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Adam K. Forsythe

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## INTRODUCTION

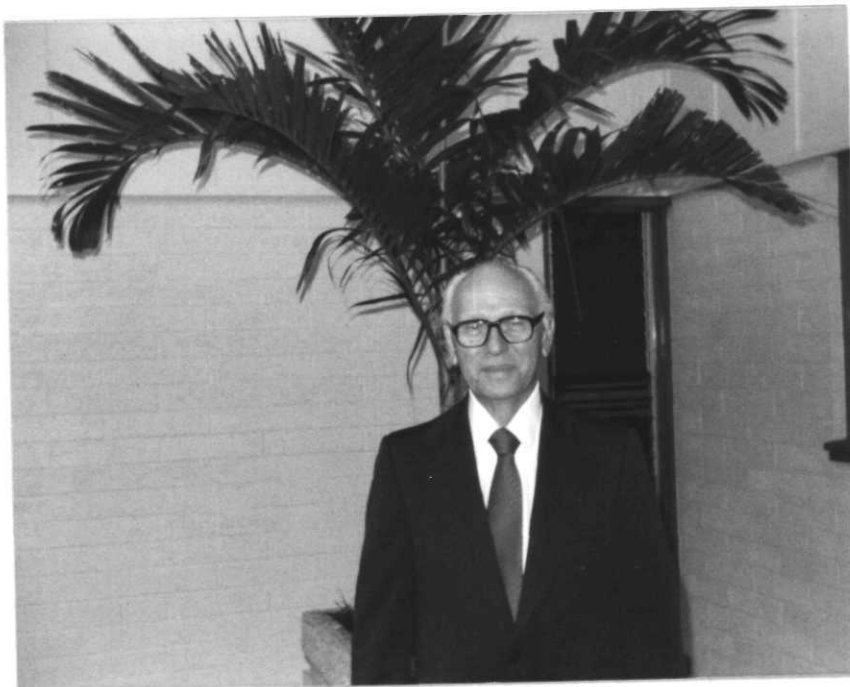
Adam K. Forsythe was born in the Kula area of Maui on December 31, 1909. He later moved with his parents to Laie, at the age of two. He spent the next twenty-one years there, attending school and working in the cane fields. After attending and teaching in Honolulu, he and his wife moved to the Waialua area in 1930.

In this interview, Brother Forsythe discusses his childhood experiences and the hardships of those days, especially during the war years. He also recalls his days as a bishop at Waialua and the problems between the members. Adam Forsythe has served as a bishop and on the high council in the Mililani Hawaii Stake.

Adam K. Forsythe was interviewed in the Mililani stake Center on May 7, 1980 by Lorraine Warley. Student oral history secretaries carried out the Porchai Juntratip completed the transcribing; it was audited by Gary Kamauoha edited by Ula Tapasa; Amy Hanson completed the editing, introduction and the table of contents. Amy Hanson also did the final proofreading and made the corrections and completed the final assembly. "[OH-135]" and other such notations tell the reader that an interview of that number has been completed with that individual and is on file in the Oral History collection at BYU-Hawaii.

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Laie, Hawaii  
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SIDE A

INT This is Lorraine Warley interviewing Adam Forsythe in the Mililani Stake Center on May 7, 1980. Brother Forsythe, I understand you are native to the islands. Can you tell me where you were born and when?

AF I was born on the island of Maui in the area of Kula, December 31, 1909.

INT Did you have any brothers or sisters?

AF I am the eighth child of eleven children.

INT Did they all live to maturity?

AF No, two of them died just before they were teenagers. That was Thomas the oldest son, and Anne, the fifth child and second girl. The last child was born and died as an infant.

INT Were your parents from the islands?

AF Yes, they were born and raised here on the island of Maui.

INT And then they moved to Oahu?

AF Then we moved to Laie. My parents joined the Church on Maui. The Church was asking the members to gather to Laie. The headquarters of the Church was then at Laie. So they sold what they had and came to Laie to live, and we grew up in Laie.

INT How old were you when you moved there?

AF I must have been about two years [old]. I am sorry, I am the seventh child, [there are] three [children] after me. Anyway, the last two children were born in Laie and the rest were born over on Maui. And the baby, when we came over is my sister just below me, she was the infant. And I lived there for the first twenty-one years of my life.

INT How was Laie as a Mormon community? It still is today I know, how was it then?

AF As I grew up, the town where it is now was a pasture land, and an area where they raised taro then. The present cemetery and above it in the hills was where the town was located, there was a lot more people living up there. And as people came, they moved into the area where the town is now. You know where the First Ward chapel is?

INT There by the temple?

- AF Well, they had a building there when we lived there. In that building was the Church branch. It was up where the temple is now and right alongside of that they had the Laie School that was run by the Church. And all around it, they grew cane.
- INT Was that place you lived like an apartment? [Did you live] with other families, or was it just your own home?
- AF No, they had single dwellings when we lived there. And when they dedicated the land and finally got to construct it, the church building that was up there on the hills was moved down to where the First Ward is now. And the school was built around the chapel there, up to 1924-1926 when they moved over to /where the school is now located: They laid out the town and as people moved in, they assigned them lots and built homes for them to live in.
- INT Was it centered around the temple?
- AF No, around the temple were cane fields and alfalfa patches. The street that runs alongside Goo's store and in front of the temple all the way to the Church College, that road was always there. Alongside it was the railroad tracks that ran all the way to Kahana, and it was operated by the Church. Laie was a barren country, it was cold because it was exposed to the wind. Most of the trees were planted by people who lived there and every year the Church would have this arbor day program, or whatever you call it. They would get pine tree seedlings and coconut trees and every one would go out and plant beside and in their own home lots. And the town is today because they did it then. It takes twenty years or so to get the coconut trees to bear fruits. But it was cold, I remember that. I was always frozen down at the windy beach, and of course, we went swimming almost every day. And they had a hole which they filled right along the highway. Did you notice that hole before? Right out to the present shopping center, they got a stream that ran out to the ocean, and to the right of that, as you stand over the bridge and look into the ocean, there are four or five homes there now. That used to be a pool, it was called "Bottomless Pit," we used to call it Julio and the quarry was alongside of it. We used to ' jump from "off the hill to the bottom and then there was so much publicity because we swam nude, we did not have clothes and the Church said we should swim with clothes on.
- INT How far, how long was the jump? Wasn't it frightening?
- AF Oh, about a hundred or eighty or ninety feet. You know where the houses are, on the top of it. And that thing used to come right over the pond. The pond was not much more than twelve or fifteen feet in diameter. And of course, when you're used to it, you don't become frightened. But I learned to swim there by having someone throw me in, and that's the way many of us swim. They'd throw us in the pond and it was supposedly bottomless, but you could swim around the edges. And there were rocks that were sticking out and you managed to cling to it and

stand on it. In time, you have confidence to play in the water and you learn to swim. The first person I had seen drown in all my twenty-one years was when I went to Waialua this little girl dive off a boat, hit her head against a rock, and drown in the water. But I had never seen anyone drown, no matter how young or how old, when I was down in Laie.

INT Tell me what your parents did after they moved there. Did they find jobs? Did the Church find jobs for them?

AF The only jobs that they had there was on the plantation. The Church had a plantation there and it went out as far up into the mountains. And it ran across the boundary between Kahuku plantation and Laie, where the egg farm is now, or where the quarry is now, as you go to Kahuku. That was the dividing line, everything on Kahuku side was Kahuku boundary, and this other side belonged to the Church. And they raised cane all the way as far as they could get water up to the hills and as far as Kahana.

INT Did you work on the plantation too during your youth?

AF Yes, you know we worked, at the age of six we were old enough to go to work.

INT Child labor?

AF Yes, they had a lot of it. By four you were expected to work in the yard at home. We fed the chickens and cleaned the yard, and did some other chores. And the interesting part about those days [was that] we were left to ourselves a great deal because our parents and the rest of the parents worked all day. The days were long. I disliked holidays and Saturdays most because those were the days when we were required to go to work. On school days we were able to play.

INT Why was that?

AF You know what I mean. You go to school and you play during the school day. Of course, you work in the afternoon after school. But then we had taro patches, we raised our own food. There was hardly any—the store was expensive—five cents a loaf was a fortune. My parents worked for a dollar a day and of course with twenty people in our family—when we came down, my parents brought their adult relatives with them so there were about twenty-four in the family. It was quite a large family. With your parents off-working and leaving you children home, did you have time to get into trouble? What did you do?

AF Well, the amazing thing is that whatever we did was not considered trouble, today it would be serious trouble. For instance, as little children, we played around. We squabbled a lot with each others, and other children. Everything was more or less free. There were no fences. We walked around and helped ourselves to whatever was growing in your yard and you helped yourself to whatever grew in

our yard. I remember something nice though. Whenever we went to pull taro and brought it home to prepare and pound it into poi, this was a major work. We took two or three hours to pull a bag of taro. The taro was very small. The land we had for taro patches was located where the Cultural Center is now, because they had a spring there. The entire area was filled with taro patches. And the soil was not fertile, so the taro came out small. It took hundreds of them to fill a bag. It was a painful operation to go pull taro for me. When you came back, you cook it. All the neighbors would come to help you clean it, and of course they got some taro. Everybody shared, and I guess that was the purpose of it. But to me, it was a good thing because it shortened the period you had to work. Instead of three hours, it took one hour [to have] that sort of thing done. Then those who pound it were all grown men, they spent another hour to pound it into poi.

INT How often was that done?

AF Well, it depended upon the size of the family but generally it was done twice a week, so that part of the family was a major chore. Everyday after school, you come back and go to the taro patches to weed it. And all the bugs crawling out upon your legs and arms. The movies in those days showed the crocodiles and snakes in the water and all the lizards but my imagination was ready to run v away with me. When I worked in the cane fields, I had the same problem, and I disliked it, but you had to go to work. We started at six, we quitted at five. We had one meal in between. So we get up at three in the moaning and eat breakfast at four, and we used to walk all the way to Punaluu. So you get there at six and you 'leave home at four-thirty. And we would meet where the store is now, in order to follow the track, we go by the track. The road was alongside the beach, closer to the beach then it is now, but we'd get up so early that we did not have much time to play. We go to work in the patch, we get home by ten at night, we ate dinner around ten-thirty or eleven. We ran out in the dark and played with the other kids until our parents chased us in the house. And we slept a couple of hours and then we got up and went to work. That was our childhood.

But we did a lot of things, for instance they wanted to haul a group of us to the reformatory school. We were about ten years old and of course they had signs; "DO NOT STEAL THE CANE." But with all the canes growing from Kahana to Kahuku, and being hungry we did not feel that you know there was anything wrong to chew on a cane. When we need it they don't catch you and nothing happened, but when they catch you, you get a beating. After all that, you know, you get several of them because those in charge will give you a beating for that was a common way of teaching us, I guess. When you get home, your parents will be angry with you for doing the wrong thing and you get another, you go to school and do the wrong thing and the principal will take his belt off and give you a strapping. Then you get home and somebody would send a note to your parents and they say, "I told you not to be a bad boy." But you know we were just having fun, you know. And when I look back, I keep laughing, and my children tell me, "Oh, daddy, when I look at the way you treat these grandchildren and your great-

grandchildren, I remember what you did to us.” Then I tell them about what happened to me. I said, "You got it made compared to what I had."

INT You were in Laie for twenty-one years and then you moved to Waialua.

AF Well, I didn't live there all the time. There was no high school there, not even in Kahuku. So we went to Honolulu, and there was only one public school, that was Mckinley. The other three high schools were private, Kamehameha, St. Louis and Punahou. And of course, they had limited enrollment so there was no way that all the Hawaiians could get into them. And I did not like it, I did not like boarding school. I had a chance to get in, someone who knew the bosses there could get me in but I did not like to stay there. One of my brothers got in but he could not take the rigid regimentation. You get up at certain hours, you march around the school at a certain hour, and you stand around as soldiers and mostly that sort of thing. I guess being free animals down in Laie, running all over the mountains, we spent a lot of time when we became boy scouts, hiking in the mountains. And we enjoyed it because right after school we would leave. I thought it was a greatest thing simply because I did not have to work Friday afternoon. I did not have work all day Saturday and we walked up there...

INT The Boy scouts?

AF And we had one adult and he gave us a time to hassle him. He never had a wink of sleep all night long, we ran around in the dark. We always camped wherever we went and every stream you get the water needed for our cooking and for swimming. And we were always in the--as far as we could go where the trees grew so close together you could not go through, we stopped there. By the time we got there it was almost pitch dark because it was nearly six o'clock. We were down in the valley, and there were the mountains around us. And they kept out the sun so we could never see the sky. But you know, we had flashlights and before we had our dinner cooked, the flashlights would burn out because we used it on the trail coming up. We didn't mind, those things didn't bother me. We bumped around, stubbed your toes and you bleed, and nobody felt sorry for you and that sort of thing, but we enjoyed that. All the boys who went to that thought that this was a great thing, going swimming was usual.

Let me tell you about our Primary. Every Friday afternoon, after lunch we went to Primary, the whole school, members and non-members. After Primary, we walked straight down the road to the beach and go swimming, and of course, we always swam nude. We did not have any bathing suits in the camp. We had women teachers, young women like you, who came out to teach. I guess they had the time of their lives trying to dress us. But finally, we found out that you could do that.

INT You mentioned the boy scout leaders, remember any names?



AF They were generally—then we had two men teachers at the school, the rest were women. One was the principal and one was another missionary. They would stay for three years for a full term and spent their entire mission. But since the headquarters were there, rarely would they go with us because the scoutmasters would be either one of the other missionaries or one of the teachers, the main teacher or the principal. We did not like the principal to come because we did not do to him what we would to the rest. He's the guy that takes us in boys solid manners, having his belt ready. Generally we get a green missionary, young kid of the same age, twenty or nineteen. I think he ' would be twenty or twenty-one. And we pulled a lot of tricks on him and we had so much fun, but we became real friends with the missionaries. We followed them ail over the town, you know.

INT Were they from Utah?

AF Yes, they were from the mainland, all of them. They did not have anyone from anywhere else. They did not have local missionaries.

INT Do you remember any particular leader or church teacher that sticks in your mind that...

AF Well, the one that stayed with me because he was the coach. He was quite an athlete, and we had quite a team. That was Elder Paul Britcher, he was the principal there as well. He was there for the last four years of my schooling there. Friday was the big day. I loved to go to school because at ten o'clock, ever since fourth grade, there were six of us that were taken out of school to go and do baptisms at the temple. Anything was better than school to me. So I liked that and then when we came home from school, ">^\we were going on a hike, that made it even better, we didn't have to go to work. But we did not go hiking every weekend because our parents would not allow us. Friday was a nice day, Monday was the worst.

INT So when you moved to Waialua, did your family move, or was that just you?

AF When I got married, we moved to Waialua.

INT You met your wife in Laie?

AF No, we met at school. I went to the high school and from there, I signed up to go to the university. I was accepted but my brother-in-law got me a scholarship to go to this territorial normal school, to be a teacher. That was a mistake, I liked it though. I enjoyed this.

INT Where was that?

AF Well, it was run by the state. They did not have any teachers college here, the university did not have one. They closed it, I graduated in the year 1930 from the

college there, a junior college. And the university opened their Teacher's College the following year, but it was fun.

INT You taught, what did you teach?

AF Well, they had the so called grammar curriculum, where you taught the eight or the sixth classes, whatever number of classes you had. You begin wherever you saw right, either the English first, arithmetic, and spelling, and all of that right through the day. There was no specialty you have the grammar, you have the seventh, the eighth graders. Then the intermediate were the sixth, five and four. The lower grades were one, two or three and so forth the primary grades.

INT You thought it was a mistake?

AF Well, I liked teaching, I did. But I thought we were teaching— I mean I went back to high school for a few years. I went as a substitute/ then they hired me, but I thought it was a stupid way to teach. I still feel today, even in the Church, we teach a lot of things that the people can't use in their lives. For instance, to me math was absolutely useless. When they [the students] get married they don't even know how to count a dollar or make change for a dollar, and yet have problems that you count to a hundred or a thousand. They can do arithmetic problems. I did not know how to explain it. I thought it was stupid while I had gone into the boy story in the high school and see those D-section kids that I had a D-section math that could not add seven and four and three and come up with the right answer. He would sit there with—in one hand and the dice in the other and making changes out of that I could not keep up with him. I would not turn him in. You turned him in, the policeman could not bar or arrest him because you did not bring evidence. And the police would not support you; you have to go to court and fight it yourself. But I thought, gee, the kid was learning math so much better than he was in class. Why interrupt the gambling, he was not getting any worse, otherwise. But you know, I really thought the school was really not related to the life these kids were going to live.

INT So you just taught there one year?

AF I taught three years and I quit, I went into selling. As far as money was concerned, selling was a lot more profitable.

INT What did you sell?

AF Insurance and real estate. That was when you moved up to Waialua?

INT No, no. I moved to Waialua and I went to teach in several places. I taught at the boys reformatory school, I liked it there. But I got in an argument with the boss so I quit, but he and I went to school together. But it was a mistake, whoever appointed him made a mistake, he was helpless over there. Again, what we were

taught at the school, psychology or whatever it was, the moment you got an A or F, that was the end of that psychology. When I raised my children, I remember what they did to me and how they got me to obey things. You know how they got me to do things that--why my children told me, "Oh dad, I don't remember you asking us in such a conceited way" [laughter]. I told them that it was an urgency in those days, but I like teaching. I like it because I thought it was a good way to associate with people, to be with kids. I was popular with these kids because I sided with them. I got myself into a lot of trouble for them. Well, let me tell you about getting them. I went to this reform school and taught there for three years, then I resigned because I could not get in them. I was over at the school, we had sixty boys in it. They rank from age sixteen down to age eight. The whole group ran away that night [on the] afternoon I left. That night sixty boys ran away [laughter]. Did you know where they were going? There was so many of them walking on the highway. You know where—as you go to Laie, there's the Crawford's home along the highway? That used to be the location of the school. Besides, one of the buildings is still there that was put up when I was there. But anyway, there were all these sixty boys along the highway strung out and running any old place. They didn't care; they were having fun. And you'd get five dollars if you would pick up anyone running away and bring them back, and the countryside was making money that night. And some of them could call me on the phone and tell me, "You think we did the right thing?" "I told you dummies—get on up—find any kind go back to school." I told them, "I quit— they didn't fire me. I just didn't want to work there anymore."

INT But they called you to ask you, what did the boys call you on?

AF On the phone they asked me if they did the right thing, whether I approved. They were sympathetic people [laughter]. I got along with the kids in school, even in the high school.

INT Did you teach in any church jobs like teach Sunday School or things like that to use your teaching skills?

AF Oh, I taught everything in Church simply because there was no one else around to teach. When we went to Waialua the little branch—we went there in 1930, we started and I left and went to work. I went to work for a construction firm, I went to the island of Hawaii where the job was. And I did not like that although they paid good money, I did not like being away from the family. I really loved them. I enjoyed my kid, then I only had one. So I came home to stay and I worked around at the various construction jobs. I stayed home with the family. Then we went to church where they had the home Sunday School.

INT In your home?

AF No, in one of the family homes.

INT That's before they had a chapel out there?

AF They had one but they had it closed down. At the Waiialua Branch, as I remember when I was a young boy, we went there every quarter to join them in a quarterly priesthood meeting and they had a lot of members. [The land] where the chapel is now, is donated by the family who lived in that whole area. That's three and a half acres or so. They gave the Church one portion and kept the balance for themselves. But as the adults died and the children moved away because they could not find work there, or they married other women and boys moved out, they ran out of membership. And the leaders weren't very active. I knew one, and I think he was doing the Church more harm than good. And the stake then was so far out into the country, the missionaries came around, I guess, once a year to visit them. The missionaries walked around the island. They usually came and spent the night and the day with us and our family. They walked around the town and then walked from there to Laie.

END SIDE A

SIDE B

INT Okay, you were telling me about the home Sunday School.

AF Well, we had four families there and we were a part of the Wahiawa Branch then and that was fun. The four families are still there. There was this one mother that comes to our church. She's just as old as I am. I have a great love for this woman.

INT What's her name?

AF She is Mrs. Orien, that's what she is today. She was there at that time, too. She has been inactive for many years. Her husband was not a member, he finally joined the Church. But she believed in the Church, and circumstances made it so that she could not come to church. But she raised a fine family. When she came back to church, I spoke at her husband's baptismal service, and I spoke at the ward, as if from the stake, the following Sunday. And I was telling the members, "You know, how amazing it is to me that this woman, for the past twenty years or so, had not been to church once, [but she] raised three children of her own, adopted three more, *hanai* two more." *Hanai* is when you take another's child in your family without legal adoption papers. And all those kids amounted to something. They got educated; some went to college. When you stop and think, they were big farmers who lived the hard life, [on a] limited income. They depended on a lot of things beyond their control, whether they made it good this year or not. Yet they worked so hard with the children, [they were able to] send some to college. She got a son assigned as lieutenant or captain in the police force now, and he's got a fine family. A lot of them have good average jobs and are able to take care of themselves. Then we got church leaders whose kids are in all kinds of trouble [laughter]. And you know, I was trying to tell the ward that

coming to church is no guarantee, and this lady proved it. It's love and service in the family.

INT She is in (Wailua)Ward now?

AF She comes—she's sort of cripple. She has a bad case of arthritis, diabetes, you know, that sort of stuff.

INT Then you were in the—after the Church kind of died down out there, you became members of the Wahiawa Ward, and then when did it grow again? Did the missionary work...

AF No, they came down, and it happened that I had two uncles in Wahiawa Ward who were in the branch presidency. So when they came to visit us, we went to church there. We were going all the way to Laie whenever we went to church. Let me say that we were not going every Sunday, but whenever we went to Church, we went to Laie because that was the only church I knew. When I went to high school for four years and then two years to this normal school, my membership was still at Laie, they would not transfer it. But I went to church for those six years. Then I found out nobody even knew who I was or where I was, and since my wife was not a member of the Church and I was going with her, I did not go to church after that, for a while. And nobody missed me.

INT Did you convert your wife?

AF Yes, anyway we got married and she wanted to go home. In fact, she had to go mother had all this property and she, being the oldest child, for [the property was] to be passed to her. I wanted to live in Laie. She said, "I don't mind, I like to live here too. I like this place, I enjoy living here and the people are nice to me, but my mother keeps calling me to come home." So we moved home and lived. I have been there since. I said this about my mother-in-law, you know, a lot of people said, "Your mother-in-law is so and so." My mother-in-law was really nice to me, as a man, as a boy, and as a son-in-law.

INT Did you live right with her in that home?

AF Yes, she had a big home and we lived in it, and Frances played with the match and burnt it. He was a little boy then.

INT Anyone hurt?

AF No, no one was hurt. You know, my mother-in-law never squawked. There was no insurance.

INT Everything was destroyed?

- AF Yes, we just built the house again, another home. Then we lived separately. In fact, Frances, being the youngest was about five, I guess the other four. We had five children, Edward was about twelve. So we had us another house and built another home for ourselves, but we lived just across the street from mama. And my children only knew these two people as their grandparents. Of course, I showed the pictures of mine and talk about mine and they were quite well acquainted with my parents.
- INT Your parents died before your children were old enough to know them? Tell me about your children, how many children do you have?
- AF Five.
- INT Five? One son?
- AF No, I have three sons and two daughters. The three boys live in the islands. The oldest is in Wahiawa. He is in the bishopric there. He is the principal at the Waialua Elementary School, Edward. Frances is the youngest. The second child is a boy, Byron, he lives in Aiea Ward and he is not very active. That's a peculiar thing. He is the nicest of all my children as far as disposition goes, real nice. Everybody who knows him, remembers him. Even to this day, I meet someone who he went to school with twenty or twenty-five years, ask me, "Hey, where is Byron?" "Oh, he is down at Laie somewhere." "Oh, gee, I really love that boy. He was a good friend of mine, you know." But his marriage didn't work out so good. They're having problems and he does not come to church. He feels it's no point in going to church if he can't work his problems out. I recommend a divorce. I can't see living together just because you made a contract. But I agree with him. His son loves his father regardless of what everybody else says is different. And he says that as long as he loves her, he can stand her, it will only hurt him to get a divorce. We can endure this to the end but he is a good boy. My two girls, one is in Salt Lake. She had been there. Let me tell you, she's got five kids: three haoles, who are blond, blue-eyed, you'd never believe that these kids have Hawaiian blood, and two of them look like our children. They have brown skin, dark hair, brown eyes, and they love to come to Hawaii. Three of them are here. One went back; the third child went back to go on a mission. The oldest son is a blond haole kid. He does not want to go back. He does not want to do anything. He claimed he is a Hawaiian, he wants to live here. He wants to marry and settle here, he is a hard case.
- INT Are they staying with you?
- AF No, they are boarding at BYU [Hawaii]. They go to BYU but work at the PCC [Polynesian Cultural Center] in the Hawaiian village. And I am telling you, I don't know why, but every time they put on the show for the public, this haole kid gets to dance and he dances like a haole. There's no movement in him that is Hawaiian. People are teasing him but he loves to do it, and he enjoys it so much.

His mother calls me every now and then we correspond, of course. She says, "He was so unhappy here [on the mainland], I guess he belongs in Hawaii, just leave him living there." Of course they come to visit us whenever they come our way. We got along with them very well.

INT Brother Forsythe, you were a bishop in Wahiawa?

AF Yes.

INT When was that?

AF Oh, I was bishop when we first became a ward. That was in 1952, but I was the branch president before that for that past ten years.

INT What was it like during the war here? Especially with Schofield [being] so close? What was it like in the church?

AF Let me say this, up to the war, we were afraid of the GIs because they were different kind of GIs. They did a lot of damage, a lot of harm. They were vicious people. Then came the war and we were afraid of them, but with the war, came a great many good Mormons. And if it weren't [for] them we would not have been able to build Wahiawa because at that time when I became the branch president, we couldn't have gone lower in membership, moral, spirituality, or money. We were dead broke, not even a dollar in that branch funds. We had as many as fifteen or eighteen, counting all the babies that people brought to church for the meeting. Our ward conference would take about twenty people and maybe forty from the stake. But then came the war and these good Mormon boys, and right away the Lord impressed me to go back to these meetings. And of course, these boys just loved it because we brought them in and introduced them as returned missionaries, coming back into the ward. So they were going to the ward. They may be here three months. Many of them would be here three months, and had gone out, dying during the war. Some of them stayed here the entire<sup>^</sup>-Year. He did better, I guess, on what we were doing. But family took to them. They stopped drinking, they stopped smoking. They stopped beating out their wives, stopped being mad at everybody, stopped being mad at the Church. And one by one they came back to church. It took five years before we got a good group back, but they came back.

INT And when did they start building the chapel?

AF They built the chapel in 1952--that was 1949. But we started the building fund again. We went around putting on sweet bread, laulau sales and putting on Hawaiian shows which was our big money maker. Then we put Bill Aliiloa Lincoln down. He was a Mormon entertainer, and he came. Every six months, he came out free of charge, and he was such an attraction. He was a big entertainer at that time. And we had no problems in selling tickets when he came. We were

able to sell a thousand tickets, and we sold a dollar and a half of fifteen hundred people. It was rated money to us. All we did was feed the groups that he brought. He brought a big troop out, and he stayed and played for the dance. All of that was free. The orchestra would have cost us seventy or eighty dollars by itself. The show would have cost us a hundred. But Bill came out and helped us out over a period of five years. I have never been able to get that good man active in the Church. He sure was a big help, anyway, that's how we raised our money.

INT Do you remember any names of military men who helped?

AF Bruce Clark, he went back and became a professor at the "Y" [BYU-Provo] and wrote a book, out of the best books in the Relief Society, and he sent us a set of these books. But he was one of the first GIs that stayed here right through the war but he was a wonderful man. Lieutenant Adams, I think, he was assigned in the stake presidency. He was a bishop as live member. He was an outstanding man. And he stayed here for the entire tour. He lived and spent the time in the Waihawa area. Oh, there were some outstanding chaplains. Oh, this man lost his life. He went up to Sacred Falls, and he leaned out too far and went over the falls. I can't think of his name now, he was a terrific man. He came and spent a great deal of his time down on the island with the men. Whenever he came, he came to visit us because we had a large crew. And there was a colonel that was terrific. He and his brother were both full colonels, and both chaplains. Oh, I am sorry I can't remember their names, but these others were people that were with us every day. Every day, every hour that they were free, they came over to the ward to help us.

INT They helped build or just helped with meeting and things?

AF They helped us with the meetings. The little chapel that we had was about as big as that room there, and so with all the men that came we poured concrete slabs to the side of the building. Lieutenant Adams told us that he could get permission to get a couple of GI trucks and get the GIs to go out and haul all; the scrap lumber that they were throwing away down the rubbish dumps. We built the sides and the roof. [The] additional [room], I think, was around thirty by eight foot room in which we—it finally became our chapel because there were so many of the GIs coming. Many of them just loved it because they became friends with the membership of this branch, and so they enjoyed it. And they spent a lot of time visiting people. They were fortunate because there were missionaries, they knew how to act. They understood the people. And I kept telling them that these people had not been to church for years and years and they see them smoke, and drink, you know. That is something they can't get over in the night, so we had to be patient and they understood. But the strange spot outside of the chaplain, none or the men who were men who were officers came, except that I saw that he died just last night, Frances was reading it. Doctor—he graduated from a class at the "Y", and they were listing the graduates of the class who had passed away in the last couple of weeks. Doctor, he had a nice family, he had just started his family,



and became my daughter's doctor when he went back, he became a civilian doctor.

INT I can call you later when you remember that and I can put it in the transcript.

AF Fine. He was a big help to us. Because he was a doctor and an officer, just he and his wife and the two children coming, made the people feel we weren't so crummy, you know what I mean. Of course, the missionaries that came were real top people too. Lieutenant Adams was entertained very highly and v strongly by some of the wealthy Mormon families who were looking for a son-in-law. I just remember they used to call me up, "You know Elder Lieutenant Adams schedule? Is he coming out?" I said, "Hey you know this guy's got four or five girls in the stake who want to get married to you, you better watch out." He laughed, and told me, "Don't tell me that. I know it." So he used to stay up to that. But he was engaged to a girl. I finally went to Salt Lake to a conference and there I met his wife. At that time he wasn't married.

INT You have seen the Church change much in this area.

AF Yes, we are no longer the same Church. In almost every aspect of the Church outside of the scriptures, I don't think we are the same anymore. And the thing that makes me sad is the older people of my generation, only few of them have been able to adjust and because they had not adjusted to the changes of the Church, neither have their children who are grown people who are grandparents today. The family hasn't been strong in the Church, as it had always been active. But hey, the amazing thing is, it really cheers me up. One, two, three, set of four generations are coming back active, the young people in their young married age, maybe in their thirties and so on. And it always amazed me that the three or four generations prior to them were members, but angry and mad at something. And then the longer they live with it, the angrier they get, and the bigger it gets. Actually, there's really nothing to it. We are all different and they don't understand. And when we changed the branch president, they are mad because they don't think this man represents God. They are only their friend who is so nice to them and allows them all the privileges of doing whatever they want to do. But I have great love of these people, you know, in raising money, a tiresome and frustrating thing. Yet, the ones that were most helpful, I guess, it's a way of repentance. I realized this later. But at that time, I did not realize this because I was young and maybe I did not have all my marbles with me. But they were the most ready to help, to work, even to donate money. And here I am to do all these things. Why don't you come back to Church so that you can get all the rest to over you. You're putting your money in the wrong place if you don't come back to church. They said, "We are coming, we are coming." And I guess in time they might have talked to their children and said, "You know, maybe I'm no good but you kids go to church." Then maybe they take the kids and their grandchildren and finally they took in their great-grandchildren. I am glad to see them vigorous today. But I feel that the Lord blessed them by calling some of their

grandchildren to serve, and I call it an oath of God, and recognize their effort in their limitations. But we had so many problems. I tell you, a person who appreciates the Church has got to come up in a branch-ward like that has got to appreciate the Church today.

INT Well, Brother Forsythe, I think our tape is almost over and I really appreciate you taking the time to talk with me.

AF I am sorry if I didn't give you what you were looking for.

END OF INTERVIEW