of 8064 square feet, \$78,000 for a dining hall, \$7,922 for kitchen equipment, and \$6,000 for remodeling the old kitchen into a study area.

By September of 1956 there were 16 teachers from the United States at Liahona. The fibre glass louver windows were replaced by movable glass louvers which improved lighting and ventilation. By the end of the year, the new vocational shop building was nearly completed. For the 1957 school year, Ralph D. Olsen replaced Principal Ermel J. Morton who had been at that position for nearly six years. Beginning of the school year was slowed up somewhat because of a measles epidemic.

Wendell B. Mendenhall and his wife, Wealtha, visited Tonga and Liahona College on February 13, 1957, during a tour to New Zealand to study and observe the condition of the Tongan Mission and the Liahona College. He visited the primary schools which had opened in Vava'u and in Ha'apai where 230 students were attending. He observed that the new

shop building was in need of more roofing and that the boys' and girls' dormitories were nearly completed, that two additional duplexes had been built (making five units with ten apartments) and that a 200,000 gallon water tank had been built by the shop to store rain water from a catchment system.

A letter to Principal Olsen arrived on July 12, 1957, announcing the formation of the Pacific Board of Education which was to administer to the policies of the Church School and to become separated from the mission. Wendell B. Mendenhall was appointed as chairman of the Board and Dr. Owen J. Cook was appointed as executive secretary with D'Mont Coombs, Ermel J. Morton, and Edward Clissold as board members. The mission presidents in the Pacific were selected as an advisory committee to the Pacific Board of Education in the administration of the schools throughout the Pacific. The letter read that teachers were to be screened and hired by the Pacific Board with candidates being interviewed and approved by the First Presidency of the L.D.S. Church. The budget, programs for curriculum development, requests for maintenance and furnishings, etc. were to be directed to the Pacific Board by the principal of each of the Pacific Schools. Together with the Tongan Mission President, Fred W. Stone, they encouraged Liahona College graduates to further their education in New Zealand and Hawaii and to return to Tonga to accept roles of leadership in these islands.

THE PACIFIC BOARD OF EDUCATION ERA (1957-1965)

The Pacific Board of Education was so instituted to report directly to the First Presidency of the L.D.S. Church. Its responsibilities were to organize and maintain Church School education in the Islands of the Pacific. Its board president, Wendell B. Mendenhall, and its executive secretary, Owen J. Cook, were to prepare proposals for policy and budget and as accepted by the membership of the Board to be presented directly to the Presidency.

On October 14, 1957, President Wendell Mendenhall and Owen J. Cook arrived in Liahona to effect the separation of the school from the Tongan Mission. Thus accomplished, Liahona College, which had been unified with the mission, was now to receive its instructions from the Pacific Board as administered through its executive secretary, Dr. Owen J. Cook. The mission president would be concerned with the ecclesiastical organization at the school and would act only on the advisory boards to the Pacific Board and the school, not taking an active part in its administration.

In terms of the administration of the Pacific L.D.S. Church Schools all decisions and policies of the Pacific Board of Education were to be officially approved by President David O. McKay. This Board, under the direction of President Mendenhall, was to establish the policies and the

executive secretary of the Pacific Board of Education, Owen Cook, was responsible for administering the schools according to the policies.

The principal, in charge of the local school administration, was given primary responsibility for planning and supervising the teaching, for administering the school under Pacific Board policies, for recommending needed building facilities and maintenance, and for caring about the welfare of the students and teachers at the school. The functions of selecting, assigning, and releasing teachers was the function of the Board with its executive secretary. The principal was assigned the responsibility to assist teachers in making a satisfactory adjustment to their assignments.

President Mendenhall immediately initiated a study to determine the details of the tax obligation for Tonga and to work out educational programs and operational policies agreeable to the Tongan Government and with teachers and students assigned to Liahona College.

The first action recorded by the Pacific Board of Education was to adopt a policy not to loan cafeteria equipment to prevent its disappearance. The problem of keeping and maintaining equipment and of teaching the Polynesians in Tonga the proper use of eating utensils was to remain a continuous problem.¹

¹Minutes of the Pacific Board of Education, December 8, 1957.

At that same meeting, the Pacific Board requested that Principal Ralph Olsen make a recommendation for a retirement program of Tongan tutors. The Board recommended that 5 percent of their salaries be deducted and matched by the Church. Other board actions were to request for designing a milk house, to authorize purchase of a projector and tape recording equipment, and to establish a policy to keep all equipment at the school. The primary use of the equipment was to be for education and not for entertainment.

From the minutes of the Tongan Mission, as a result of the recruiting efforts of the Pacific Board of Education, a chartered sea plane arrived on February 27, 1958, bringing 26 teachers and 3 construction workers to the school. Within a few days, a two-way wireless radio-telephone was approved to be installed at the school and at the Mission Home 7 miles away. Teachers were allowed to rent the school's Volkswagon micro-bus as their needs required.²

In July, 1958, the school band, under the direction of David Butler, was authorized to go on tour to Ha'apai. In September of that year, "The Mikado" was produced at Liahona by the faculty and adult Tongans.

A letter from the school principal to former Tongan missionaries dated July 18, 1958, reported the following: "A new classroom building has been finished with glass louvers and flourescent lighting; formica has been placed on desks; new chairs have arrived. A huge dining hall (capable of seating 500) is being built; six resident homes have been

²Ibid., June 29, 1958.

built. There are 400 students speaking English in the primary schools at Ha'alaufuli, Neiafu and Pangai. Enrollment is 100, 150, and 100 students respectively." The Liahona College Band played at the Forty-Years Celebration of the coronation of the Queen on October 10th.

On October 13, 1958, Dr. Owen Cook, executive secretary, informed the administration that the primary schools would be discontinued at the end of the year. A letter from the First Presidency stated: "We do not want the Church to assume the responsibility of this primary education. . . We wish that the government assume its responsibility for the primary teaching of their own children. The efforts of the Church will be concentrated at Liahona College."³

Liahona College was growing. Four-hundred and eighty-five students were expected for the coming year. Seven graduates were in the United States and six in Hawaii; four were planning to leave for Hawaii and one was leaving for New Zealand.⁴

The Board adopted the policy that there would be 188 days in the school year, 185 days to be for instruction and three days to be for special events. The age for students was to be between 12 and 21.⁵ Ralph D. Olsen was released

³History of the Tongan Mission, October 13, 1958. (Non-paged entry.)

⁴Ibid.

⁵Minutes of the Pacific Board of Education, November 30, 1958.

as Principal of Liahona College on May 25, 1959, and Kenneth P. Lindsay, a former missionary to the Island, was appointed Acting-Principal for a six-month period. The last missionary teacher, Glade P. Watkins, was released and on July 6th, M. V. Coombs replaced Fred W. Stone as Mission President.

Beginning in 1959 and continuing throughout its duration, the Pacific Board adopted and administered a number of policies which influenced the development of Liahona College. Among the more important were the following:

1. Bedroom homes were ready for "Zion" Teacher Houses". The amount of rent was approved at \$50.00 per month. A four-pound a month rental for the ten units for Tongan tutors was approved. Teachers were to pay their own utilities. (May 25, 1959.)

2. Tongan tutors were to be paid on the Tongan Government salary schedule if they met government standards. (No date recorded.)

3. The principal was to make no salary advances to any teacher. Teachers would earn 1/36th of their return fare for each month completed of their three-year contract in Tonga. (April 4, 1959.)

4. All contracts for teachers would be terminated at the close of their school year in December. Teachers would be paid through December and one month beyond. This would give them the opportunity to return home and secure placement beginning the second semester or third term. Many teachers, however, terminated in June between semesters. This worked out well for the teachers except for missing pay

during the summer months. (September 11, 1960.)

5. The Pacific Board of Education would pay the teacher and family for transportation costs directly back to Salt Lake City. Should a teacher desire to travel a more circuitous route home, he might secure the equivalent amount of his direct fare back to Salt Lake City in one payment and use it as he saw fit to get him and his family home. (No date recorded.)

6. Teacher's rent was deducted in Salt Lake City before their checks were sent out. Tax schedules were sent for each teacher so that their income could be adjusted. The income tax policy was basically that the Board would pay the difference if the tax cost in Tonga was greater than it would be if the teacher were in the United States paying taxes there. (August 1, 1960.)

7. The English program was to be studied and developed. Strong emphasis was to be placed on learning English not only by students but by parents. Parents were asked to support the school in the English program. This was not to minimize the importance of the Tongan language, but it did emphasize that to gain employment and higher education students would need to have a good command of the English language. (December 23, 1960.)

8. The Board reviewed again the need for an adequate school library and an adequate science classroom laboratory. President Mendenhall was to ask the Church Committee on Expenditures for an appropriation for this new wing as soon as his labor missionaries were available to start the

construction. (December 23, 1960.)

9. The Administrative Council at the school was to tackle the problem of finding a solution to finance properly the homemaking program so that students would be able to buy good materials in their process of learning how to make clothing. Consideration was to be given to the purchase of a clothes dryer which was to be used by the women especially during the rainy season. (December 23, 1960.)

On April 4, 1959, the First Presidency of the Church authorized the lease of the Brehner property of 324 acres at \$92,000. President Mendenhall made negotiation for this plantation which was to become known as the "Nui Mate" Plantation of the Church.

In September of the following year, Dr. Wayne F. McIntyre, a newly appointed member of the Board, visited Liahona and reported that conditions in the cafeteria needed immediate correction regarding a "balanced diet". Principal Lindsay reported to the Board that the Administrative Council had initiated action to correct the condition.

On October 26, 1960, three days before commencement exercises, the first seminary graduation was held for the 37 students who had completed their course work under the direction of Vernon Lynn Tyler. At school commencement that year, the Noble Vaia, Governor of Ha'apai was graduation speaker.

In April, 1961, Liahona College became by title "Liahona High School" at the request of the Principal, his administrative Council and approved by the Pacific Board of

Education. Its range of classes was from the sixth grade through the twelfth grade. Tupou Pulu, the first Tongan student to graduate from the four-year teacher training program from Church College of Hawaii with an A.B. degree was employed to teach science at Liahona High School.

On November 5, 1961, President Wendell B. Mendenhall and Edward Clissold, board member, visited Tonga to handle the business of renewing leases on properties held by the Church for the school. His Royal Highness Prince Tupouto'a Tungi gave the finest of cooperation. The provisions in the new lease were:

1. Runs to 1970, Makeke,
2. Runs to 1978, Nuimate,
3. It is the Church's responsibility to file for renewal of the lease six months in advance of the expiration of the old lease,
4. Liahona lease runs for 45 years (until 2006 A.D.),
5. Amount of lease on Liahona is \$5.60 per acre,
6. Liahona lease is 55 percent of what it has cost for the 14 years lease just expired,
7. Original Liahona lease was for \$33,000 plus \$130 annually, and
8. New lease for Liahona is for \$1,150 per year for the next 45 years with the first three years being paid in advance.⁶

Ray D. Reese was appointed to be Acting-Principal of Liahona High School during the absence of Principal Kenneth P. Lindsay who left to attend school for several months. Brother Reese also worked in the capacity of Supervisor of Instruction and librarian.⁷

⁶Minutes of the Pacific Board of Education, November 5, 1961.

⁷Ibid., February 18, 1962.

Teachers were requested to limit the amount of home work being assigned to students since there was only two hours of light hours in which to do home work. It was proposed and accepted that the boys use the cafeteria for study and the girls use the auditorium.⁸

Supplies arrived at school in the record time of only two months from the date the requisition was sent. They were sent through Pago Pago, American Samoa.

It was brought to the attention of the Board and recorder in its minutes of June 17, 1962, that the Tongan Government was assessing the teachers a special income tax. Principal Lindsay was to meet with Prince Tungi to arrive at some equitable program.

The Board approved construction of a model Tongan house which would serve as an art center on the basis that it would be at no cost to the Board. (August 21, 1962.)

Early in August, 1962, Ross V. Eukley and his wife and family arrived to take charge of the plantation management, releasing Robert Eyestone to rejoin his family who were already in the United States.

The glass louvers on the stage were painted black in order to provide a dark room for film showing which would accommodate 100 students.

It was the policy at Liahona High School that all students have the option of paying for their board and room in cash at two shillings per day, or of working on some

⁸Minutes of the Administrative Council, Liahona High School, February 21, 1962.

prescribed task. In order to develop the maximum leadership and to stress the gospel principle that everyone will be judged according to their works, the following program was developed:

All students working for their board and room will be given work assignments. All students will be working under the direction of work supervisors. Those students working in groups will, in addition, be directed by student group leaders.

The student group leaders activities include:

1. Receiving the work assignment for the day.
2. Reporting group members absent.
3. Working with and supervising the work of his group.
4. Report all work violations of his group to the work supervisor.
5. Fill in a weekly evaluation work report on his group.⁹

D'Monte Coombs, member of the Board, and recently released president of the Tongan Mission, was given a charge to come to Liahona and explain the program the Board had developed to replace United States teachers with teachers resident to that country. Tupou Pulu and Bill Harris were to be pioneers in this movement. (August 18, 1962.)

In September, the school Administrative Council recommended that a "structure be built similar to the one in Mapusaga to include a chapel, a gymnasium-auditorium, and a band room."¹⁰ A \$350,000 project was approved for Liahona to commence in 1963.

⁹Minutes of the Administrative Council, Liahona High School, August 21, 1962.

¹⁰Minutes of the Pacific Board of Education, October 6, 1962.

Plans were made to accept 160 new sixth grade students at Liahona High School to bring the school enrollment beyond 600 for the school year, 1963. At the end of school year 1962, there were the following numbers of students enrolled who were expected to return to the school for the 1963 year:

6th Grade	133
7th Grade	91
8th Grade	81
9th Grade	46
10th Grade	50
11th Grade	56

This number would total 456 students and, together with the anticipated 160 new students, the population for the school year 1963 was estimated to be 616 students.¹¹

The library was located in temporary quarters in the west end of the auditorium and had a circulation of 2029 books, 71 magazine subscriptions, and four newspaper subscriptions. Seventy-eight books were lost during the year and 150 were discarded; 1356 books were on order.¹²

The Board realized that the relationship of teacher and pupil should be on a very professional basis and issued the following policy:

1. Students may not stay with teachers on weekends.
2. Students may not be in teachers homes for social purposes unless it be a school, class or a mutual group.
3. Teachers may not take students to town in their cars without permission from dormitory supervisors and this should never be at night for social reasons.
4. Teachers should not lend students money.
5. Teachers should not give his or her keys to the house to any student.

¹¹Ibid., October 30, 1962.

¹²Ibid.

6. Teachers may not have students sleep in their houses.¹³

At the New Zealand Conference of the Pacific Board of Education and the principals of all L.D.S. Pacific Schools in February, 1963, it was the unanimous expression of the Board and of the principals that all school personnel, native to the country in which the schools were located, should live in their own homes. In order to accomplish this, the Pacific Board would hold in trust any amount of money which the employee would wish to have withheld from his salary for the current year and would advance this amount to the teacher on the first day of January, 1964.

At this meeting, the Principal of Liahona High School, Kenneth P. Lindsay, spoke on the matter of procurement and selection of teachers. He strongly urged that teachers be called rather than to be assigned because he felt that teachers would be truly dedicated if they were serving as missionary teachers. Brother Wyatt strongly supported Brother Lindsay's point of view in saying that teachers should be called to serve in the schools in the South Pacific. These ideas were discussed at length by the Board of Education. It was finally determined, unanimously, that the Board would ask the First Presidency of the Church to call teachers on teaching missions, where they would receive their calling. All present voted "Aye". It was not determined that this policy should extend to the Church College of Hawaii. All present were also instructed that this should be a

¹³Ibid.

confidential matter until such a time as it was presented to the First Presidency and all details completed. It should then be introduced to the various schools by members of the Board of Education specifically assigned to make the presentation. Teachers presently under contract should have the option as to whether they desire to be called as teacher missionaries and shift over to such a program if it is approved or whether they desire to live out their contract. The Board, as a group, was to present their recommendation to the First Presidency for a decision, however. Apparently it was never accepted.¹⁴

The Board questioned the school policy of sending students home on weekends. This was being done rather temporarily in order to save food over the weekends. It was generally felt that it would be better to keep the students at Liahona on weekends also.

Later, on March 5, 1963, the Pacific Board expressed concern that a careful study should be made whenever L.D.S. students were excluded from entry into one of the schools. The Board felt that entrance requirements for Church members should be reduced while entrance requirements for non-members should be raised substantially. This would secure a higher level non-member student and somewhat lower the standard of performance of members. The Board expressed the importance of maintaining responsibility to teach the church

¹⁴Minutes of the Pacific Board of Education, February 26, 1963.

program and its gospel principles to church membership. They felt it extremely important that all church members be advanced educationally so far as possible.

Report of School Enrollments ¹⁵
(Liahona)

<u>Month</u>	<u>Enrollment the first of the month</u>	<u>New Enrollees during the month</u>	<u>Dropouts during the month</u>	<u>Enrollment the last of the month</u>
March	630	1	0	631
April	631	1	8	624
May	624	1	3	622
June	622	0	7	615

Enrollment for Classes ¹⁶
(1963)

6th Grade	160
7th Grade	130
8th Grade	84
9th Grade	93
10th Grade	55
11th Grade	49
12th Grade	60

Pupil-Teacher Ratios ¹⁷

<u>Year</u>	<u>Pupils</u>	<u>Teachers</u>	<u>Ratios</u>
1958	375	18	20.84
1959	425	18	23.63
1960	500	20	25.00
1961	495	24	20.62
1962	629	25.5	25.67
1963	631	25	25.20

¹⁵Report of the Pacific Board of Education, July 20, 1963.

¹⁶Ibid.

¹⁷Ibid.

Pupil-Staff Ratios ¹⁸

<u>Year</u>	<u>Pupils</u>	<u>Teachers</u>	<u>Ratios</u>
1958	375	22	17.00
1959	425	23	18.33
1960	500	26	19.00
1961	495	27	18.33
1962	629	28.5	22.07
1963	631	29	21.70

At the Liahona Administrative Council Meeting of April 23, 1963, a question was raised as to the moral rightness of having a student body council at the school. It was not in agreement with the culture, the school system, or the government. Long discussion followed and Principal Lindsay expressed the wish that the advisory committee could be so organized that it could help the school in making such decisions. Students coming from homes where democratic principles do not exist were forced to abide by such principles on campus. It was expressed that they might have been gaining the concept of freedom without the accompanying individual responsibility. No decision was reached, but opinion was expressed by some that the student body constitution should be withdrawn by the administration. At a later meeting of the Council held April 30, 1963, Brother Pasi reported on his investigation into the feelings of the Tongan staff regarding the desirability and advisability of a student body organization. The results showed a majority

¹⁸
Ibid.

favoring the retention of this organization. An interesting point of the survey was that all Tongan instructional personnel favored the retention of the student body organization and that all opposition came from the non-instructional personnel.

On October 13, 1963, Rondo S. Harmon was assigned to replace Principal Kenneth P. Lindsay at Liahona High School. At the time of his appointment, two vice-principals were also assigned to the school. They were Delworth Keith Young and Albert W. Pope.

Executive Secretary Cook was advised by the Board to discuss the need of a swimming pool at Liahona with Brother Mendenhall in September, 1964. Construction of the new chapel-gym and alterations were to begin in January, 1964.¹⁹

The Board of Education also authorized:

. . . relief to teachers in the South Pacific (other than the Church College of Hawaii where a health plan is now in operation) for catastrophic medical expenses beyond the reach of the teachers. Teachers would be expected to pay the first \$200 of such expense. The Board would then come in to assist the teachers for expenses in excess of \$200 but not exceeding \$1,000.²⁰

Principal Harmon proposed certain statements of philosophy and intentions which were developed from work with the members of the Council during the summer of 1963. He suggested that the school program should teach students to:

¹⁹Minutes of the Pacific Board of Education, October 13, 1963.

²⁰Ibid., November 12, 1963.

1) govern themselves by living true gospel principles, 2) be healthier, 3) work productively, and 4) learn how to learn. He suggested in his staff meeting at Liahona on February 27, 1964, that the total educational program be more in the direction of teaching students to govern themselves according to correct principles and away from a regimented police system. This growth would come gradually. He said at that first meeting,

Our curriculum should be developed more in the direction of preparing the majority of our students to live and work successfully in Tonga and not to transplant themselves into alien cultures by overemphasis on academic or university preparation. A means should be provided whereby our graduates may pass the government higher leaving certificate which is so important for graduates in obtaining jobs in Tonga. Graduates of C.C.H. cannot be employed as teachers in local government schools. Perhaps we should consider training these teachers here or in C.C.N.Z.

It should be clearly understood by the Board that the number of C.C.H. graduates who would be used by the Tongan Government will most likely never exceed five. There are no teachers with degrees in government schools except at the Tonga High School, and most of those teachers hold an Associate degree or its equivalent. There are no immediate prospects of employing personnel with degrees. This means that those graduates not employed by Liahona may be unhappily unemployed.

If many of our graduates would go to C.C.N.Z. for one or two years of post-high school work, they might find employment easier to get upon their return.

We notice that vocational training should be given to students who remain in Tonga including welding and agriculture. We are not teaching these subjects at present, although we plan to develop our curriculum to include agriculture. One of our problems is identifying early those students capable of academic work and counseling others into vocational courses.

On July 2, 1964, Adm. Asst. Young reported that an investigation had revealed that the cost of printing a yearbook outside of Tonga would be too expensive for Liahona students. The council agreed that a less expensive pictorial booklet for students would be printed in lieu of more expensive yearbooks. The school facilities would be used as much as possible. Students would buy their own selection of photo prints to be put in special pages.

Serious consideration was being given to curriculum and objectives in the school. There was some pressure to provide extra classes for students who desired to sit for government examinations called "leaving certificates". It was agreed that our students should be given opportunities and assistance in sitting for locally required leaving certificates. The philosophy of education and curriculum was not, however, to be compromised. The courses of study were to be supplemented with the addition of agriculture and Tongan language and culture. This would complete the educational offering suitable for students to comprehend the material necessary for meeting the standards of Liahona High School and those of government certificate examinations. The attitude was that school personnel should never teach for these examinations but, on the other hand, to encourage students with initiative to elect this course of action.

A summary of a discussion of the proposed agricultural program was presented to the Liahona Administrative Council on March 12, 1964. It read as follows:

1. One of three basic objectives of the Pacific Board of Education is to train students to be effective members of their society.

2. The large majority of Liahona Students will not be moving abroad to live; hence, we should help them to adjust and live effectively in the Tongan environment. Liahona, at present, has no agricultural program. A program in basic tropical agriculture should be established.

On August 20, 1964, Principal Harmon reported that he had received from the Pacific Board of Education its latest copy of the Minutes of the Board. He expressed with great satisfaction the support which the membership of the Board gave to those proposals originating at the Liahona High School. He noted that the proposed salary schedule for both instructional and non-instructional employees had been improved. He reported that the Pacific Board of Education had taken action to record that a new chapel at Liahona be constructed as a future project.

STATUS OF LIAHONA HIGH SCHOOL, 1965

In October, 1964, President Wendell B. Mendenhall advised the members of the Pacific Board of Education that its tenure as a specially created committee by the First Presidency of the L.D.S. Church was coming to a close. The Board, through the efforts of specially appointed teachers and the work of countless, dedicated, volunteer labor missionaries had constructed and organized an education program of high quality throughout Polynesia. The responsibility for the continuation of the Pacific Church Schools, of which Liahona High School was one of six institutions, was to be now transferred to the L.D.S. Unified Schools. At this time, the Pacific Board, chaired by President Mendenhall had as its executive secretary, Dr. Owen J. Cook, who was serving in this capacity in addition to his being President of Church College of Hawaii. Edward Clissold, D'Monte Coombs, Dr. Kenneth Farrer, Lawrence McKay and Dr. Keith Oakes served as members. The last member, Dr. Oakes, was added to the Board to serve in transitional leadership from the L.D.S. Pacific Board of Education to the L.D.S. Church Unified School System, the transfer becoming effective July 1, 1965.

The Pacific Board of Education with its principal, certified teachers, non-certified personnel, and labor missionaries had served the Church well. At Liahona, the high

school facilities were the finest in Oceania. Its equipment was modern and the homes for United States faculty members were of American standard adopted to the tropical climate for comfortable, South Pacific living. It had assembled a professionally trained faculty comparable to the best in the United States schools. Its local teachers were certified by the Tongan Department of Education. Its curriculum offerings were broad and were supported by a ready availability of new texts from the United States and New Zealand.

The educational facilities consisted of several buildings. Three main classroom wings were connected with covered breezeways. The wings housed 19 classrooms. One building contained an auditorium with a seating capacity of 400, a stage and the library. The library was considered by New Zealand authorities to be the largest and finest in that part of the Pacific. In it was a double office for the counseling and testing department and an outer office for the dean, for the attendance office and to house the wireless radio for communications to the town of Nu'kualofa, seven miles away. It also housed four small classrooms which were used by the junior high school level students. They were well-lighted, well-ventilated, and had an abundance of blackboard and bulletin board space. Its annex contained an art studio and classroom. It had a large veranda which was used for a study area in front of the auditorium and library. It was often used to accommodate family gatherings and picnics on Sunday afternoons. The second classroom unit housed the project areas of the curriculum. There a room

was equipped with 30 typewriters. The homeliving department had its sewing room and combination kitchen units and auxiliary classroom. It was equipped with 12 treadle sewing machines, cutting counters, mirrors, four cooking units equipped with stoves, one electric refrigerator, kitchen tables and chairs for 20 girls, one bed and ample cupboard space and cooking equipment. It also housed five regular classrooms.

The third wing contained six classrooms. On both ends were extra large rooms that had temporary additional equipment in them. One was the science laboratory with its auxiliary supply and preparation room. At the opposite end was a photography laboratory equipped with dark room and picture room with appropriate floodlights and backdrops. Four additional classrooms having an abundance of window space, flourescent lights, blackboards and bulletin boards were in this wing together with four offices--one used by the principal, one a waiting room, and one a secretary's office. In the latter office was an intercommunication system connected to every classroom and area on campus. The school mail system was located here. Across the hall was the teacher supply and printing room, which adjoined another administrative office to house the junior high school supervisor, administrative assistants, and secretary.

In addition, two buildings on the east and west sides of the campus, which were some of the first buildings used at the school and formerly housed the kitchens and living quarters, had been remodeled with four classrooms in each.

In two of these classrooms was housed the American Elementary School for its 25 to 30 children of the United States teachers living at the school. The grades ranged from one to seven. The remaining two classrooms were used for junior high English, math, science and Tongan culture.

The school accommodated its 24-hour students in two large dormitories, one on the east and one on the west side of the campus. Each had room facilities to house in excess of 300 students. Four to five students slept in a room. Each room was generally equipped with bunk beds, ironing facilities, closets, a table, an electric light, and foot lockers. Out from the center of each dormitory were the lavatory facilities and the clothes scrubbing facilities. Supervisors lived in one end of a wing in each dorm. There were three assembly and study areas in each dorm, a supply office, an abundance of mirrors, and drinking facilities.

The widest spanned building on campus was the cafeteria which had seating space in excess of 450. It had a large oven for baking, facilities to house five very large steam kettles, washing areas, a preparation table, a small walk-in refrigerator and freezer, a boiler room, a serving (steam) table, a milk pasteurizer, and facilities for mixers and storage. At the opposite end of the building from the kitchen was a newly remodeled warehouse and store which included a snack bar with coolers, dispensers, and a soft ice cream machine. The cafeteria facilities were used as a motion picture house on Friday nights, a chapel on Sundays, and a social hall for Mutual Improvement Association

activities on Wednesday and on Saturdays.

The technical-vocational building included one classroom, storage rooms, tool rooms, work areas with power tools, space for 2,000 KW transformers, the automotive shop, pit, and offices. Because of the need for a heat room to reduce the humidity and offset the effects of rust, band instruments and metal equipment were placed in a special humidifying room which adjoined the band room in this building. Adjacent to the main structure of the technical-vocational building, a gasoline and oil shed was established where servicing and dispensing could be done. At present, part of the area is being used by the church building program. Here also were storage and work areas where cement blocks were made and where the power saws and equipment belonging to the work missionary program was located. The school plantation manager had an office in the building. To the northwest of the campus were new wooden "barracks" used as living quarters for the church building program for its workers.

The principal's home was the monumental first of the labor missionary program in Tonga. It has been remodeled several times. At the time of the writer's working at Liahona, it had four bedrooms, two bathrooms, a large living room with wall-to-wall carpeting, a dining room, a newly-cabineted kitchen and screened work area. A two-room apartment for guests and a garage were attached to the back of this residence. There were ten, three-bedroom rooms on the northwest side of the campus. These homes included

modern kitchens with electric stoves and refrigerator-freezers, hot and cold rain water, cabinets, double sinks and closets. An agitator-type washing machine with tubs was located outside. The large living-dining room had furniture with covered cushions, suitably covered dining chairs, a formica table top, and all the floors are covered with asbestos or vinyl tile. Most of the homes had desks and shelves in the bedrooms. The bathrooms were tiled with showers, a basin, and a toilet. The homes had glass-louver windows for good cross ventilation. They were also draped. Housetops were of galvanized metal with large overhanging eaves. Surrounding the houses was a spacious yard area for gardens, flowers and parking.

On the opposite side of the campus were five two-bedroom houses which were not equipped quite as well. Next to these houses were five duplexes which included ten-one-room units. The five duplexes were some of the first housing built at the present Liahona site. They have been remodeled to make them more comparable to the standard of housing elsewhere on the project. These units at the time of the writing were being used by families of the Tongan administrative and teaching personnel at Liahona High School.

Even its water storage system was carefully designed. The school had a system which could care for a capacity of approximately 1,000,000 gallons of rain water which was provided by the catchment systems on the roof. While well water was used for washing and bathing, it was not generally used for drinking except during droughts, and then it was

chlorinated. Rain water was soft, seasonably abundant and odorless.

All of these developments had occurred in the short period of less than a decade through the inspiration, leadership and dedication of the Pacific Board of Education, the support of the First Presidency of the Church, and the efforts of its valiant, self-effacing and faithful volunteer labor missionaries. The building of the school system had reached a point of maturity. The continuation of the development which was to follow could now be turned to the unit for Church education the world over, the L.D.S. Church Unified School System.

PERSISTING PROBLEMS AND RECOMMENDATIONS

One of the most persistent problems faced by the school has been a dicotomy of purpose for existing. Was the school to be an institution for promoting rigorous education or was it to be a church missionary tool whose main objective was to consider gospel teaching primarily and academic training secondarily? This is a decision to be made now by the officials of the Church. It appears essential in order to overcome the confusion of purpose in the minds of its professional teachers to know what it is that they are to give primary energies in promoting. On the other hand, it is the opinion of the writer that the mission system has sufficient opportunities for dedicated church workers beyond the school.

Trained, dedicated, above-average educators are needed in Tonga to meet this challenging work. A parochial, residential school places continuous demands upon its professional personnel. Careful screening of teachers is imperative in order to sense the immediate needs and recognize the rapidity of change now beginning to have its impace on the Islands of the Pacific. What appeared to be the solution one year ago seems no longer adequate at present. The church system should have traveling educational specialists who possess a keen mind for appraising school needs, programs, changes, demands of the Island society and the clarification

of the unique role of the professionally trained, imported teacher to the schools in the Pacific. Only people of the highest moral strength and consistent good health should be considered.

It is the writer's opinion that candidates should be primarily those who want to make a career with the L.D.S. Church Unified School System. Greater enticement should be forthcoming when opportunities are to be made for a teacher to request re-assignment after four years to any church school in the system. Conditions for termination, however, should be based upon a two-year period with return-fare to the States granted. It has been found too difficult to predict the needs of one's own family members three years hence. The governing school authorities, on the other hand, should continue to encourage teachers to remain for three years if the family members have been able to adjust to this arduous type of living. The governing board should continue to reserve the right to release teachers for immorality or incompetency or undetermined medical problems. Teachers wishing to remain should be given tenure of position.

The policy to employ native teachers trained elsewhere to return to Tonga as professional educators needs to be carefully studied. Should the school become a self-perpetuating unit with eventually only a limited influence of United States educators? What would this mean for a professionally-trained Tongan educator? When his financial power permits him to initiate a process that will bring him from his present standard of living in the fale to a more

advanced one, he will find himself becoming separated from his own people. The political, social, and economic structure on this island is one where royalty reigns, where nobility administers, where human subjects are placed under severe controls and everyone must give favors. It has been observed by the writer that, if a man shows initiative to use ideas for economic gain, he risks the government's taking over his proceeds. The government tax structure is such that private enterprise could be penalized, taxed to death, or destroyed. Taxes are paid to the government from income land leased to an individual. Land can be only leased, not purchased. Liahona High School has incurred the wonder of all with its permanent-type buildings on leased land.

What would occur if suddenly in Tonga a group of professionally-trained teachers paid in United States currency were to disrupt the economy of the nobility? The question, therefore, remains one of determining to import teachers or to create an economic crisis by the rise of a professional class in Tonga.

We need to consider seriously what is to be done to help our Tongan employees to help themselves. A job with financial income is available to very few. The concept of responsibility for accounting for financial gain on a professional basis is revolutionary. An unrealistic situation is created whenever employees who are native Tongans are employed for salary without the country's understanding of money economy.

The writer believes there is a need to stir up questions in the minds of Tongans--important ones, and perhaps ones

which are revolutionary. On the other hand, it is a responsibility not to cause a segment of the society to become estranged from their culture, their people and even themselves. Conflicts have already been set in motion. What students have learned at Liahona High School and through various contacts with other parts of the world, they generally cannot apply in Tonga. It may be unrealistic to think of expediting a change in financial structures at the expense of antagonism and expulsion of the educational enterprise itself.

There is a need, however, to establish a consistent point of view and a rationale to consider the many requests that come from local employees for financial assistance. It must be a deliberately constructed policy based upon sound social projections, democratically oriented moral concepts as they relate to the aims and purposes of an L.D.S. Church School in Tonga.

Our students are like any children. They will push and probe in an effort to determine the limits. We are beginning to establish ways by which they can establish bases for discovering themselves. Students in Tonga also want to know where the solid, the unmovable, and the reliable is to be found.

In order to accomplish our goals as an educational institution, the following recommendations are next steps:

1. Liahona High School should serve the numbers of students for which it was designed, by structural facilities and by teaching force. This number appears to be 600.

2. We should maintain minimum standards for accomplishment. The facilities are too limited to care for the non-striving students.

3. We should accept students primarily from a priority list which contains the following criteria:

a. Personal living standards in keeping with the Church standards as reported by branch president, mission presidents or missionaries. These recommendations should be sent in written form.

b. Past school records of citizenship and academic accomplishments.

c. School pre-tests and profiles which would give predictions of the student's chances for successful achievement.

4. At the time of application, every student should provide the school officials with a valid birth certificate, a statement from his parents granting the right for baptism if requested at a later date by the student, and a legal statement naming the guardian on the Island who, in times of emergency or for requests of absence on weekend privileges, should be responsible that the student returns to Liahona on schedule.

5. Acceptance of transfer students from the other island schools should be considered when they are highly competent in meeting the above-named criteria and when enrollment falls below the 600 student enrollment mark.

6. All students must be willing to subscribe to present, existing graduation requirements.

7. Consistent and continuous effort should be made to adapt the educational program to the projected needs of Tongan students for the 1966-70 year period. This can best be accomplished by a continuous curriculum committee study consisting of school personnel, representative government officials, New Zealand professional social staffs, selected Tongan parents (possibly of the matai order) and selected students. The principal of the school with assistance from the traveling administrative supervisors should chair the curriculum development program.

8. It is the recommendation of the writer that a careful and systematic follow-up be made to evaluate the results of the work-training programs as students leave Liahona High School and either return to their native villages to apply their learnings or enter a chosen vocation which may be available to them because of their special training.

9. It is recommended that an analytical study be undertaken to determine the extent to which the source of income from the United States to native teachers at Liahona High School has affected the economy and the politics of the Tongan kingdom. One part of this study might be the affect of initiating the concept of mortgage as the rising professional class plans and finances the building of American homes near the site of Liahona High School.

APPENDIXES

GILBERT BOND

25% COTTON

100% A

Appendix A

The following is the text of the speech given by Queen Salote at the dedication of Liahona on December 1, 1953.

I am very happy to have this privilege to participate with you today and to be called by your President and missionaries to come and open this house for these dedication services which are being held today and I am very grateful.

This is truly a joyous occasion. There are many joys, as we all know. There are the joys we get when we meet with our friends. We get joy when a gift is presented to us. We also obtain happiness from seeing a new country or a strange thing. But I think that the joy we feel today is true happiness because joy is obtained through achievement. True joy, my friends, is that which is gained through work. In spite of the desirability of the things I mentioned before, and the satisfaction derived from them, they are only fleeting experiences. One's meeting with friends comes to an end, and he goes; one's receiving a gift ends after a few days or months and it dies and is forgotten; one's traveling and seeing new things will end; then one returns to his home and his own work and there it ends. Happiness gained through work is the happiness which will endure. As it is with us who meet here today; when will the joy you get from looking at this school end? When will the happiness of those generations who will come and go and study and work in this institution come to an end? Therefore, I say that the happiness we have today in our meeting is true happiness because it is predicated on achievement.

In my speaking of happiness, I wish to tell you although you have welcomed and met your Apostles and the head of your Church who come from America. I wish to tell you the Apostle who has come here this morning to dedicate this building, my happiness to greet you on my own behalf and on behalf of all my people, and I wish to ask you to return to America and convey my gratitude to the Apostles and the head of your Church there, because of industry, kindness and generosity you have shown in building this fine building for the Tongan people. I am very grateful to the President of the Mission in Tonga, and the

members of your Church, for preparing this great celebration today, and for inviting us of the different churches that we might participate in your happiness and meet with one another. We are well pleased here and feel that this is a meeting of friends and Christian brethren and I hope that this school may attain its true objectives as was evidenced by the speeches which have preceded.

The objective of founding this school is to build up and encourage Christian civilization among the Tongan people and the world. Any kind of culture is not civilization, my friends, I say to you. It is my faith, the building of this institution, the purpose of this school is to build up Christian civilization.

That civilization in which we are united; the kind of civilization from which we obtain peace; the civilization whereby we are truly free. That is Christian civilization, the civilization whereby we have faith in God and the knowledge of the will of Jesus Christ. So I trust that this building and those who will learn here will achieve the end for which this school was built to build up Christian civilization in Tonga, that we might thereby be able to discharge our duty to the world, that God's kingdom may come, even as it is Heaven. My love to you all. Amen.

Appendix B

The following is the dedicatory prayer of Liahona College by Elder LeGrande Richards on December 1, 1953.

Oh, God, the Eternal Father, Thou seest we are met here this day, according to appointment, to offer unto Thee, the Lord, these beautiful grounds and these buildings which have been erected by Thy people for the education and development of the youth of this great land. We thank Thee Holy Father, for every kindness that has been extended to Thy people to make this accomplishment possible.

We pray that Thou will put it into the hearts of the people to send their young people to this school and may we be able to provide proper teachers who will not only teach them the words of books but who'll be able to plant in their hearts a desire to serve Thee, the Lord, and to keep Thy commandments and so live their lives that they may become a light unto the world and an ensign unto the nations that others seeing their good works may be led to glorify Thee, the Lord. Wilt Thou be with the instructors in all the classrooms, in all the activities, in the youth program and the developing of the gifts and talents of the students that they may become instrumental in Thy hands in the accomplishment of great good among their associates.

Father, we thank Thee for Thy Church and kingdom and we thank Thee that Thou has raised up prophets in this dispensation to whom Thou hast revealed Thy will. We thank Thee that Thou hast again restored the Holy Priesthood in the earth as in the days of old by the Church today and built it upon the foundations of prophets and apostles with Christ our Lord as its chief cornerstone.

Now, Father, under His divine guidance, may Thy work go forward in the earth. May the honest in heart be gathered into the knowledge of the truth. In very deed may Thy kingdom come and Thy will be done on earth as it is in Heaven. Father, bless every nation and people who shall extend a helping hand to enable Thy work to achieve its greatest destiny. Wilt

Thou vanish from the hearts of men all prejudice that they may know in very deed that this is Thy work. For we testify, our Father, as is told of old, of Holy Angels that visited the earth in this dispensation as told in the Bible and scriptures to the Bible, the record of the forefathers of this Polynesian people. We thank Thee that his messenger has brought this record forward as Thou said Thou would do for Thou didst declare to Thy prophet Exekiel of old that Thou would bring forth the stick of Judah and join to the stick of Joseph and make them one stick in Thy hand. This Thou has done and Oh, God, the Eternal Father, we pray that Thou will open the hearts of the children of man to see it and all that Thou hast revealed to the prophet.

Now, Father, in the authority of the Holy Priesthood which I bear and according to the appointment given unto me by the prophet of Thy church here upon this earth, I dedicate this college and all pertaining thereto; the plans, the furnishings and all that make this possible I dedicate to Thee, the Lord, as another link in the great chain of building that kingdom here in the earth and pray that Thy blessings may ever rest upon it and that Thou will sanctify to the people of this land all that will be taught in these buildings that they may be inspired of Thee, the Lord, and be sanctified to the honor and glory of Thy great and Holy name and unto the blessing of Thy people, this I do by power of my apostolic calling and in the name of the Lord Jesus Christ, our Redeemer, Amen.

Appendix C

President David O. McKay sent the following taped message to be played at the dedication.

Your Royal Highness, Queen Salote, President and Sister D. Monte W. Coombs, Tongan missionaries, fellow teachers, distinguished guests, my dear friends, brethren, and sisters: Deep in my heart, I wish I could meet you personally, but there are other missions in the Church which I have never visited, and appointments to these and this dedication conflict.

Thirty-two years ago last June, I received a joyous welcome from never-to-be-forgotten friends and members from Tongatapu, Ha'apai, and Vava'u. Of that welcome, treasured memories, assisted by notes from my diary, awoken in my soul the joy I felt when first I greeted you. I am wondering how many present here today remember that auspicious occasion.

As soon as we landed, and our luggage was disposed of, we were ushered into Brother Mataele's auto, and driven to the Mission Headquarters about one mile from the wharf. Here the house was beautifully decorated with palm branches and flowers; two arches were erected, the one over the gate through which we drove with the auto, and the other over chairs placed on mats, where we were to sit and participate in the reception.

Young boys and girls in white and blue uniforms stood in a row in position of salute, and in a circle completely encompassing the lot were gathered men and women and babies, while in the center of the group were the Vava'u Brass Band playing welcome selections. I had the joy of shaking hands with everyone, and bade each 'Malo e Lelei'. Following a concert by the band, the kava bowl was passed. Vili Tui'one put the first 'sisi' around my neck, two school girls followed, tying one each around my waist, and Vika, another school girl, put an elegantly arranged 'sisi' of beads on my shoulders.

The kind, loving spirit that actuated that occasion made a deep impression upon me.

A feast furnished by Maile followed the

photographers work, and elaborate speeches of welcome followed the feast. I think there was more freedom of spirit, more cordiality, and less restraint than I have enjoyed at other opening feasts.

Conference services were held in the long bowery built of bamboo poles and palm branches. It was a commodious building, and erected without a nail in it. I remember that several men and women endured no small hardship to be in attendance at that conference. One sister, for example, came from Vava'u, 150 miles or more on a sailing vessel, and her little baby was only three weeks old. The mother was seasick all the way.

Then followed ten days of spiritual feasting and lucious banquets. One feature that I remember that contributed to the joy of that occasion was a cable from Sister McKay saying: 'Everything and everybody all well. I miss you very, very much.' As this was the first word in three months from my loved ones since I left home March 26, it seemed the dearest message I had ever had in my life.

And now my dear friends, I greet you once again. I wish you the best that a happy life. May you ever cherish and practice the ideals of the Gospel.

As iron wood repulses the axe, so the true Church member should resist all forms of temptation. Instead of fault finding and back biting, each should look for the good in others, be loyal to his country, to the Church, and to God; he takes nothing which does not belong to him, but protects his neighbors' and brothers' property as his own. He shuns idleness and performs his duties in the Church willingly and prayerfully. Even when provoked to anger, he controls his temper and his tongue. He is kind and courteous to all, ever remembering that: 'He prayeth best who loveth best all things both great and small; For the deal Lord who loveth us, He made and loveth all.'

To members of the Church, let me admonish you ever to remember that the Restored Gospel of Jesus Christ is in the world for the establishment of peace, and for the blessing and salvation of all men.

In behalf of the First Presidency and other

General Authorities of the Church, I take this means of sending to you, through Elder LeGrande Richards, our love and blessing. Be assured that our thoughts, and our hearts are with you as you dedicate the Liahona College for the development of character among the youth and the teaching of eternal truths of the Gospel. In the years that are ahead it will prove a blessing to thousands of young men and women, be an honor to the Church and a credit to the Tongan Nation.

This is your mission, my dear fellow teachers and members of the Church in Tonga. God bless you that you may fulfill it in honor.

Appendix D

Address delivered by President McKay at Vava'u on January 13, 1955.

One of the brethren showed me a picture of two young men who were here thirty-four years ago. I recognized them as David O. McKay and Hugh Cannon. Years have passed but we are still young at heart and the gospel is sweeter than ever.

Thank you for coming out and giving us this lovely welcome. Thirty-four years ago Sister McKay was home with a little baby. That baby is now the father of three children and a missionary in the Temple Block in Salt Lake City. He takes care of himself and his mother comes to take care of me.

For over a quarter of a century I have hope that I might have the opportunity that I now enjoy. Thirty-four years ago next June President Coombs, father of the present President of the Tongan Mission explained to those people on the shore that after we visited Samoa, we'd come back and visit Tonga. We fulfilled that promise but not until we spent two weeks in quarantine on the island of Makaha'a.

We have treasured, during all those years, the glorious experience we had at the conference held at Nuku'alofa and I have been most happy this morning to meet some of the brothers and sisters who were present at that conference. Some of them whom we remember have gone to the other side. God bless their memories. They were noble souls. During that visit we took a drive that we repeated this morning over to the spot where the Church of Jesus Christ was born in Vava'u, Ha'alaufuli. And I was thinking this morning that you have a great responsibility. That is known as the Mormon Village. That means that there should be the best people in that town, that there always should be peace, that the Church should live in harmony, no back-biting, no fault finding. And I am going to tell you this morning that I think you should have one of the best, if not the best, churches in this island. I was pleased to note that at the site of the

present old chapel you have a recreation hall. President Coombs has recommended the building of several churches in the Tongan Mission. I think I can assure you that the General Authorities will approve his recommendation. I am going to suggest this morning that, expensive though the building of all those churches may be, I think that wherever the branch is sufficiently large in membership, that there should be not only a chapel and classrooms, but a recreational hall be built at right angles to the chapel. At any rate, build it so that when you have a large assembly you may use the large chapel and the recreational hall. But have the recreational hall separate from the chapel. Keep your chapel for worship. That is dedicated to the Lord and whenever you come to worship Him, he will be there to lead your hearts, to answer the prayer of your sincere hearts. For the present you may have to use that chapel some time for recreation, but in building, President Coombs, though it may cost the church a little more money, build so that you may have your MIA sports, your dancing, your drama, your concerts, however in the recreational hall. There is no objection to having concerts in the chapel.

Reverence is a great plan. To have worship in the heart for God is the beginning of wisdom. He is the Father of us all and He is happiest when we live in harmony, one with another as the family of our Father. No member of the Church should ever take his name in vain, but should bow in reverent prayer and ask God's guidance everyday. Pray to Him to make us better Fathers, sweeters, Mothers, more dutiful children so that when any stranger comes in to the home, even though he had prejudices in his heart against the Mormons, he will feel something in that home which is sublime. That is when Mormonism is in the world for, to make better men, sweeter women, more intelligent children. We believe in being honest, chaste, benevolent, virtuous. If there is anything virtuous, lovely or of good report, we seek after it. That is the ideal of the Church and honest people in the world are beginning to recognize the value of the Church in making honest men, making happy homes, building schools where the children may be properly educated, and wherever the church is, the purpose of the Authorities now under the inspiration of the Lord, is to give to all the members the advantages of the gospel.

I leave you my blessings, my dear brothers and sisters. I bless your babies, and your young

men and your young women that you may follow the examples of your noble parents. And if your parents have failed, God bless you to give you strength to live better than they did. May the Church grow in Vava'u and may you live long enough to see the blessings of the House of the Lord offered to you and what's more, that you may be worthy to enter, I pray, in the name of Jesus Christ. Amen.

Appendix E

Constitution for Liahona High School

This constitution for Liahona High School has provided for student-government organization based upon the principles of the theocratic government of the Church of Jesus Christ of Latter Day Saints and the representative monarchical government of Tonga. Under this plan of government the student and dormitory governments were blended together into a single organization. An authority and referral system using the resources of all the faculty, counselors, and a dean of students operates under the direction of the principal.

Preamble

We the students of Liahona High School in order to "teach ourselves correct principles and promote growth toward governing ourselves" do establish this constitution.

Article I -- Name : Section I

This organization shall be known as the Liahona High School Studentbody Association.

Article II -- Membership : Section I

Membership in this organization shall be extended to all regularly enrolled students in grades six to twelve.

Article III -- Organization : Section I

The Liahona Studentbody Association shall be composed of a Boys League and a Girls League. Each league shall operate under the direction of a dormitory or faculty advisor as designated by the principal. The student government for

dormitory living and school living shall be one and the same organization presided over by the same student officers.

Article IV -- Officers : Section I

The officers of the boys' league shall be a superintendent, an assistant superintendent, a secretary, four captains and elected representatives for every four rooms or sections.

Section II

The officers of the girls' league shall be a president, vice president, secretary, four captains, and elected representatives for every four rooms or sections.

Section III

A room leader shall be selected by each representative at the beginning of each semester.

Clause I

The wing captain section representative and room leader shall comprise a wing council.

Section IV

The officers of both leagues shall constitute the studentbody council. Exofficio officers such as the editor of the paper, health officer, and others may be appointed as needed.

Section V

The officers of both leagues excluding the captains and representatives shall constitute the studentbody executive council.

Section VI

The officers of each league shall constitute the dormitory council.

Article V -- Section I

The studentbody executive council shall meet once each week and plan the agenda for all studentbody council meetings.

Section II

The studentbody council shall meet at least twice each month. One meeting each month shall be with the principal or vice principal.

Section III

The dormitory council shall meet once each week and at such other times as necessary under the direction of dormitory supervisors.

Section IV

The wing councils shall meet under the direction of their respective captains as necessary.

Clause I

All meetings shall be opened with prayer followed by a reading of the minutes and subsequent approval cleared. Old and new business shall then be discussed using Robert's Rules of Order as a guide.

Article VI -- Appointment of Officers : Section I

All officer appointments except elected representatives shall be made as a result of a special call by the school principal. This will be preceded by proper clearance with district and branch presidencies on the church worthiness of

the brothers and sisters under consideration.

Section II

The superintendent and president of each league shall be a worthy senior.

Section III

The assistant superintendent and vice president of each league shall be a worthy junior.

Section IV

The secretaries appointed shall be worthy sophomores or freshmen.

Section V

All appointed captains shall be worthy juniors or seniors.

Article VII -- Elections : Section I

Each four rooms or an approximation thereof shall elect a representative to the dormitory council for each school semester. This election shall take place under the direction of the dormitory council during the second week of the first semester and the first week of the second semester of each school year.

Article VIII -- Duration of Service : Section I

All officers called and appointed by the principal shall serve for the duration of the school year unless conditions develop which require their release.

Article IX -- Power and Duties : Section I

A faculty advisor shall preside at all executive council and student council meetings.

Section II

The superintendent and president shall alternately

conduct all executive and student council meetings.

Section III

The dormitory supervisor or an assistant shall preside at all dormitory council meetings.

Section IV

The superintendent and president shall conduct their respective dormitory council meetings.

Section V

The assistant superintendent and vice president shall assist the president and take charge in his absence.

Section VI

The secretary shall (1) take all minutes of student-body meetings and post them within two days following a council meeting, (2) prepare news releases and council plans and activities for publication in the school paper, and (3) submit in writing to the members of the administrative council responsible for pupil personnel, those motions requiring specific action or approval of the principal.

Section VII

Captains shall show outstanding leadership by example and work cooperatively with room representatives in promoting fairness and honesty in carrying out dormitory and school responsibilities.

Section VIII

Room representatives shall work closely with each student he represents to see that all assigned duties are honestly and properly performed and that the rights and privileges of each student are protected.

Article X -- Amendments to this Constitution : Section I

Shall first be approved by the administrative council and then posted three days prior to the voting of the studentbody.

Section II

A two-thirds majority of the votes cast shall be required to amend this constitution.

Article XI -- Veto Power : Section I

Inasmuch as the principal of the school is responsible to the Pacific Board of Education for the management of the school and all activities connected therewith, his power to overrule any or all acts of this studentbody and to amend this constitution is hereby recognized.

Appendix F

Tongan National Anthem

Oh Almighty God above
Thou art our Lord and sure defense
In our goodness we do trust Thee
And our Tonga Thou dost love
Hear our prayer for though unseen
We know that Thou hast blessed our land
Grant our earnest supplication
Guard and save Tupou our Queen.

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