

Oral History Program

OH-465

Box #21

Brigham Young University - Hawaii
Oral History Program

**Gary Adachi, Mary
T.Kim, Paul Elia, and Leda
Kalilimoku**

OH-465

1980

Copyright BYU-Hawaii Archives

BRIGHAM YOUNG UNIVERSITY-HAWAII
ORAL HISTORY PROGRAM
Behavioral and Social Sciences Division
Laie, Hawaii 96762

Gary Adachi, Mary T. Kim, Paul Elia, & Leda Kalilimoku

INTERVIEW NO: OH-465

DATE OF INTERVIEW: November 26, 1980

INTERVIEWER: Leda Kalilimoku

SUBJECT(S): Molokai Temple Excursion

MOLOKAI TEMPLE EXCURSION

I'd like to interview as many of the Temple members as time will allow. It is now about 1:30P.M, 26, 1980 and we're in the Laie Church. My first person to interview is Gary Adachi.

INT: What is your name?

GA: Gary Adachi.

INT: What branch are you from?

GA: We used to be Hoolehua Branch, but since we became a stake we belong to Hoolehua Ward. I remember distinctly the first time I came to the Temple. This was in 1959. Previously I was married to my wife because that's when our sealing took place, my wife and I. that was the first time I came to the Temple. I remember in those days we used to finish the last session very close to 11 o'clock. As compared to today we end up around 8:30, and in those days we used to take home the slips that had the names on it, that we work for. I remember taking home 18 names and maybe 16 names every year.

INT: Now how many do you do?

GA: Now you're fortunate to get seven names to work for because besides doing endowment work we do sealings, initiatory work and all that, things that are just as important as the endowment work. But (there's) just as much joy coming today as coming before. The difference is that use to be longer, seems like it was longer because the nights were longer. Seems like it was longer because the nights were longer.

INT: So before, you did more names than now? Is that right?

GA: Yes, we were able to.

INT: I thought it was the other way around.

GA: No, there were more days. Everyone knows Monday night is not an open night, and we come here during Thanksgiving week, which is Molokai's week for Temple Excursion. Seems like we've been cutting off more days during Thanksgiving week than any other week.

INT: So you've been coming about 21 years now?

GA: 21 years. I missed one year.

INT: How do you get to the Temple?

GA: How do I get to the Temple from Molokai? The usual way, to fly over the ocean. In those earlier days we had families coming to pick us up, but today the trend is toward renting the cans.

INT: Where did you stay when you first came?

GA: A well-known figure here in Laie was John Broad. Papa Broad many people know. He passed away. We used to stay at his house with his wife, Maggie. Things were slow then, we used to talk a lot. Their home is located up this road. I forgot the name. Iosepa Lane.

INT: Where do you stay now?

GA: As I said the trend today is more modern. We used to come down together, lived together. We lived in the dormitory in separate rooms. We don't have that dormitory in existence today. Many of our people now are being housed in the hotel today. They make reservations in Laniloa Hotel or some other place; some of us stay in homes. We're staying with William Wallace who is grandson of John Broad. He's taking over the lot that John had, so it seems like it was a continuation of what was before, only a newer generation, so we live in the same spot that we used to live before with John.

INT: When you come down, do you come, just you and your wife, or do you bring your family?

GA: No. Molokai people like to come together. They like to bring the whole family. I used to come with all of our children. Seems like every year we have one extra increased. It was one big happy occasion living together. We prayer together, ate together, plan together. Molokai's like that.

INT: Did the children do anything when they came down?

GA: We made sure the ones who are available for Temple work such as baptism work, on those who assist in sealings of families had a part in it. And for shoe who are available, the younger ones stayed at home. There was a person or two who chaperoned them while were at the Temple, so we won't have any worries about what the children were doing or where they were. They were well taken care of.

INT: Have you noticed any changes in the Temple through the years since you came?

GA: It's more efficient today; I think the way the sessions are run. Everything is more technical today. In the old days you remember we enjoyed so much the live sessions because we enjoyed the acting part. Of course the message also. Today we have movies, tape sessions, there's quite a bit of change. In fact, the Temple itself. When we came over this year we were a little confused by different

corridors you go down and different steps you go up. Before you went up and down. We were a bit confused, but the spirit of the Temple is the same. We enjoyed it very much.

INT: What was the feeling of the members when they came over here? Did you feel as one big family?

GA: Oh, yes. We on Molokai seem to have a feeling for family. We're a family oriented people. So when we come together we plan before we come down. We assess our people and we plan together. In fact, we made a point to have transportation for us, on the plane and on buses when we arrive here, because we didn't go our separate ways. We stuck together and we felt that we're one big family. Today we feel that same friendship for each other. We feel we're all one family.

INT: So was there a feeling, the atmosphere of helping and sharing?

GA: Oh, yes. Definitely. The closeness that we felt. I'd say that's typical of Molokai people. There's nothing like getting together like that.

INT: Were these trips worth the expense you put into it?

GA: Expenses. You say expenses. But you know when we come down together in that fashion, surprisingly the expenses are cut because we pool all our funds together and buy our food together and cook together. Surprisingly, we pay a small assessment. Of course we raise some money through the year to defray expenses. But I don't even think the assessment per individual was over \$15. You know, this year we each paid \$5 assessment for a week's stay here. That's because during the year we had a skate-a-thon, some other programs in our ward to raise funds earmarked for Temple expenses. Helped out very much.

INT: Is there anything else you'd like to add about the Molokai excursion, coming over maybe Testimony meeting before you left?

GA: Oh, Molokai people are a praying people, fasting people and testimony bearing people whenever we undertake any great thing testimony bearing. We rely upon the Lord whenever we come down. Whatever we undertake we're especially united.

INT: What about Ohana?

GA: Ohana. That's what we miss today. Being that people come separately and stay in hotels and stay in different homes, we're not able to have this Ohana, which we miss very much. But we come together, we pool our funds together and we buy our food together. For the past 2-3 years we've been eating here at the Laie Chapel. And whenever we come here we have our prayers, we have our

instructions and we have a little spiritual meeting. So that sort of fills in for what we lack in our past Ohana.

INT: Anything else?

INT: We're now in the home of R.Kahawai in Laie, and I'm going to interview another person. What is your name?

MK: My name is Mary T Kim.

INT: What branch are you from?

MK: I come from Hoolehua Ward.

INT: How many years have you come to the Temple?

MK: Since 1951.

INT: Were you in the first group that came to the Temple?

MK: I came with the first group, not as a member of the Temple, but I came to help, to cook for them while they were in the Temple, take care of the children and cook for get everything ready when they come back for lunch and dinner. That's why I came with them. For many years I came with them.

INT: Do u remember what year was this when they first came?

MK: I can't remember exact...1951...I can't remember right now.

INT: When you first came when you weren't a member of the temple, how did you get over here to the Temple?

MK: We came on the barge. Mama Bessie Makekau had an uncle that works on the tug. She got permission from him if we can, the members if the Church, could ride the barge to come so they don't have to pay their way. Then, it's free. We get on the barge then we come to Honolulu. Whoever there and that's how we got to Honolulu. And we came to Laie. Some of the members pick us up when we come down to Laie. The first place I remember we stayed was at that home. Lanihuli home. That's where we stayed over there, all of us.

INT: How many?

MK: We used to come with lots of children. I believe about 100. To me was that many, but I can't think exactly how many.

INT: Can you name some of the other ones who came, the early ones?

MK: Mama Bessie, Kaalekahi, Lumu and my sister Helen Makaiwi, I can't think of any.....

INT: What about John Kaleikini?

MK: Oh, yes, John Kaleikini. He came, and someone else...

INT: Kahikina?

MK: Kahikina, yes, Kahikina, right. The Makaiwis. I don't remember if more makaiwi came or not. I don't remember I only know about my sister. I don't know if Sammy Makaiwi's father and mother came. I think they were in that same group because she was our Relief Society president. And Sister Mary Lee. I think they all came. And Sister Mokuilima, Brother and Sister Mokuilima.

INT: Going back a little bit, wasn't the barge dangerous?

MK: It was not dangerous because when filled with pineapple we stay on top and they have a place fix it that we could. The barge was not dangerous. We enjoyed the ride. It was a nice ride, coming down to Honolulu to the Temple.

INT: At that time did people usually ride on the barge?

MK: Oh, no, we had permission to ride the barge because we were coming down to do the Lord's work. All those who were coming their intent was to come the Temple to work in the Temple. That's the reason we had permission every year to come on the barge.

INT: How many years did you come on the barge?

MK: Until...Many years. we came on the barge many years, up till 1955. I remember...if I'm wrong. Well. But to me, we came many trips.

INT: Your Temple excursion is usually in November. Why did you come in November?

MK: I don't know why the members came in November. I guess because they were thankful for everything that they received from the Lord. And I feel, they felt it was such a nice time to come to the Temple to be more thankful. That's the way I feel. I tell you how I feel and I think that's the way they felt, too. They felt if they come to the Temple and do the Lord's work, to do vicarious work for the dead and who had gone beyond, it's more thankful to do that than just staying at home. Everybody chance was able also to go in the Temple.

INT: Where do you stay now?

MK: I live in Hoolehua.

INT: I mean when you come to the Temple.

MK: Today, I'm staying at Brother Kahawai's home.

INT: The group, they don't have that home anymore?

MK: Oh yes, we don't have the Lanihuli. That was gone many years ago. Then we had Temple Court, below the Temple. We used to come to the Temple several years over there. Uncle Elia, I forgot about him. He came, he was one of them. He used to come on the barge.

INT: What did you do when you came? You came all as one group?

MK: One group. We stayed together as one group. Some had family down here. Then they stayed quite near in the member's homes till we had that Temple Court, then we all stayed in Temple Court, unless somebody want to stay with their own family. Otherwise we all stayed at Temple Court. I think the Temple Court was wonderful. Everybody get together and everybody get up 5 o'clock in the morning. They get everybody up 5:30 or 6 o'clock we have devotion, morning devotion. Then they have breakfast and those who go to the Temple, those who stays at home with the children. That's why the Temple Court was really good because everybody is there and get together. In the evening when we get back from the Temple then we had night devotion. All the children sing songs, say verses, Bible verses, really a joy. But like now, we more scattered here and there. I think at the time, in the olden days there was more to me, to my own feeling. In those days everybody was closer. This way you live there, you get together. Everybody say something and something. Then they forget to say. We say this morning we didn't get Ohana. We said it already before we are. Never had such things. Ohana meant we should sit down and thank the Lord, that's the right time, not when you going to eat. Just say prayer for the blessing of the food and you thank the Lord. That's all I think.

INT: That's very good. At Lanihuli, did you have some certain person that would usually wake everybody up?

MK: Yes, we did. We had because we always had to have get-together in the morning before we leave and there was somebody to advise us what to do for the children, take care of the children. They shouldn't go way off or get on the bus and go somewhere else. Everybody should be there so that no accidents. That's what.

INT: What about John Kamahale Pawn?

MK: Oh, yes. They were there too. Yes, Brother Pawn Kamahale was there. Kahihina was there. John Kahukina with his family, too. Kaalekahi were there.

INT: Keanini?

MK: Keanini's were there, the old folks was there. Right, they were there. It's so long.

INT: Kaawa?

MK: Brother Kaawa and Sister Kaawa and family. Other people they all pass away now, but they all were there.

INT: Kaeo?

MK: Yes, the Kaeo's were there. The Kaeos, the Bush. Bush had a large family. Mama Polena Manuel, mustn't forget her. And Rose's in-laws. My family...Joe...

INT: Who was it now?

MK: The old folks Mawae. Mawae and his wife. They were one of them. I was just thinking of them because I thought of Mama Polena. So Mawaes...cousin with them. Some people they were there before but they left Molokai, they came to Honolulu here. I can't think of their names.

INT: How much work did you do in the Temple when you came down? During the week you were there?

MK: Oh, whatever they had, we do.

INT: Usually how many sessions were you able to go to?

MK: I can't think...in those days...I can't remember.

INT: This group that came, was there an atmosphere of sharing, of helping?

MK: Yes, we did a lot of sharing and helping. Helping, but Mama Bessie, did I mention Mama Bessie? She's the only person that it was a good example. The reason why because everybody might be sitting down, but she's always getting up and do something. Even everybody else getting ready to go to sleep, she's always doing all the work until the last. I can remember when I went to Utah in... I can't remember the year. We went some place. They had their son, he was going on mission. I forget who it was. One of the high officials there asked, "Is Mama Bessie still living?" I can't think who he is now.

INT: Is this the one that went down in the South Pacific? He was an apostle?

MK: No.

INT: Have you noticed any changes in the Temple through the years?

MK: Well, the work is still the same, but only the building. Now we have new... when they dedicated the Temple lately. Everything changes, not like before. Before we have to go way up, but now wherever room you are, only thing when you go up to the veil, the only place you change.

INT: Usually you change from room to room?

MK: Yes. Usually we changed from room to room; right until we go to the last room, then we go to the veil. But today, no, you don't have to. You go straight to the veil. I think it's faster this way, and more convenient.

INT: When all the people came from Molokai, they brought all their children with them?

MK: Yes, when we'd come, we'd bring our children; we'd bring all the children. The mothers bring unless they have someone to take care of them at home. They bring the children with them.

INT: Did these children do any work in the temple?

MK: Those who are at the age to do work, they do, but those weren't at the age there's someone home to take care. Myself when I didn't go to the Temple we take care of the children.

INT: Did you enjoy these trips?

MK: I enjoy very much, although I didn't go to the Temple at that time but enjoy very much and I always volunteer myself to come.

INT: You've been going about 30 years now?

MK: Oh, yes.

INT: Is there anything else you'd like to add about the Temple excursion?

MK: I don't remember if my father joined the group coming down. My father Tanabe, that's his name. they came with my sister to the Temple and I came too afterwards when I was able to go to the Temple, and I went and was so happy that he was still living when we went to seal ourselves. I'm glad they have the Temple project then I came not too long ago to search for my father's genealogy too. Then, I had letters from my father from Japan. According to the letter that this letter that I got, we went to Sister Waddoups of Laie heights. Her father is one of Larson's

counselors. His son, wife, she deals in Genealogy, too. So we went there. She was so excited, looking at the Japanese letter. She said I've got to know about this. Could you wait till my mother can come down to read this Japanese language? I don't know what it was, she was so excited. I told her my father sent it to my son, Harrison Demello, in Japan, so he can find for the family but my father's family went to look for him, but he just got on a train and coming back to Hawaii. That was all. I told my son why don't you give to someone to read. He said I give to them but they look at me. They was afraid of me and I was wondering why, but this sister told us, sister Waddoups told us, because my mother on my grandmother's side, she go ____ captain ____ Sumurai so that's the Japanese afraid. So they afraid they run away, they don't want to tell anything to my son. My father came form house of the Lord. I don't know what you call it, that's what she said. They are just a few lines below the King. It didn't matter to me, because the important is the Lord to find our genealogies. And they were so excited about that. I wasn't excited about it. I remember my father said if my brothers were good Mormons he would have taught them what the Samurais do. In a Samurai clan they have a secret. If they want to kill you, they hold your hand or whatever. That's it, you dead. So my father didn't want to teach any of his children.

INT: So your father was Japanese? He came along with this Molokai group? Most of them were Hawaiians?

MK: Yes. Most of them were Hawaiians. Only my father was Japanese at that time.

INT: I'm now interviewing Paul Elia. When did you first come to the Temple? Do you remember when it was?

PE: The month of November. That's thanksgiving month from Molokai.

INT: Do you remember what year it was that you first came?

PE: 1918.

INT: The Temple was dedicated 1919, right, so when was the first year that Molokai group came over?

PE: When the Temple was open.

INT: The first year, I know you sang in the choir of the Temple. That's when you were living in Honolulu? When did you move to Molokai?

PE: When they give us homestead.

INT: Is that about 1931?

PE: Something like that.

INT: How long after that did you come to the Temple?

PE: Thanksgiving month.

INT: How did you come when you first came to the Temple.

PE: I have understanding when I went to Conference in Salt Lake one of the apostles said I never attend any meeting which is greater in my whole life. The full blood of Israel is here. Heber J. Grant stood up, said, where are you? This bench by the pulpit. Sit there.”

INT: Do you remember coming over here on the barge?

PE: Yes, the barge, the pineapple barge.

INT: What was that like?

PE: You see. Purdy, he was the navigator of the tugboat. Then we were allowed to get on the barge, the pineapple barge. To come aboard__ you ride...

INT: Did you get wet on so far from the waves?

PE: No. we stayed on the Leeward side.

INT: How many of you came these first years you came over the Temple?

PE: Quite a bit. Plenty.

INT: Can you name some of them?

PE: Kaalekahi, Henry Kaalekahi, Mokuilima. All these people, they were the District Presidency.

INT: Who was in charge of this Temple group?

PE: I was in charge.

INT: You were in charge?

PE: That's my line.

INT: Where did you stay when you came?

PE: Honolulu here.

INT: Was it Lanihuli where you stayed?

PE: We stayed at Awwaiolimu.

INT: Awwaiolimu- down at Laie?

PE: No, no up here.

INT: But when you went to the Temple?

PE: From there to the Temple.

INT: Wasn't it Lanihuli where you stayed? The home, Lanihuli?

PE: Where is Lanihuli anyway?

INT: That's a home in Laie.

PE: That's where we stayed there in Laie.

INT: That's where you stayed? How did you live together, was it a whole group together?

PE: A whole group. Yes. Each day the food was prepared by a certain group. We all sit down and eat together.

INT: Did you have ohana?

PE: Oh, yeh. Ohana. Right through, before we eat. Ohana.

INT: Every morning?

PE: Morning and evening, both.

INT: How did everybody feel, they really enjoyed going together?

PE: Some of these people came, they returned from Iosepa. That's the Hawaiian village in Salt Lake. They returned from there. __ They lived down __ These same people __ Another place they stayed down there. Armstrong. Hawaiians down there by the bench.

INT: Armstrong.?

PE: Fort Armstrong.

INT: What about Mama Bessie? Did she go with you?

PE: Yeh, Mama Bessie Makekau was most radical.

INT: Most radical? Why?

PE: ___ the husband that's why.

INT: Didn't they help a lot with the group?

PE: Oh, yeh, they did. They get around.

INT: Did the group all eat together?

PE: They all eat together. They have their Family Prayer.

INT: What about the children? Were there any children there?

PE: No children.

INT: It was only those that went to the Temple?

PE: It was the first time you went to the Temple with your children to seal our children. They come along then. You go by yourself.

INT: Okay, I guess that's pretty good.

PE: Saturday when all the missionaries that came to Hawaii, they have reunion, they gave luau for those people__ there they roast the pork in corn husks, no more ti leaf. And I saw this man was crying. He was the missionary down here from Maui.

INT: What was his name?

PE: I forgot... he came __ He sit down with me. He said he was up there in 1905. __ he was the missionary and I told him __ Branch President up there. That's where I was staying, with two boys __ one of their own sons and me. All night and one day he said, " Hey boy, kalua the pig." Well I thought.

END OF TAPE

POSTSCRIPT
by Leda Kalilimoku

I was not able to interview enough people, so I will give some of my own views.

In November 1953 I had just met my husband to be, I was not a member of the LDS Church yet, but was given an invitation to accompany the Molokai Temple Excursion to Laie. As a haole new to the islands, I jumped at the opportunity of living with the Hawaiian people for a week.

We left Molokai early Monday morning for Honolulu, filling an entire plane, plus some more. A bus was chartered to transport us from Honolulu to Laie and went via the Old Pali Road through all those lush beautiful overgrown trees, then around all those sharp hairpin curves, down to Kaneohe behind the Pali Golf course, then along the coast line down to Laie. We experienced a commadery, singing songs, laughing joking, etc. on the bus that you don't get when you travel alone. In a few years there was the fast, straight highway, the Pali highway, and 3we were having our own families take us to Laie which wasn't nearly so exciting as that first year for me.

We stayed at Lanihuli Home. There was a huge dinning and sitting room downstairs. I'm sure there must have been close to 100 people in that group. How they all fit into that home I have no idea. There must have been many bedrooms upstairs. I stayed in a room with some of the older girls in the group. That first year one of my recollections was of John Kamahale Pawn walking up and down the hallway so early in the morning ringing his bell and calling out, "Ohana, ohana!" at the time I didn't appreciate it, and I would have much preferred to turn over and go back to sleep, but everyone EVERYONE without exception was expected to get up, from the youngest baby to the oldest Tutuus. We sat around on the benches, sand an opening hymn, the leaders gave us instructions for the day, there was usually someone chosen to give a short inspirational talk, we would each recite a Bible on scripture verse, then one of the group was asked to "Pule" (pray). Following ohana, most of the adults proceeded to the Temple, and the children on whoever was left had their breakfast, cleaned up the house, prepared food for lunch on whatever. It was then I learned from Camille Keanini (an older teenager) how to cut up chicken, so this was not only spiritual experience, but practical as well.

Kuamu (Edward) Makaiwi was in charge of the group as long as I was going from Molokai. He presided over all the ohana meetings, made assignments for the youth Baptisms and the sealing arrangements, besides he and his wife helped with much of the food preparation.

At night we also had ohana after Temple members came back home after the Temple sessions. Sometimes it was rather late, possibly 9 or 10 o'clock.

Since this was at Thanksgiving time we had turkey and all the fixings on Thursday. Everybody ate until they couldn't move, then there was ice cream after. I remember Billy Davis and Ernest (Kalilimoku) challenged each other to see who would put away the

most ice cream. They were eating it by the platter full, it was all in good fun, came out a draw. Then we would loll around on the lawn the rest of the day or some went to see their football game.

Mama Bessie was always so concerned about me, just like all her missionary boys. She would spend so much time in the taro patch getting taro and poi for the group. In fact, she was always working.

I toured the temple grounds with a number of the children and learned much of the history throughout the week, the significance of the 12 palm trees, the fountain monument of sister Saum and all the children, the statue behind the temple of Lehi blessing Joseph, the meanings of the friezes, etc. it was (and is) such a beautiful place.

Molokai was the first island to organize a group to attend the temple, they first came in 1931. they chose Thanksgiving time since that was when the temple was dedicated and they felt that would be an appropriate time and way to express their thanks to their Heavenly Father. 1954 was my first year to attend the Temple. Then, we could attend a session Monday evening, Wednesday morning and evening, Friday morning and evening and Saturday morning was for the youth and some of the Priesthood brothers to perform baptism work, and one morning would be for sealing work, so that 6 on 7 sessions was usually how many each person could account for during the week. These were all live sessions, the Temple workers taking the parts of the characters portrayed in the endowment. My favorite one was Brother Kaanapu. He would always talk so slowly and clearly, even if it was getting very late. He was never in a hurry to leave the Temple. I enjoyed walking from room to room. There was real significance in the paintings and the World Room, followed by the Terrestrial Room. Now the first 3 rooms are called Ordinance Room 1, 2 and 3.

In those days we had no air conditioning in the Temple. It was common to see the big Samoan women fanning themselves. It did get warm sometimes, but I rather enjoyed it that way. Also in those first years we assembled in the Baptismal Font area after we got dressed before we proceeded with the endowment session. We had no chapel in which to meet until after the temple renovation. We did the initiatory work for each individual we were proxy for, so this made the session longer.

We would take turns preparing our food at home, and if it was our turn and the session was running late, we were hand-pressed to rush home and get things prepared.

The Sunday before we left Molokai, we would get together for a special Testimony meeting, probably 30 to 50 adults present. Everybody rose to bear their testimonies and ask forgiveness of the others. These was such an outpouring of love for everyone in those meetings. Then we were all able to go to the temple with a singleness of purpose and pure in heart.

1954 was the year most of the Molokai Temple members received their Patriarchal Blessings from Temple President Bowning. As a group we decided to fast before we

received our blessings. President Bowning's residence was across the street from Lanihuli Home, so we just walked over.

Laie Ward always had a church service on Thanksgiving day, and we'd go to offer our thanks, too, in the morning before we had our Thanksgiving dinner. One year (1966) the Temple Presidency gave us the opportunity to have a session on Thanksgiving Day. There were several sessions that day for all the people who wanted to go to the Temple on Thanksgiving. The Molokai people all went to the early session, then later went to Laie Chapel for the Church service.

Lanihuli Home was torn down, so in 1955 and some later years, the Molokai Saints were housed out in the homes of the Laie members. I remember how fortunate my husband and I felt to stay with Brother and Sister Saum. Esteban and Anita Arce also stayed there. It was a short walk over to the Hukilau Pavilion where we had all our meals.

Then the Temple Court was made available for us during the Thanksgiving week. We enjoyed the same family closeness there that we had at Lanihuli. Most of the early group were from Hoolehua Branch. Although the Quintua family was from Maunaloa Branch, and in the 1960's the Youngs, Joyce Nakagawa and a few others came from Kaunakakai Branch.

I missed going to the Temple 2 years until we left Molokai in 1967, once when the Temple was being renovated, the other time Ernest was unable to get off in November since we had taken an extended trip during the summer. We always took all our children with us; I felt this experience was more educational than their just going to school all week.