

BRIGHAM YOUNG UNIVERSITY - HAWAII CAMPUS  
Behavioral and Social Sciences Division  
Laie, Hawaii 96762

ORAL HISTORY PROGRAM

NARRATOR: Emily Aulani Wilson Enos

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INTERVIEWER: Dalisay A. Garcia

SUBJECT: LDS in Hawaii; Church College of Hawaii



## INTRODUCTION

Emily "Mom" Enos was one of the original members of the Church College of Hawaii "family." She came to Laie from Maui to become one of the first dorm parents and later became cafeteria manager where she served until her retirement in 1972. Her oral history is a very personal account as she recalls the hundreds of students who have passed through her life.

Dalisay Garcia was a student secretary of the Oral History Program for 1980 to 1981 and conducted this interview as part of her training program. In addition, she and "Mom" were photographed to prepare a pictorial display of the Oral History process. Pornchai Juntratip transcribed the tape and Dalisay, more popularly known as Dolly, did the auditing and volunteer worker Grace Pratt and I edited the transcript. Today I conversed with "Mom" on the phone for about one hour in which she added some clarification and additional information. Oral History secretary Adeline Fonoimoana typed the transcript and carried out the final assembly.

Kenneth W. Baldrige, Director  
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Side A

[000]

INT: This is Dalisay Garcia. I am doing an interview with Sister Emily Enos at her home here at Naniloa Loop and now I would like to ask you first, Sister Enos, can you tell me about your family background as a child in Maui? When and where were you born, to start off.

EE: I was born of goodly parents. I was born in [Kailihiwa] Makawao, Maui on May 5, 1907. My father's name is Joseph [Bailey] Wilson. My mother's name is Lily Kekapa'i. She's pure Hawaiian and my father is part-Hawaiian. There are ten children in our family; I am the oldest of ten. There are five brothers and five sisters. I grew up in the Church. My grandparents' on my mother's side was the home of the missionaries in those days. My father joined the Church. And I remember, even as a little girl, my mother always dressed us well to go to church. And I remember my brother [Edward Bailey Wilson] singing. "I Am A Mormon Boy." In those days we had Primary. I used to attend that whenever my mother could take me.

When I was young, I loved to cook. So, at night while my daddy was at work--he was a police officer--I would go into the kitchen and try some recipes. Sometimes they came out and sometimes they didn't. But whenever they did, I always took a sample, the following day to my grandmother; that's my father's mother [Mary Kaulaloa Bailey]. She always encouraged me to keep on baking. I also loved to play the piano; so my daddy bought me a second-hand piano, an old honky-tonky piano. And I used to play it until a Mormon missionary came, Elder Horton, and my mother said, "You must take piano lessons." So I took piano lessons. And one day my piano teacher watched me; I played the whole song perfect, but I did not look one minute to the music. And he said, "Now you must make up your mind; you're going to learn to play by note or you're going to play by ear." And I told him then I wanted to play by ear, and I have regretted it ever since.

INT: So you went to school in Maui?

EE: At the Maui public school, they used to call that the Wailuku Elementary School and I went there. I went there from the first grade through the eighth grade. Then I went to Maui High School, and I didn't finish the high school.

Now when I was twelve, my father passed away and left my mother with nine and three-fourths children. And I was the oldest.

He died of pneumonia. I remember the night before he died, my mother went to the hospital. She came back and told me that my daddy was very sick. I said, how did she know that? And she said, because she could see that, and she felt it. But because of her condition, his half-sister suggested that she not come to the hospital as often. So the next morning about four-thirty, she woke up and she woke me up and she said "I had a terrible dream. I know something has happened to your daddy." I said, "What did you dream?" She said, "I went to the hospital and daddy was not in his bed. His bed was all fixed nicely and it was covered with a white spread. After she said that the phone rang. My daddy had passed away. He died at thirty-nine.

So my mother had quite a time raising us children. He died in January and my baby sister--number ten--was born in April. She never saw my daddy. So she was named after him. Josephine. There are five brothers and I have four sisters; there's ten of us. Two brothers have already left to go home and I'm the oldest of the ten and now I am seventy-three and I'll be seventy-four in May.

But I kept on going to church and I always wanted to go with my mother when she went to Relief Society, as young as they were, and they showed them sewing and all the different arts and crafts and things that families should do.

Then in February, 1925, I married Brother Enos, Arthur Kamaka Enos. He was very faithful in church. We lived with his parents in Waikapu because our family lived in Wailuku--we still have our home there. When my mother passed away in 1955 we bought the interest of my brothers and sisters, so it is our home now. I have a daughter who goes there to take care of the place, the yard. But we lived in Waikapu with his folks, very faithful, loving people. [Huakini and Kaohulani Enos]

[100] They lived near the Waikapu church. In fact, the property that the Waikapu church is on, it was their property and they gave it to the church to build that chapel on. About, oh, I would say, maybe fifteen years ago, we heard that the church was going to sell it. So we wrote to the mission president and asked if we could buy it, and so we have bought the church.[The chapel still stands on the property.]

INT: I see. Are they still holding meetings on that. . .

EE: No, no they are not. It's just a church that is standing.

INT: You've told me that you haven't finished high school, but after high school, did you go to college?

EE: No, no, because after we got married we had children. We had five daughters and a son.

When my husband brought home his first pay check, he told me,

"Now with this money, I want you to take my tithing off first." And I said, "What do you mean?" And he says "I don't want you to spend the money and the change, or whatever is left, is for tithing." He says "If you have ten cattle or ten turkeys or sheep which would you give to the Lord?" I said, "The fattest, the prettiest, the nicest." He said, "That's what I mean. You change the check and take off my tithing first. You take it off the top. You don't use the loose change to pay my tithing." He has never changed. We've been married for fifty-six years and we still do it. So he is wonderful. I remember that, he's very strict about his tithing; the Lord is first in all things.

Because it was a small branch in Wiakapu, I got to hold many positions. I was the organist. I was the teacher. You know, [there were only] a few families so there are many positions. We grew up there; the children grew up. We had a farm, a taro patch farm; we raised pigs; we had cattle.

I remember in 1941, we were on our way to church when the radio announced that Pearl Harbor was bombed. Then Dad was the branch president and he said, "No, let us not stay home; let us go to church." So we went to church and we had the meeting on that day.

During those years I worked for the Women's Air Raid Defense. You see everything but you say nothing when you leave. When the planes come in, they have a big table where they can put their wherever thus are stationed--or ships. I managed the cafeteria for them.

I was cafeteria manager for Waihe'e School. From there I went to Baldwin High School, and then I went to Kehei School. Somehow, I began doing substitute teaching [there] I guess they were very pleased with my work; they [Department of Education] hired me as a regular teacher [even though I didn't have a teacher's certificate]. At Kaunoa School, Helen Murphy was my principal. She always said, "Emily, I want you to go to the University of Hawaii every summer." For every summer I went to the University of Hawaii to get credits.

I taught the fifth grade. I remember giving up my recesses to teach Michael Sanders, Dr. Sander's son, and other students who needed help in their math. I taught ukulele lessons; I had over 100 students in my ukulele class and we performed for the parents.

We sent our daughters to Brigham Young University. The first, the oldest daughter, did not go. She was working for the Navy on Maui, at the navy base. But the second daughter went and then the following year the third daughter, went and the following year--this was in 1945, then '46 then '47. We had three daughters there. I was substituting teaching and my husband was just a carpenter for Maui County.

One Christmas, I remember very clearly, while the three girls were at Brigham Young University [Provo, Utah] they all stayed at Knight Hall and they needed \$250. We had already borrowed the money for their tuition, their winter clothing, and we didn't have \$250. So I asked our family, "Let's fast and pray during this Christmas vacation 'cause they needed the money at the end of the year to pay for their [expenses] at Brigham Young University or they would have to come home-- and their room, the dorm, Knight Hall. So we prayed and fasted for a whole week from six in the morning to twelve noon. Our son's friends would come and say: "Can we play with Keawe?" And I would say, "Please come back after lunch." And they wondered what was going on in our house. We would read the scriptures, bare our testimony and sing songs from the song [hymn] book.

[200] By Thursday, our children were getting impatient. They said, "When are we going to get this over with, Mama? I'm hungry." And it was only ten in the morning." I said, "You know, we are being tested and we must not complain but we must continue our fast for the whole week. I'm sure the Lord will bless us." Thursday, Friday, Saturday--the banks were open those days half a day and the post office. So I said, "Son, please go down to the post office and see if we have a letter there." And he said, "From who, Mama?" I said, "Well, from our family." He said, "You don't have a rich family." I said, "Well go anyway." And he went.

Now, all week we had been praying for \$250, that's all we needed to pay Brigham Young University. And I would never forget as long as I live, this little boy coming up the street and running up the steps, saying, "Mama, Mama, I have a letter." Oh, my heart, I felt so grateful. Then he said, "It's a brown one." And I thought, "Oh, maybe it's a bill." But anyway, he gave it to me as he came on the porch. I picked it up and I said, "Come let's go into the living room and open it." I noticed before I opened the letter that in the left hand corner, upper corner of the letter, had U.S. Treasury. And I was hoping, but I thought, December, no, can not be. And then I opened it. And when I did, there was a check of \$250 not a penny more or less, that we had overpaid Uncle Sam in federal taxes. And my children were so ashamed, and they sat and wept.

And I said, "Now, let's kneel down and thank Heavenly Father for this check because He heard our prayers and He answered it." And so we signed the check and we sent our son down and we mailed it to our daughters. They finished at the Y and [over the years] we sent three more after them, those three that were at home fasting. And we told them about this experience and we said, "As long as you live, stay close to the Church; keep the laws and commandments of our Heavenly Father and pay an honest tithing. And our Heavenly Father will bless you; when He feels you need the blessing, he will bless you." That has been one of the strongest tests and strength to my testimony on tithing 'cause I know that Brother Enos has always paid his tithing. He told me even when he made fifty cents a day as a blacksmith, before he married me, he would give his money to his mother and his mother would take out his tithing.

INT: So you sent your children to the Y by teaching in the schools in Maui?

EE: Yes, [through my teaching I was able to help my husband].

INT: OK. Now can you tell me what brought you over here from Maui?

EE: When we heard that the Church College was going to be built here-- and President Arthur Haycock was our mission president, President [Rueben D.] Law called me. I wanted to come here and President Law called me and asked me to come. But being in the Church holding key positions--I was the Maui District Relief Society president which covered the islands of Maui, Molokai, and Lanai. And when I told President Haycock that I wanted to come down, he said, "No, no, no, no, no, you're not going down there. You and Brother Enos are like pillars on this island. You have key positions and we want you to stay here." We had many meetings and I think the last one--so many things happened that year. Brother Enos was assigned to drive President David O. McKay a whole week, to be his special chauffeur to drive him to the Pulehu Monument where the first baptism was performed on Maui. And so he went to the garage, Haleakala Motors, and asked a friend, Mr. Wong, if he could have a brand-new car that no one sat on, drank on, smoked on or whatever. And Mr. Wong said, "I don't have that kind of car." and he says, "But that's the car I want. I don't want even a car that your salesmen sat on." Mr. Wong said, "Sorry, I don't have that kind of car." And then Brother Enos said, "I'll buy a Cadillac if you let me have a brand-new car." And Mr. Wong said, "I'll take it out, OK." He ordered a Cadillac but the Cadillac didn't come from him to drive the prophet. But they let him have a brand-new Buick and he drove this Buick--they filled up with gas-- and he was the private chauffeur for President David O. McKay to go up to the Pulehu Monument. And I remember at that dedicatory prayer, and President David O. McKay said, "Brethren, we are standing on sacred grounds because there under the pepper tree were the men who had the first baptism." And I have never forgotten that, and do you know that that Cadillac is in this garage right now, in my garage [at Naniloa Loop]. I always kid my grandson, the Cadillac is grandpa's first love, the little pink Kaiser jeep is his second and I'm the third.

[300] But, that year it happened. And then my mother passed away and so after her funeral, we bought--Brother Enos and I--bought all the interests of my nine brothers and sisters in our home in Wailuku. So here we have a two-story colonial home that my great-great grandfather, Edward [Horton] Bailey, who was one of the Protestant missionaries who came down from Massachusetts, he built that home, and we still have that home. So at the last meeting with President Haycock-- and one of his counselors, I remember, was President [Larry] Haneberg. They met at our home and President Haycock said, "Emily, you just... Arthur just bought a Cadillac and you just bought this home. And we need you to stay here on Maui." And I said, "If I were called to go tonight I couldn't ride to heaven on a Cadillac, and I couldn't take this home with me, but, please, let me go down to say "Thank-you" to Heavenly Father for all the blessings that we have received,



because I was offered \$180 to come down to be the head dormitory mother, to supervise the men's dormitory and to be the cafeteria manager. I had three jobs. When I was teaching school at the Wailuku Elementary School--I was teaching school and getting \$310 a month. And my teacher friends said I had a hole in my head because I came down for \$180. But I told them, I did not come down for the money, I came down to say "Thank you, Heavenly Father." And when I said that, President Haycock looked at Brother Enos and said, "What do you think, Brother Enos?" And he said, "Let Mama go." And so I came, the first year in 1955, without him. And in 1956 I told the men at Kakela--we stayed at Kakela Dorm--that I don't think any family should be separated, even in the Church. And without my knowledge, they got together and paid for Brother Enos' round-trip ticket and brought him down. And they said, "We have a wonderful Mom but we need a Pop." That's how I started to get my name and they still call me "Mom Enos", and they call Brother Enos "Pop Enos." And when he saw how we lived, that we prayed every night, and many times I'd be waiting for them but at 10:00 p.m. they should be in the dorm.

INT: The boys?

EE: The boys. And even if there were only two to begin with, we would have our prayer and by the time the prayer was opened, all of the rest of them would be leaning in the double front door of this dorm. Their heads and their half of the bodies would be in the meeting and their feet would be on the porch.

And when he saw how we lived and how we prayed together and worked together, he felt that he would join us. Otherwise, I would have never stayed as long as I did. I would have never stayed for seventeen years. But he joined me.

INT: So Brother Enos joined you after a year?

EE: Yes.

INT: You were working here a year already then he came in 1956?

EE: Yes, yes.

INT: So the rest of the family, your children, were at BYU Provo that time when you were called as the dormitory mother?

EE: Yes.

INT: OK. So you were living at Kakela. Now, were you functioning both as the head dormitory [mother] and cafeteria manager at the same time?

EE: Yes, the three jobs.

INT: Oh, what was the other one then?

- EE: There were two women dorms up here, Lanihuli Dorm.
- INT: So you were managing two dormitories actually--three?
- EE: Yeah.
- INT: OK. And in those three dormitories, did they have their own dorm-mothers?
- EE: Yes, yes.
- INT: So you took charge of all the dorm mothers for the three dorms.
- EE: Yes, for the three dorms.
- INT: Now, working as head dormitory mother, can you tell me something about your work? What did you do?
- EE: Well, I had real special dormitory mothers. Sister Needham was at Lanihuli dorm where President Moody's home is, there was a dorm there, Lanihuli dorm [on Lanihuli Place]. And there was a dorm down the beach where Clissold's Beach is. There was Laniloa Dorm. Sister Matz was down there and Sister Needham was up here [Lanihuli]. And we were at Kakela. I would have these dorm mothers and they would have helpers to prepare the meals for the girls in their dorm. I would order all the food, make up the menu so we'd all be eating the same. Once or twice a month, they would all come down to Kakela where we would have parties. The boys would go fishing; brought our nets down. They laid the nets on Friday night and Saturday morning they pulled them in with the fish and we'd have a big party.
- [400]
- INT: So Kakela dormitory was for the boys?
- EE: Yes, and Lanihuli and Laniloa were for the girls.
- INT: Working as a cafeteria manager, can you tell me, what did you do as a cafeteria manager here at BYU-Hawaii?
- EE: Yes. At the cafeteria, when the cafeteria was completed we moved. Well, let me tell you about Kakela dorm. It was a very humble beginning. The men and women realized that in all beginnings where you have to pioneer, they had inexpensive beddings 'cause we all had army barracks, army beds, army chairs, army blankets, army spreads, army tables, everything was surplus. But, you know, when I think of the beds that were on the northern side of the dorm that only had screens, no windows, whenever we had a storm, they would move all of their beds to the inner side of the room because the rain would come through. But they were humble.
- Every week or every other week Brother Nephi Georgi would come to inspect at the dorms, and they were immaculate. These men would

go down; they would pick shells, drift wood, and decorate their rooms, the bath-room. They all had assignments. We had a schedule. Everyone did their work, and we were happy because we prayed and played and worked together. Brother Georgi always commented how wonderful these men were in comparison to what they have now--the dorms have wall-to-wall carpeting and they have the best of everything that you can think of to offer students. Sometimes, I feel when I hear students complain about what they have now to what we had twenty-five years ago--I feel those days--we had men, very little complaints.

We had a boarder, Robert Uyeda. He was a member of the Church, but was asthmatic, and living near the ocean, I don't know whether it was the best thing for him. But his room was the farthest away from the ocean, and he was so concerned about when he wheezed at night--you know people have asthma, when they breathe, they make sounds--he was so concerned if he was bothering the other male student boarders, in the dorm. He passed away but not in the dorm. He went home one weekend and he passed away.

But those years were real special because we had to build a college and so we had to start humbly. We were satisfied with what we had. And when the school opened the new cafeteria here on campus, I had to order many things, but, eventually, over the years, I had to pay for ice-boxes and electric stoves and everything that had to go into the cafeteria, the cafeteria had to pay. In those days the students did not make too much money. But I would sit with the dorm parents and try to plan the menus, what they would like, keeping within the budget all the time. I enjoy working with foods. I think you are what you eat and whether it's spiritual food, whether it's temporal food.

[500] I am grateful that I had this opportunity to work here because I have served many great men in the Church. One week when I took President Joseph Fielding Smith's meals to him, the woman [cafeteria worker] would say, "Why did you use my hot water?" And I said, "Well, I'm scalding everything; we can't afford to have the president sick." So I would use hot water from the cereal, you know, and I'd make his meal. He did not eat meat. He did not eat pork. He did not eat fish. He loved vegetables; he loved fruits. He loved potatoes and he loved apple-pie. Warm apple-pie was his favorite.

INT: So where he was staying when. . .

EE: They stayed at Laniloa Lodge for one week.

INT: That was in 19--

EE: 70. I think 1970.[September 11-19, 1970] And really it was a blessing to serve this great man and they--so many beautiful--under so many presidents. President Reuben D. Law was the first president. Oh, he was wonderful. He always told me, "Emily, nip it at the bud of it. When you have a problem in the dorm nip it at the bud of it." Because I would report to him whatever happened.

- INT: So you directly reported to him?
- EE: Oh, yes.
- INT: As a cafeteria manager, you reported to him directly?
- EE: Oh, yes,
- INT: And also as a head dormitory mother?
- EE: Yes, we had Brother Frank Condie. He took care of finances, and I had a budget to stay within--so we had to--we could not order [just] anything. There was no "sky is the limit"; you just had to stay within the budget.
- INT: When you were staying at Kakela when we had these three dorms, [did] they have a cafeteria? Well, like here, they meet altogether in the cafeteria.
- EE: No. Each dorm had ice-box, each dorm had a stove and each dorm had a dining-room with tables for the girls. So, the dorm mothers would cook for the girls in their dorms, and I would cook for the men in my dorm. And we had helpers.
- INT: So at the same time you were head of all the dormitories and you were also in charge of one of the dormitories which is the boys' dormitory.
- EE: That's right.
- INT: Can you tell me the ethnic compositions? Were there more Hawaiians than haole students at that time when you were working?
- EE: When I was working there, there was just one haole[at Kakela].
- INT: Oh, so it was all Hawaiians?
- EE: Oh, Hawaiians. I had [some] Filipinos; I had [some] Japanese. So it was Hawaiians, part-Hawaiians, Filipinos, Japanese and . . .
- INT: Chinese?
- EE: Chinese, yes. I had [Fortunato]Macadangdang, [a] Filipino. He was most excellent basketball player that I have seen. From the middle of the floor, he would throw it and it would be a basket.
- And same with the girls. But with the girls, we had a couple of haole girls; President Law's daughter was a student.
- INT: So you didn't really encounter any difficulty in the meal preparation? Like were you preparing mostly haole foods than Hawaiian?

- EE: We had a combination. Certain nights we would have different dishes. We'd have Chinese dishes. We'd have Japanese dishes. And when the boys would catch the fish we'd have a luau. Yes.
- INT: So when was that when they had this cafeteria? Do you recall the year when they started to have the cafeteria? Well, it must be in the 1950's?
- EE: Something.
- INT: Late 1950's?
- EE: I don't remember.
- INT: So when the college started, the meal preparations were done in each dormitories before they had this cafeteria?
- EE: Yes.
- INT: But when they had this cafeteria, you were now in charge?
- EE: Yes. I was still in charge and then they all came there to eat.
- INT: Now can you tell me about the practices at the cafeteria during weekdays and weekends, including Fast Sundays 'cause right now here, during Fast Sunday we only have one meal served... that's only one meal. So did you have three meals also on Fast Sunday?
- [600]
- EE: Yes.
- INT: And through out the week?
- EE: We had three meals right through the week. We started with three meals. Not very many came for breakfast, but, you see, we had a few non-member students. So, rather than said only non-members could eat breakfast, we opened the cafeteria, and they had a choice. Whatever they wanted--they had fruit, and cereal, toast. We had lunch and we had dinner. Then--I don't know how many years after that they changed that--we had only two. But for a long time we had three.
- And, oh, those days, they had everything from soup to nuts. You name it, we had it. In fact, I think--not, I say I think--I know they had so much. They had the best of everything that we can give them. But some of them did not appreciate it, and they complained and complained. Thanksgiving we would have a big spread with a big basket, Thanksgiving basket filled full of fruits that you can think of: vegetables, pineapples, oranges, lemons, celery, carrots. They would come and there was no limit. They would say, "I want three scoops of rice." "Now, smother that with gravy." "Give me some more dressing." "Oh, I want more of this and more of that."

We were very generous with the food, maybe too generous at times. And as the last person came I had no arrangement [i.e., table centerpiece]. As they went through the line, one had the pineapple on his table, the other one had a bunch of grapes, the other one had an apple and orange. That arrangement was gone when the last one came. They all took something home to their dorms.

I remember that holiday Christmas. We always had a big Christmas party whoever was there. Some of them couldn't go home. Their homes were too far away, it was too expensive, but most of the locals went home. And we had all they wanted to eat. When I think of the beautiful times...we had certain nights we would have a barbeque, a steak barbeque, you know. And because some of them like it medium rare some of them like it well-done, we passed steaks out and say, "Now go and cook your own." Because out in the back of the cafeteria, we had all these open grills that had the charcoal in it, and they would cook it to their delight. They'd have potatoes, baked potatoes, on the side with broccoli, and vegetables, and salad, and dessert, milk, and juice. They never had it so good.

INT: They were lucky.

EE: They were very, very lucky. If they wanted a second--they were hungry--they came back, and my women were very generous. Many times, after the cafeteria was closed, I see boys in my office sitting on the floor dripping wet. "Mom, we were riding the surf. It was so good, we forgot the time."

[759] END OF SIDE A

SIDE B

[000]

EE: They [the helpers] were standing watching me because they know very well I have not sent any boy home to the dorm without giving him his dinner. And I would say, "Will you please bring the food that you must put away in the freezer or the ice-box; please bring it up and feed these boys." And they would pass by, and I could hear them say, "I knew she would feed them. She never sends anyone home."

And one time there was this boy who came late, and he had rubbed dirt on his hand someplace and he told me he had a flat tire, and he wanted his meal. Well, I fed him. I had the women make a plate for him, and he thanked me. And about a week after that he he came to me and he says, "Mom, I'm sorry. I did not have a flat tire." And I told him, "I knew it all the time." And I remember in the dorm, one of the men, Allan Barcarse. He came back [at] two o'clock in the morning, and I couldn't sleep. I waited and waited and waited. And then he came, and he said, "You mean to say you waited up for me all this time?" And I said, "Yes." [pause] I've never forgotten that. You know, being a mother to so many children--students--that have come to the Church College, thousands of them, I still have letters. I still receive letters

from them, wherever they come from, mentioning the good times they had and they're so grateful, for so many things. I guess after you grow up a few years you mature; you're more grateful.

INT: You appreciate the things the person is doing for you.

EE: Yes.

INT: Now let's go back to the dorm. Can you mention some of your dorm activities like you were mentioning about steak barbeque parties that you have during the holiday? Was that a part of the dorm activity or was it just part of the cafeteria?

EE: That was the cafeteria.

INT: Did you have some separate activities for the dorm?

EE: Oh, yes, we had parties, you know, the birthdays of that month. Each dorm had their own little parties. I would, at my dorm, for my men like they would have had, probably, at home with their parents. That they liked. Birthdays are really special. Even when we came here in the cafeteria at the college, I would find out from Sister Goo or Brother Condie, one of those officers, all the students whose names are in this month or that month and I'd have a big birthday cake. You enter the cafeteria each child whose birthday is that month--after the cake was all cut up into pieces--his name was on that piece or her name on that piece, and they were to pick it up.

INT: Oh, that sounds very interesting for those students.

EE: It was something little, but I think it meant a lot more than just the cake.

INT: Because they were just a small group of students so they...How many students were there when you were dorm mother, head dormitory mother?

EE: I had about twenty-nine in my dorm.

INT: And the rest had the same number?

EE: Well, maybe thirty.

INT: In 1920 the dorm in Lanihuli was the mission home, is that right?

EE: Yes, the mission home.

INT: When did they tear down Lanihuli before they made it into a dormitory? Do you know about that?

EE: They didn't tear, no.

INT: It just stayed like that?

EE: We used Lanihuli as a dorm, just the way it was.

INT: Oh, so it wasn't changed ever since? Anything?

EE: No, no, no.

INT: So the mission home was then transferred to . . .

EE: To the school, Church College of Hawaii.

INT: Now--this house [i.e., the Enos house at 55-503 Naniloa Loop] can you tell me when was this house built or did you buy it from President Law? Was it from President Law that you bought this house?

EE: No. I was living in one of the cottages down here, faculty cottages. And this summer--see Dr. Wootton built this home. He was the second president of the college. He had a large family, but a beautiful family. And this is a big home; two bedrooms and a bath on that side, and a family room. Three bedrooms and a bath here and the living room and the kitchen and the dining room.[Wootton's later sold to Vest's.]

Well, one summer, as I was at the pool with my grandchildren, counting heads swimming--what goes down comes up--Brother [Edwin Dean] Vest walked to me. He came towards me. Well, his wife, Evelyn was the president of the Relief Society and I was one of her counselors, so I knew his wife very well. Well, he came to me and said, "Sister Enos, would you and Brother Enos like to buy our home?" It was brown stained on the outside. And I said, "Oh, I didn't know it's up for sale." He says, "It isn't, but we're going back to Salt Lake City. So many people have asked us for that home, and we don't know whom to give it to, so we prayed and fasted. This morning when Eveyln --that was his wife's name-- woke up, she said, "Dean, I know who should have our home!" I said, "Who?" She said, "Brother and Sister Enos, because I dreamt of Sister Enos all night." And so I said, "All right."

He says "Now, will you and Brother Enos come to see us?"--that evening. And we came that evening. He says, "Now, Brother and Sister Enos, would you like to buy our home?" And Brother Enos said, "Well, OK." He says, "Make me a check of a thousand dollars." And I said, "Now, what is that for?" He said, "That's what you call a gentleman's agreement so you don't change your mind." And they were paying Honolulu Federal Savings and Loan. And so we took over the balance. We went up to Honolulu, the main office, and we have a few thousand dollars left on it to pay.

INT: So where were you living before you transferred in this? [house]

EE: One of the faculty homes down the street.

INT: Now, we had separate dormitories already at that time?



EE: Yes. I was living on campus right in the back of the auditorium.  
[100] That's where I lived when we moved up from Kakela.

INT: So from Kakela they had these dormitories for boys and girls already and you were living on those faculty house?

EE: Yes, right in the back of the auditorium, that long stretch. [originally built as apartments; later used as doctor's office and geneology library, now (1983) houses the Business Division offices].

INT: Where the Public Affairs and the Business Division [offices]. . .

EE: Yes, yes. I lived up here right back of the president's home.

INT: Oh, that's where the Behavioral and Social Sciences Division is.

EE: Yes. [Both interviewer and narrator misunderstood; Mr. and Mrs. Enos lived in the apartment as previously identified. The B. & S.S. Division offices were built later as a separate building nearby]

INT: Now, I've learned also that you had a business here in Laie, the Villagers restaurant? What was your association with that?

EE: Well, Brother Joseph Wilson came to me and he asked--he built that restaurant. He built the [Laniloa] Lodge. And he came to ask me if I would be interested in taking over the restaurant. And I told him, "You don't need a restaurant in Laie." And he says, "Oh, yes, we do, because the people at the Lodge have to eat." I said, "But there isn't enough volume unless it's going to be filled all the time." He says, "No, I have in the minutes of the board of director's meeting that when this restaurant is completed, the PCC will no longer serve meals." See, they had a snack bar, but under that big Samoan fale they had samples of the six villages: Samoan food, they had the Tahitian food, the Moari food, the Fijian. They had all the samples, but eventually they changed to what they have now because I don't think the tourists could eat that. Well, I took that [restaurant] and we had a very big grand opening. I enjoyed it but [long pause]-- I gave it up [long pause] for many reasons. One reason was, the agreement that Brother Wilson gave me was not kept. But I did not--because I had trust and faith in these brethren of the Church-- I did not have them write down black and white, real business way; I just took their word for it. And. . . it didn't work out very well. So. . . I did not want to . . . continue with it.

INT: So it is still named the Villagers Restaurant?

EE: When I had it, it wasn't the Villagers Restaurant. It was the Laniloa Inn.

INT: Then they changed to Villager Restaurant?

EE: Yes.

INT: So that's the present name.

EE: That's right, Laniloa Lodge is what we had because that was the Laniloa--the Laniloa Lodge was across the Laniloa Inn. And we had beautiful, oh, just gorgeous, gorgeous gatherings there. Faculty, oh, so many parties. It was just beautiful.

INT: Is it still managed by a Mormon?

EE: I don't know who manages it now. I have--I think I have only been there three times since I left it, since I sold it I haven't gone back.

INT: So who took over after you?

EE: Oh, someone that had the hotel, The Lodge, bought it, and then he sold it. I don't know who owns it now.

INT: Would you like to add anything more that I haven't asked you about you that would be important?

EE: Like? . . .

INT: Well, like when you were working under President Law, how did you find working with him under his administration?

EE: Beautiful. He was beautiful. He was fair. He was kind. He was patient and understanding. To him, black is black, white is white, right is right, wrong is wrong. That's what I liked about him. He had a beautiful wife and family that lived right across PCC on the beach.

INT: So did you also work for the President Wootton?

EE: Yes.

INT: So you worked from nineteen fifty--?

EE: Five.

INT: --Five 'till. . .

EE: Seventy-one, I think, around there, seventy-one.

INT: As dormitory mother and. . .?

EE: No. When we came here--well, they changed; I don't know which year that it was changed. I was the dormitory mother and, for a while--but because I had the cafeteria which was such a big operation--then the dorms were under someone else.

INT: Who took over the dorms then?

EE: Oh, I don't remember right now. Was it Baden Pere? 'Cause I know he came from New Zealand with his wife. I don't remember.

INT: So you just took over the cafeteria 'till 1971, somewhere that time?

EE: Yes, yes. . .?

INT: So would you like to add anything more--your experiences?

EE:  
[200] As I look back at these experiences, I wouldn't trade it for anything. There must have been a purpose why I was asked to come and stay as long as I did. Because my faith and my family--our testimonies have been strengthened, and, above all, that's the most important thing in the world--that we love Heavenly Father and He is a good, wonderful, loving Heavenly Father. He has blessed us with good health and strength. Brother Enos is seventy-eight, he'll be seventy-nine this year and I will be seventy-four in a couple of months. We've enjoyed good health and strength, and here is this home that we've enjoyed right across the campus. So the blessings have come and our cup has overflowed so many times. And as we receive, we give. We give love, service, whatever the Church needs us. Whether it's a temple assignment, whether it's a ward assignment, whether it's a small assignment or big, it doesn't matter. We always try to do our best to build up Heavenly Father's kingdom here. But while building up His kingdom we're building up our faith and testimony, yes.

INT: Well, it was nice talking with you and sharing your experiences here at BYU. And I'm sure that others would appreciate the things that you have told me.

EE: Will you be writing this out? Are you going to have a book or are you going to have a . . .

INT: This would be transcribed. We'll talk about that, OK. So thank you, Sister Enos, for giving your time to me and for sharing your wonderful experiences.

EE: It's been my pleasure. You're welcome.

[381] END OF INTERVIEW