



1957

History of the Japan Mission of The Church of Jesus Christ of Latter-Day Saints, 1901-1924

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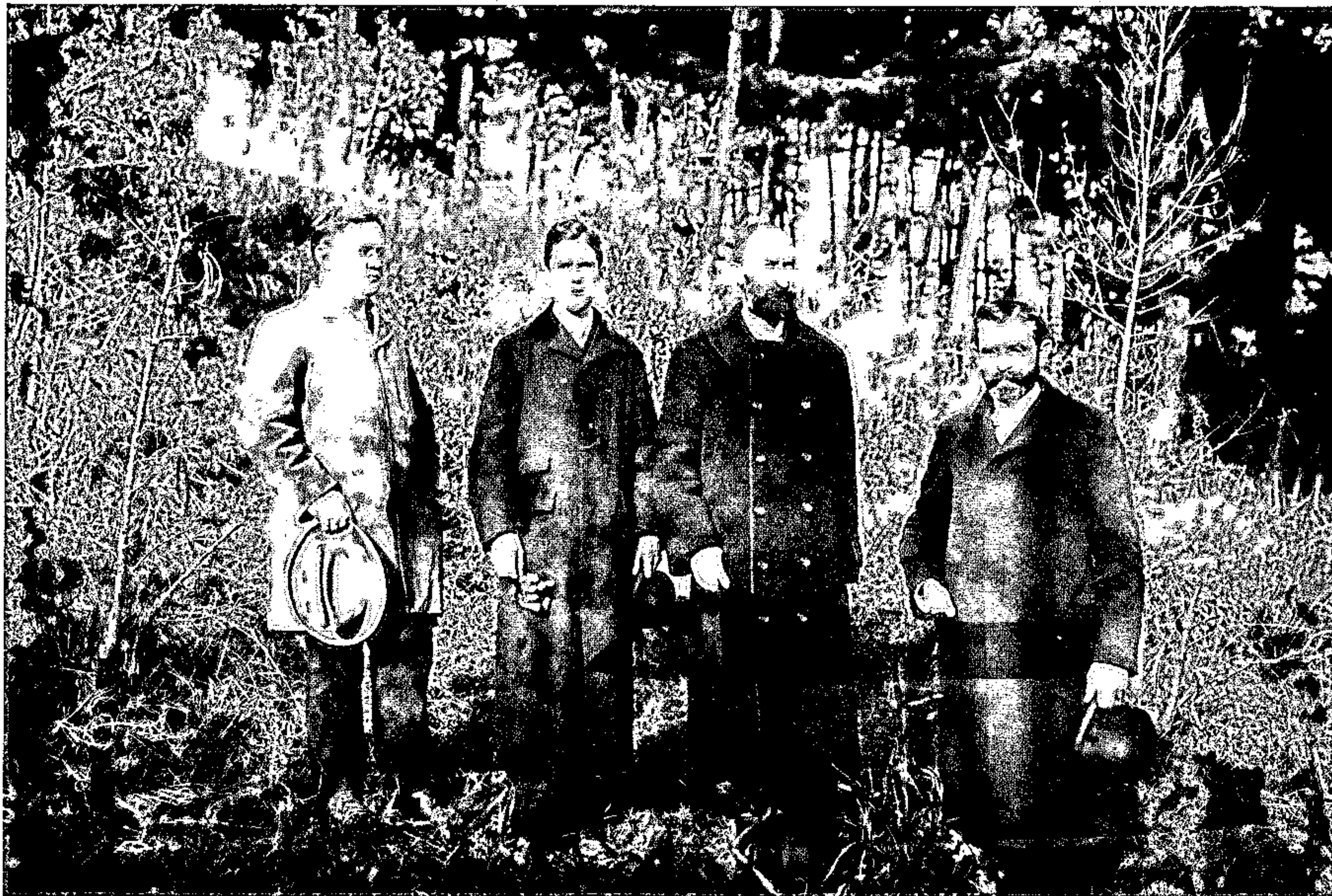
HISTORY OF THE JAPAN MISSION OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS
1901 - 1924

A Thesis
Presented to
the Department of History
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Science in History

by
Murray L. Nichols

November 1957



THE SITE OF THE DEDICATION IN YOKOHAMA. L. to R., Ensign, Taylor, Grant, Kelsch.

PREFACE

The purpose of this work is of course to fulfill thesis requirements, but more important to me is a desire that those who read it may gain a greater understanding of the mission in Japan. The membership of the church seems to have shared the traditional American opinion that the Far East is of little consequence in our affairs, and have given the area little attention. Missionaries have been and still are reluctant to go there; feelings of failure have persisted because of the early experiences in Japan. However, those who have seriously given their attention to missionary labors in this land feel differently.

Most of the source materials are records, articles, and diaries written by missionaries. Thus admittedly the work has largely been written from the American point of view, which is not the ideal situation.

I first intended to cover the entire period, 1901-1924, 1948-1955, and to include a record of servicemen's activities, but soon discovered that this would be too long a work. Therefore emphasis has been placed on the activities between 1901-1924. I have attempted in the composition to take a narrative approach rather than an entirely chronological approach.

I wish to express here my appreciation to those who have given of their time, suggestions and use of materials in compiling this work. Much of the research has been done in the Church Historian's office and I wish to especially mention William A. Lund, assistant historian, and the librarians who have helped me there. Also I am much indebted to Mrs. Alma O. Taylor who so kindly allowed me to use her late husband's diary and photographs. President Paul Andrus has kindly and readily answered my letters of inquiry to the mission. Many others have helped in various ways, in the use of diaries, photographs, answering questions, letters, etc.

Dr. Richard Poll of the B. Y. U. History Department has given freely of his time in advising, reading and correcting. Prof. Elliott Tuttle of the Geography Department has also given such help. My wife has made a number of worthwhile suggestions and has done all the typing.

November 22, 1957
Provo, Utah

Murray L. Nichols

FOREWORD TO THE SECOND PRINTING

One hundred and twenty-five copies were printed the first time, and now enough requests have been received to warrant the printing of another 140 copies with about half the total going directly to the Northern Far East Mission. A number of typographical errors have been corrected, some minor changes have been made such as "L.D.S." in the title to the full name of the Church, and the printing is on both sides of the sheet (except those being bound with hard covers for the University) instead of one as in the first copies. This latter accounts for the page numbers of the left hand sheets appearing on the inside.

In order to give the reader a brief overview of the progress in the Far Eastern area through 1957, a supplement containing such information has been inserted after page 109.

Provo, Utah
March 12, 1958

Murray L. Nichols

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CHAPTER I

PROLOGUE

Differences

"Oh East is East and West is West and never the twain shall meet;"¹ these words of Rudyard Kipling are filled with meaning for those who know something of the Orient. Indeed, the East and West have been two completely different worlds, and even now, in 1957, the situation is little changed, though changing. The basic philosophies of these two worlds are so different: the western peoples have discovered that nature could be used to man's advantage and have pushed headlong into the scientific and material, while the other side of the world has more or less resigned itself as the victim of nature and its culture and religion have developed along humanistic lines. Such a wide gap in emphasis of values has defied understanding, and each side long ago wrote the other off as barbarians.

The two sides were hardly more than aware of each other until Portuguese and Spanish ships began to go south around Cape Horn and east to India and China in the first part of the sixteenth century. Here the Europeans discovered a source of lucrative trade and a wide open field for Christian missionaries, but the "foreign devils" were held at bay for another three hundred years. By then Western technical power had greatly advanced, and pushed on by demands at home for new products and wider horizons, these countries forced their way in. During the nineteenth century, China in particular lost much of her border area to European powers.

After a brief experience with "the people with the big noses" in the sixteenth century, Japan forced out the foreigners, having determined that she would be better off without them. This policy of isolationism was vigorously upheld, with the exception of a small group of Dutch near Nagasaki, until Commodore Perry of the United States Navy sailed into

¹Rudyard Kipling, "Ballad of East and West," Poems and Ballads (New York: P. F. Collier & Son, n.d.), p. 1.

Tokyo Bay in 1853, leaving an ultimatum. His demands included the opening of certain ports for trade, establishment of coaling stations, and protection for shipwrecked sailors. After considering these things for some months, the Japanese, in the face of superior force, conceded to his demands when he returned the following spring.

Rapid Development

Two forces were at work in Japan--the last of the old feudal lords, who may be called conservatives, and a liberal element who saw the inevitability of change. The latter eventually won out, and the beginning of the reign of the Emperor Meiji in 1867 is usually considered the point of radical change for the Japanese people. They had sat by in their island retreat barely one hundred miles from the mainland at the nearest point, and had seen a large part of that land swallowed up by technical superiority; and now that the inevitable had come they were smart enough to swim with the current instead of against it. Japan sent delegations to all the leading countries and students to their universities to learn the latest scientific and technical developments. She invited foreigners in to teach, build, and develop her resources. She was determined to get the best of everything; her army organization and many technical processes were borrowed from Germany, her navy and electric railway system from England, her educational system partly from America, and many other reforms were a mixture of what she thought was the best.

But unfortunately, almost the entire emphasis was upon the material. Japan became proud of her material power and she had something of which to be proud, for within less than half a century she had changed from a backward nation to take a place among the world powers. Japan did not seek spiritual aid for she had her own religions, though in keeping with her policy of an open door to the West she allowed missionaries to come in. Various mission societies felt that here was a great opportunity to teach the softening influences of Christianity.

Early L.D.S. Interest

That far eastern country attracted much attention throughout the world during the last decades before 1900. She was becoming popular in the world, and among the interested spectators was the Church of Jesus Christ of Latter-day Saints. The gospel as taught by the Church was to be

preached to all the world, and still there were many places where missionaries had never been sent. They were only awaiting the time when conditions would permit the work to be accomplished. The following statements give evidence of early interest of the Church, the first in 1895:

The authorities of the Church have of late had their minds more or less exercised in regard to Japan as a country in which the Gospel might at an early day be profitably preached. The recent Chinese-Japanese war has shown among other things that Japan has made wonderful strides within a few years in the arts of civilization. . . . Nothing will hinder the rapid advancement of this Oriental nation unless pride and conceit at this success in the late war shall ruin the people.¹

Later, after the decision had been made to open a mission, Lorenzo Snow spoke his views in conference:

This is how the thought originated with me, a long time ago. . . . A party of distinguished officials of the Japanese government visited Salt Lake enroute to Washington They expressed a great deal of interest in Utah and the manner in which it has been settled by the Mormons . . . they expressed considerable wonderment as to why we had not sent missionaries to Japan. That together with the knowledge that they are a progressive people has remained with me until the present time, and while it may not be the actuating motive in attempting to open a mission there now, it has probably had something to do with it.²

Official Japanese Attitude

It was perhaps this group which prepared a report after returning home in which "favorable comment is made of the Mormons, their country, habits and religion."³ In feeling out the attitude of the Japanese government towards opening a mission, the same writer states that he had recently conversed with Saburo Koya, the Japanese Consul at San Francisco, concerning conditions in his country. Koya made the remark that he believed Japan would warmly welcome L. D. S. missionaries among the people, that the public was in favor of religious freedom, and that the feeling

¹"A Future Mission Field," editorial The Contributor, October 1895, p. 764.

²"Opening of a Mission in Japan," Deseret Evening News (Salt Lake City, Utah), April 6, 1901, p. 9.

³"A Future Mission Field," op. cit.

was encouraged by government officials.¹

An interesting sidelight in this connection concerns Hirobumi Ito, one of Japan's greatest statesmen, beloved and respected alike by outsiders as well as his own people. Ito was a key figure throughout the latter part of the nineteenth century, a period when Japan made phenomenal growth and development. He traveled extensively over the world, observing the most modern methods in business, industry, the military, etc., and was instrumental in instituting reforms in his own country. He resigned his third premiership in June 1901, just two months before Heber J. Grant and his three companions first arrived in Yokohama. During his travels he became acquainted with Angus M. Cannon of Salt Lake City. In 1901, when interest was high concerning the new mission which was to be opened, Cannon gives the following account of their acquaintanceship:

I have known Count Ito, now Prime Minister Ito, for a good many years. I met him first in the spring of 1871 at Ogden and traveled with him over the Union Pacific as far as Omaha. . . . Ito had with him a number of Japanese students whom he was escorting to the United States and Europe to be educated. . . . Count Ito . . . was a bright, earnest and interesting character who absorbed information as a sponge does water. . . . Count Ito . . . exhibited a lively interest in the Mormon people, the origin of their faith, and the struggles through which they passed. He asked me for a detailed statement of their history. I gave it to him and he listened most attentively . . . and expressed a desire to learn more. . . . After we separated I wrote home to my brother, George Q. Cannon . . . to forward him a full list of books containing the principles of 'Mormonism' . . . in 1873 . . . I met him again in Salt Lake City. . . . With him were a number of Japanese gentlemen and one of our own officials from Washington. The latter marvelled at the familiarity that Ito showed concerning our faith and people. . . . I met him a third time in Ogden later. He was then homeward bound. . . . He gave me the most urgent kind of invitation to visit him in his own home should I ever have occasion to go to Japan.²

Years later, in 1909, Mr. Akimoto, a resident of Idaho who had connections in the sugar industry, made a visit to Japan on business. While there, though not a church member, as an admirer and friend he called at

¹Ibid.

²"Opening of a Mission in Japan," op. cit.

mission headquarters. There he visited at length with Alma O. Taylor and among other things told Taylor a story which had been related to him by a friend who held a high government position. According to this official, when Grant and his companions arrived in Japan, Marquis Ito¹ proposed welcoming officially by public reception the Mormon missionaries. All Buddhist and Shinto sects approved the suggestion, but the Christians were unanimous in their opposition and said they could not accept an invitation to such a reception. This manifestation of ill will caused the Marquis to withdraw his proposal. Said Taylor, "If true, this is a point of great value to our history, for it shows that the Japanese have from the first been liberal in their attitude toward us."² This attitude has prevailed even to the present. No record has been found of any missionary receiving physical harm.

First Moves

Movements were begun for actually opening a mission early in 1901, after Snow had determined through "suggestions, observations and inquiry . . . that the time was ripe for such a step."³ The matter was presented to the Council of the Twelve on February 14 and the suggestion that Heber J. Grant of the Twelve be placed in charge was met with approval. He cheerfully accepted.⁴

The announcement to the people of Utah was of much importance and created a great deal of interest,⁵ for here was a new kind of mission. Heretofore the missionary work of the Church had been carried on almost entirely among peoples who knew something of Christianity and whose customs, language and background were somewhat familiar. But now missionaries would be asked to go to what the West is pleased to call a "heathen"

¹Ito was known as Marquis in 1901, as Prince in 1909.

²Alma O. Taylor, Journal, Oct. 19, 1909. Taylor kept quite a complete account of his daily activities. His journals are now in the possession of his widow in Salt Lake City.

³Deseret Evening News, February 14, 1901, p. 3.

⁴Journal History, February 12, 1901, p. 1. This is a scrapbook type of history of the L. D. S. Church with occasional typewritten entries. It is located in the Church Historian's Office in Salt Lake City.

⁵Deseret Evening News, op. cit.

nation, to pry open the lid of the mysterious Orient. The whole idea had an air of romance mixed with apprehension. But Snow was optimistic. "I have not the least doubt that success will crown our efforts; certainly where other denominations have been successful we should have no occasion for fear of failure."¹

Again at conference in April announcement was made and interest created anew. The Deseret Evening News of April 6 gave a full page, seven columns, to items on Japan, with biographical sketches of Grant and the two missionaries who had accepted his call to accompany him. Here Grant stated, "The undertaking has a good deal of the 'unknown quantity' about it," and when asked if he thought he could succeed, replied:

Yes. My reasons for so thinking are that the Japanese are a wonderfully progressive people. Of course I know nothing of them except what I have read and heard . . . of the Oriental races they are without doubt the most enterprising and intelligent . . . some authorities say that when it comes to absorbing knowledge they eclipse any people in the world today.²

During the course of the conference, comments were made about the new mission. John Taylor said that it did not matter whether or not the Japanese were of the House of Israel because "the gospel in this dispensation would go to every nation, kindred, tongue and people,"³ and the following is attributed to Reed Smoot:

Brother Heber J. Grant is called to open . . . the door of the great Eastern Country and introduce the Gospel to a new people; and it is my belief that it is only the beginning; for as sure as the Lord has spoken the word, the Gospel must be preached to all the peoples on the earth. It rests upon this people to do that work before the coming of the Son of Man . . .⁴

Never having done any missionary work in the field himself, something of the seriousness Grant felt in undertaking the new work may be

¹ Ibid.

² "Opening of a Mission in Japan," op. cit.

³ Ibid.

⁴ Reed Smoot, Address, April 5, 1901, Conference Reports 1901-1904, pp. 5, 6.

sensed in his choice of missionary companions, Louis A. Kelsch and Horace S. Ensign. Kelsch was a veteran of more than ten years of service in the field, having labored in the Southern States, the Northwestern States, England, Germany, and recently completed five years as president of the Northern States Mission.¹ Ensign had recently completed^d thirty-three months of missionary service in Colorado, two years of which he was assisted by his wife. For a time he had been Grant's personal secretary, but gave that up to accept an offer as General Secretary of the Deseret Sunday School Union, an office he was still holding when he received his call to Japan. Ensign was also an accomplished musician, a singer of note, and held the position of assistant director of the Tabernacle Choir.²

Grant thought at first that these would comprise his initial missionary force, but something prompted him to choose a younger man to complete his group. Subsequently, in May, Alma O. Taylor received his call. It was nine years before he was destined to return home, having accomplished a tremendous labor. Taylor was a very young man to receive such an important call, for he would not be nineteen years old until the following August; but those who knew him best said that he was "made of the right metal." He was a young man of the most studious habits and a thinker beyond his years. In 1899, at the age of seventeen, he graduated from the Latter-day Saints College in Salt Lake City and went to Chicago to an embalming school where he graduated first in a large class.³ At the time of his call he was engaged in the undertaking business with his father.

Farewell Sentiments

At the end of May a benefit performance was planned to be held in the Tabernacle for the purpose of aiding the new mission, and the following news item appeared:

Many of the local musicians have consented to appear, and the concert is sure to be a success. This will be the

¹"Opening of a Mission in Japan," op. cit.

²Ibid.

³Deseret Evening News, May 11, 1901, p. 8.

initial bow of the Salt Lake Male Chorus . . . the Fourth Act of Faust will be sung by the Tabernacle Choir. . . . Altogether a very entertaining program has been prepared and the interest manifested . . . should insure an overflowing house. Subscriptions amounting to \$10 to \$15 have already been received. Tickets will be on sale at the leading Main Street stores.¹

It seems of special moment that a few prominent Japanese residents of Salt Lake City took an interest in the plans of the Church in their native country. They wondered if it might be proper to arrange a reception in honor of the departing missionaries and proceeded to make plans after being assured that it would be cordially accepted. The affair was held at the old 21st Ward meeting house which had been decorated to produce a Japanese atmosphere. The flags of the two nations were hung side by side. President of the Church, Joseph F. Smith, several members of the Quorum of the Twelve and other church officials as well as the missionaries were present. Smith delivered the opening prayer, songs were sung in Japanese and several Japanese spoke and played instruments. Ice cream and other refreshments were served. "The evening's entertainment concluded with general handshaking and expressions of good will on the part of the Japanese to the Mormon Elders who were about to leave for the Orient."²

A short time later a reception was given by the General Board of the Y. M. M. I. A. for the four missionaries who were soon to depart. The president of the church presided and such prominent church officials as B. H. Roberts, J. Golden Kimball, Rudger Clawson, Rulon S. Wells, Reed Smoot, B. S. Hinckley and Moses Taylor were present.³ On this occasion Snow remarked:

When the Lord first sent his elders in this generation, very little was known as to what their labors would be and what they could accomplish. They failed in some respects, but they did not fail in one thing. They did

¹Deseret Evening News, May 30, 1901, p. 1.

²"American and Japanese Flags," Deseret Evening News, June 19, 1901, p. 1.

³Journal History, June 26, 1901, p. 5.

their duty. Apostle Orson Pratt and others were sent to Austria to open a mission there, but by reason of the rejection of their testimony, they did not succeed. Nevertheless, they did their duty. . . . Noah preached one hundred and twenty years . . . he did his duty, but failed. . . . As to these brethren who will shortly leave for Japan, the Lord has not revealed to me that they will succeed, but He has shown me positively that it is their duty to go.¹

Missionaries Leave

At last the day came, July 24, when they were to leave. This time, on the 54th anniversary of the coming of the Mormons to Utah, pioneers were leaving instead of entering the Salt Lake Valley. An air of mystery and excitement mingled with apprehension hung over those who were directly and indirectly connected with this new venture. A news item of that date put the cause of these feelings into words: "They have a peculiar task before them, they go to a nation with whose language, habits, laws, customs, and opinions they are unfamiliar. On these points they have everything to learn."²

Late that night the four went to the station to board the train. Probably one hundred or more people came to see them off, for Taylor lists fifty-four of them in his journal, including Edna Harker who later married Elbert D. Thomas and went with her husband on a mission to Japan.³ The train left Salt Lake City at 11:10 p.m., and after a short stop in Ogden they sped on to Portland where they spent a day and participated in a street meeting with the missionaries there. Then on through Seattle to Vancouver, where they boarded an English ship, the "Empress of India." At 5:30 a.m. on July 30th they sailed for the Orient.⁴

The Japan Mission (as it was called all through the first mission, 1901-1924) was opened at a time when the church was meeting much opposition, particularly in regard to plural marriage. It had only been a decade since the issuing of the "Manifesto;"⁵ many had been arrested and

¹Ibid., p. 8

²"Mission to Japan," editorial, Deseret Evening News, July 24, 1901, p. 4.

³Taylor, Journal, July 24, 1901.

⁴Ibid., July 24-30, 1901.

⁵Statement issued by the church denouncing plural marriage.

caused to serve terms in prison; many still had more than one wife and vigorously defended the doctrine. The new missionaries were social outcasts, but they comforted themselves by meeting often, singing the songs of Zion, and being entertained by Ensign's solos. Taylor says of the voyage on the "Empress of India":

When we first got on board the ship and announced that we were Mormons, the name spread like wildfire and in no time we became the 'curios' of the ship. And the word 'Mormon' being considered in the world to mean everything that is low and debased we were shunned as much as possible and that feeling was generally indeed very cold toward us. But the Lord was with us to the extent that we were able to disprove, by our works, that we were as the world thought us to be. We became the champion quoit players and it became a saying that 'You cannot beat the Mormons when they are playing partners'. . . So that by the time we left the ship we had demanded recognition because of the ability which God enabled us to display.¹

¹Taylor, Journal, August 9, 1901.

CHAPTER II

THE OPENING OF THE MISSION

Landing

Early on the morning of August 12, 1901, the "Empress of India" sailed into Tokyo Bay and dropped anchor two miles out from the wharf. Here they were met by a smaller craft which brought doctors and officials to make their routine check on all newcomers. Reporters also were at hand lest some rival would beat them to the latest scoop. Again anchor was drawn and the ship moved into the pier to unload and take a rest. On shore hundreds of rikishas were waiting with their proprietors hawking their services to passengers, a large number of whom were Europeans and Americans. Many of the rikishas were representative of hotels and lodging houses, with names painted on the vehicles. The four missionaries moved among the little, tanned, leathery-skinned, strangely-clad natives, many of whom spoke just enough English to haggle over prices or state or ask a destination, and chose a group from the Grand Hotel in Yokohama. Here suddenly they were cast into a new world---the people, language, customs, dress, buildings, and streets were all so different, and imagine being propelled by a human taxi. Indeed they were "strangers in a strange land."¹

The First Day

After a comfortable night spent at the Grand Hotel, which catered to foreigners, Grant took a letter of introduction to the Branderstein Tea Company and here a Mr. Becker and a Mr. Averall gave them much advice about getting a place to live and dealing with the people.²

Also that morning they saw in the Yokohama Advertiser a short article telling of their arrival the day before. The following is an excerpt: "It is reported that four Mormon missionaries have arrived in Japan. They

¹Taylor, Journal, August 12, 1901.

²Ibid., August 13, 1901.

will find the native apparel better than their wares."¹ Thus was revealed the fact that the "Mormons" were known in Japan and the people were being informed. This was only the beginning of such feelings and was followed closely by many similar articles and kindred experiences. The same day, while following the advice given them regarding a place to live, the missionaries, excepting Taylor, were directed to a place where they found suitable rooms; but as they were about to accept them, the landlord commented, "We have been expecting some Mormon preachers from Utah," and upon discovering that he was addressing himself to those very people exclaimed, "Oh! I cannot take you under any circumstances." When asked if he would like to know the other side of the story which he had obviously heard, he replied that he did not and would not have anything to do with them or their money.²

Though such feelings were depressing, they felt thankful for the prospect of persecution, for it would be a means of gaining the ear of the Japanese people.

That evening, to finish out their first day in the new mission, the proprietor of the hotel, having learned that Ensign sang, asked him to sing to the guests. This he readily agreed to do. Taylor reports:

. . . the parlor was prepared and Horace sang his way into the hearts of the guests and opened their eyes to the fact that there was something in the Mormon people which made them truly interesting. Thus we were favored of the Lord and won the respect of all . . .³

Afterward they enjoyed a number of conversations on the teachings of the Church.

Further Reaction.

The following day, August 14, Kelsch visited a minister in order to find where he could buy books on the Japanese language. He was coldly received and told, "I cannot assist you in any way whatsoever." The minister betrayed the fact that he and his Christian colleagues had united in an

¹Ibid.

²Ibid.

³Ibid.

effort to keep them from preaching in Japan. The same afternoon Grant visited the editor of the Japan Herald in Yokohama. He was kindly received and found them desirous of taking a story. In the evening a reporter from the Jiji Shimpo (Newspaper of Current Affairs) came and for one and one-half hours he was told of the church; he left with pictures, a Book of Mormon and other materials.¹ The next day both newspapers published articles, the former in English and the latter in Japanese.

The lengthy article published by the Japan Herald on August 15 and three editorials published by the same paper the next day gave the Mormons favorable treatment, and one of them condemned the action taken by a proprietor in refusing the elders lodging. The concluding statement was:

It is perhaps not too much to expect that in order to be perfectly frank, and to save trouble to future applicants for rooms, advertisements emanating from No. 2 Bluff (Beverly House) should be worded after this fashion: 'Lodgings to let, but only to persons deemed by the letter to hold correct opinions. No other applicant need apply. Particulars to be had on the premises at No. 2 . . .'²

The Japan Mail took up the part of the lodging house proprietor, and that newspaper and the Japan Herald conducted a minor feud over the affair. The Japan Mail published a series of articles, the tone of which was unfavorable to the missionaries and dealt principally upon polygamy, bringing it up again and again as the reason for all condemnation of the church. They stated that it made no difference whether the missionaries taught it or not; the fact that they still believed in it, and that Grant had more than one wife, was sufficient reason to forbid them teaching their doctrine. It would, they said, "retard Japanese progress," and "no form of cruelty is more inhuman," etc. This same paper also gave out the advice that no man who controls a hotel or lodging house would be acting properly towards his ordinary guests if he gave accommodations to Mormons.³

¹Ibid., August 14, 1901.

²Japan Herald (Yokohama), August 15, 1901; Japan Mission Scrapbook, 1901-1907, p. 52. L.D.S. Historian's Office, Salt Lake City, Utah.

³Japan Mail (Tokyo), series of articles August 17 to September 13, 1901; Scrapbook 1901-1907, pp. 78-81.

Many other newspapers of the larger cities published articles about the coming of the new missionaries. Some were friendly, more were unfriendly, and Grant spent by far the greater part of his time for the first few weeks composing articles and answers for the same publications.

The missionaries felt that hostility was being effected more by the foreign element than by the Japanese themselves. This feeling was expressed in letters home: "The missionaries think that they will be kindly received by the Japanese if not by the sectarian missionaries;"¹ and in one of the many editorials of Japanese newspapers:

The arrival of a Salt Lake City Apostle with a number of elders, says the Kobe Chronicle, has aroused some attention in Japan, though it seems to have caused far more stir among the foreign newspapers than among the Japanese, who naturally regard the establishment of one more sect in Japan with more or less indifference. . . . A Yokohama foreign journal which may be taken as representing the missionaries even went so far as to advocate that the preaching of these missionaries should be officially forbidden. It is not very surprising, perhaps, that such intolerance should be advocated by a foreign journal in touch with missionaries already established in the country, but we certainly were surprised to see the Japan Times, published in Tokyo and edited by a Japanese, taking up the same attitude a day or two later. . . . It is to be hoped that religious intolerance is not one of the innovations of the West which is to be introduced into Japan . . .²

At first the missionaries tried to explain the principle of polygamy, spending hours in conversation and in writing articles, but it seemed that it was infinitely incomprehensible to the Japanese, who associated it with the concubinage practiced widely in their country and which social leaders were attempting to discourage. "To such people [those who practice concubinage] Mormonism must prove an ideal religion. . . . But to social reformers . . . the prospect is not good . . ." stated one paper, and further, "During the last week many cartoons have appeared in the . . . papers. Certain persons noted for the ardour of their sexual passions

¹"Our Elders in Japan," Deseret Evening News, September 5, 1901, p. 4.

²Japan Herald, editorial August 31, 1901; Scrapbook, 1901-1907, p. 58.

suffer most in these pictures . . ."¹ No doubt the same editor a week later again noted, ". . . notwithstanding the existence of concubinage, we think the Mormon missionaries will find their efforts at proselyting in Japan will be received with stolid indifference."² Because of such misunderstanding and inability to explain the principle, Grant later gave firm instructions to not even discuss the subject.

The group had been in Japan but a short time when President Grant paid a call to the American Consul, who, though friendly, told Grant that since his own religion was contrary he could not conscientiously wish him success in his work, but he would see that he was given all the rights and privileges afforded to other sects in Japan and to American citizens.³ Some expressions such as the following came more directly from foreigners to the Japanese press, though the author failed to sign his name:

. . . I want, most heartily, to commend your stand on the question of the coming of Mormon propagandists into Japan and unite with you in the hope . . . that the statement that official permission has at last been granted for the propagation of the creed in Japan is in error. . . . That the Mormons still hold the doctrine (polygamy) is not denied, and anyone who is familiar with the history of the movement cannot doubt for an instant that their representatives now in this land have any other purpose than to inculcate this ruinous doctrine in Japan . . .⁴

Though the Japanese appeared disinterested in religions, as has been mentioned before they were intensely interested in material progress and had made vast headway in a short time. In their many writings concerning the church during those first months, at least one author unconsciously voiced a truth, the effect of which the missionaries were to encounter many times and which was to cause them many headaches. He was that very fluent writer on the subject of Mormonism whose editorials appeared in the Japan Herald. "It is the sentiment of the Japanese that Mormonism

¹Ibid., editorial August 24, 1901; Scrapbook 1901-1907, p. 56.

²Ibid., editorial August 31, 1901; Scrapbook 1901-1907, p. 58.

³Taylor, Journal, August 27, 1901.

⁴Correspondence signed "An American Friend of Japan," Japan Mail, December 4, 1901; Scrapbook 1901-1907, p. 97.

will hardly prosper. . . . However, their well-known integrity and business energy will commend them to a large number of Japanese people."¹ Again, "Their program of industry and thrift, however, has very much to recommend it to certain sections of Japan;"² and more to the point, "A few may . . . join the Church of Latter-day Saints for the material advantages offered. . . ."³

Preparation for Proselyting

In order to formally propagate or proselyte in behalf of any religion or sect, the group had to make application to the Department of Home Affairs. Grant learned this soon after entering the country and so filed the application, but the government, it appeared, had a difficult decision to make. It had been the practice since the beginning of the enlightened Meiji era, nearly forty years before, to grant religious freedom; but here was a religion so different, so controversial, that they wondered if they would not be justified in withholding permission to preach. And since most of the foreign element was against it, would it not be wise to incur their favor rather than risk disfavor with good neighbors. Besides, they were receiving requests from their own people to suppress this new sect. Members of the Japan Women's Reform and the Tokyo Women's Reform Societies joined in addressing a request to the Minister of Home Affairs recommending suppression of Mormonism. Their reasons were outlined in detail and included (1) polygamy, (2) theocratic absolutism, (3) massacre of 136 immigrants by Mormons, (4) attempt to induce people to go to Utah.⁴ So the officials bided their time, putting off their decision, and finally sent the missionaries a rejection "not because of radical objection but because of non-compliance to form."⁵ Shortly a second application was submitted and the desired permission was received.

After the so-called "ejection" from the missionary boarding house, which incident caused widespread publicity and unreliable rumors to reach as far as Salt Lake City and which President Grant had to correct by

¹ Japan Herald, September 28, 1901; Journal History, p. 4.

² Ibid., August 24, 1901; Scrapbook 1901-1907, p. 56.

³ Ibid., August 31, 1901; Scrapbook 1901-1907, p. 58.

⁴ Ibid., October 15, 1901; Scrapbook 1901-1907, p. 61.

⁵ Japan Mail, October 1, 1901; Scrapbook 1901-1907, p. 87.

actually the order on the paragraph above does not lead to this conclusion.

correspondence,¹ they continued their search for more inexpensive lodging. This they found just four days after arriving, in the foreign section of Yokohama, at No. 25 Bluff, and engaged rooms for a month for \$35 each. The landlady, upon learning that she was entertaining the Mormons, and being asked if she were not afraid of them, replied that she was a little, but that their money was as good as anyone's. Here they had a beautiful view of the city, and their five rooms were in a smaller building apart from the main one where they could sing and pray without disturbance.²

Grant had brought a number of letters of introduction and soon they had many invitations to dinner or to visit. Also, the publicity in the press brought letters and visitors. The first visitor was a Japanese laborer who knew some English; he came, he said, to learn of their religion. This man stayed half a day and translated two letters which expressed a friendly feeling but seemed to lack sincerity. Letters and callers continued to come every day; two callers came who said they had been in Salt Lake City, had been well treated by the Mormons and wished to pay their respects.³ Of the visitors, Taylor had this to say:

I must confess that a majority of those which have called to see us, and claim to have desires to learn of our religion, have impressed me as fraudulent and absolutely devoid of desire to assist us, but on the contrary that they are desirous of furthering their own ends. . . . They impress me as being only skin-deep and . . . expressions of friendship . . . come from their pockets rather than their hearts.⁴

He felt that it was a waste of time to try to carry on conversation with them, for very few could speak sufficient English to make conversation profitable, and that time could be better spent in studying the language. "Yet," he says, "I felt to make a friend by kindness and patience was preferable to making enemies because of lack of charity."⁵

¹"Unfounded Rumors," editorial in Deseret Evening News, October 21, 1901.

²Taylor, Journal, August 16, 17, 1901.

³Ibid., August 17, 18, 1901.

⁴Ibid., August 18, 1901.

⁵Ibid., August 20, 1901.

On the other hand there were callers who came earnestly seeking something of a spiritual nature which they had not yet been able to find, and even though they proved to be sincere friends to the missionaries they did not recognize the thing they were seeking. Such a person was T. Hiroi, a teacher and ex-preacher of the German Evangelical Church. He first called on August 25 and the missionaries were "favorably impressed with the spirit that he manifested."¹ After leaving, he sent a postal expressing thanks for their hospitality and for what he had learned; of this Taylor recorded, "This card made our hearts rejoice and we hope and pray that God will enlighten this man's mind that he may see the truth . . ."² Hiroi continued to call, and for a time he was engaged by the missionaries as a language instructor, translator, interpreter, or whatever was needed. Although he served them well, keeping their interests at heart, he never could be persuaded that the Restored Gospel was true. He remained friendly to the church and missionaries and as late as 1949 the writer, while himself doing missionary work in Osaka, received correspondence from him, he having learned of the church activities in Osaka through a mutual acquaintance. He wrote on a post card:

I made friends of Pres. Heber J. Grant, Ensign, Kelsch, and Alma O. Taylor when they made advent in Yokohama in 1900 [actually 1901]. Mr. Taylor survived [the] other three. The then pink cheeked Taylor . . . just turned of twenty [actually nineteen]. . . . Time is indeed fleeting. I am 75 but healthy and ambitious still. When I was in Washington, D. C. in 1919 your defunct [sic] President Grant called at my hotel twice. He was a guest of Senator Smoot of Utah. He was a splendid gentleman, estimated me more than I was worth.

He commented about his friendship with L. D. S. servicemen at that time and closed:

The Japs have remained in mental vacuum since the surrender and now is the best time for you to fill that vacuum with your gospel. Yours, T. Hiroi.³

¹Ibid., August 29, 1901.

²Ibid.

³T. Hiroi to Murray Nichols, November 9, 1949.

A Book to be Written

Among the early callers were a Mr. Kikuchi and a Mr. Nakazawa, who became the first two converts of the church in Japan. Their story will be told in a later chapter. Another man, Goro Takahashi, became a regular guest for Sunday dinner; he was a writer of note and was regarded as a man of influence among the better classes. Takahashi had written an article for a newspaper ridiculing the papers and ministers for attacking the Mormon missionaries. On learning of this, President Grant invited the man to dine with them and a friendship was begun. They carried on lengthy conversations, and Grant presented him with a Book of Mormon and other literature and pictures of Salt Lake City. Takahashi suggested that he write a book, believing that it would be the means of doing the cause of the church more good than anything that could be said in the newspapers. He agreed to advance the money for publication himself and be reimbursed by sales.¹ Takahashi wrote out an agreement² and work was begun.

Plans to Move

The elders enjoyed their stay at No. 25 Bluff. They became acquainted with the people in the boarding house, most of whom were businessmen. Most were friendly, Ensign having won them over with his singing in the evenings. These same people, and others whom they visited through letters of introduction, advised them that it would take ten years to learn the language and thought they were crazy to expect to be preaching the gospel in a year.³ After two weeks, however, it was decided that Tokyo would be a better city in which to begin work. In Tokyo there were fewer foreigners, a higher class of Japanese, a more religious sentiment and better instructors in the language.⁴ So preparations were made to move as soon as their month's engagement at No. 25 was finished.

¹Report to First Presidency, April 3, 1902; Journal History, pp. 4, 5. (Typewritten)

²Original agreement found in Church Historian's Office among miscellaneous papers.

³Taylor, letter printed in Deseret Evening News, September 12, 1901.

⁴Taylor, Journal, August 28, 1901.

Some New Experiences

The missionaries felt that the language was their most formidable barrier; they were in the midst of millions of people who needed the Gospel and their only communication was with foreigners or the few Japanese who could speak a little English. None of them understanding the Gospel, it was quite unprofitable to use them as a medium. In such a situation it was impossible to get close to those to whom they were preaching or to know actually what they were hearing. This feeling was reflected in publications at home and in a number of letters from the missionaries to their relatives, who were much interested in the success of the mission in Japan.¹

In order to learn the language they hired a teacher to come and give them daily lessons. For a short time Reverend Aoki, a Christian preacher whom Taylor later knew better when he labored in Chiba City south of Tokyo, came to teach them. For several months, Hiroi, who has been mentioned before, gave them lessons. But the missionaries were not satisfied that the proper progress was being made and Grant wrote the First Presidency for advice as to the best procedure for missionary work in this land. After some weeks they received a reply which stated in part "that we should separate and go out among the Japanese themselves to learn their language and not depend upon the instruction which we would receive from a teacher. . . ." ²

Taylor further says:

I rejoiced exceedingly that Brother Ensign and myself had decided the day before to go out and live with the people, and it is an evidence to me now that we were directed in our desires by the proper spirit. I had felt a little uncertain about our move and did not seem to be fully satisfied with the contemplation of living in a strictly Japanese way, but the word received from the First Presidency set my heart at rest and a peaceful influence was with me the rest of the day.³

¹"Progress in Japanese Mission," Deseret Evening News, December 7, 1901, p. 5; Taylor to his father, excerpts published in the Deseret Evening News, November 18, 1901.

²Taylor, Journal, December 3, 1901.

³Ibid.

The elders, who at the end of their month's stay in Yokohama had removed to Tokyo and were living in the Metropole Hotel, American style, accordingly hastened to seek a more strictly native environment. For several months they had been living as most foreigners live in Japan, their time spent in

. . . observing the features of the country, the people and their sentiments toward religion . . . the relationship between the foreigner and the native, class distinctions . . . different modes of living . . . and in fact gaining a slight knowledge of those things which would have an effect . . . upon our labor here.¹

But the one thing which they felt to be of greatest value was the fact that they had met and made many friends among both foreigners and natives of the higher class. Many of these had expressed favorable sentiments concerning Mormonism, and in Japan it is indeed helpful to have influential persons speak well of one's cause, because the people so implicitly follow their leaders.²

With the aid of Hiroi, Ensign and Taylor sought quarters in a native home but were not successful because the Japanese could not understand why a foreigner would want to so live and it seemed impossible to convince them; they were superstitious and feared some ulterior motive. So they decided to rent rooms in a Japanese hotel. Hiroi made all necessary arrangements, helped them move in and joined them at their first meal, after which he bade goodbye, saying "that he felt like he was leaving two helpless babes to fight their way alone."³

The people at the hotel did not speak a word of English and the missionaries had to make their wants known by signs and what little Japanese they knew. Such a situation no doubt authored many unique experiences. Says Taylor:

. . . the . . . diet is not very appetizing, for the reason that it requires considerable time to become accustomed to

¹Taylor, "Some Features of Japanese Life," Improvement Era, April 1902, pp. 449-455.

²Ibid.

³Ibid.

raw fish, rice, and vegetables spoiled in cooking. . . . We enjoy the luxuries and inconveniences of the Japanese bath and sleeping on the floor . . . [the] pillow, some six inches in diameter and about a foot long and nearly as hard as a block of wood. We take our shoes off when we enter . . . and sit around on the floor.²

On the first Fast Sunday morning after their move, they did their best to tell the people that they did not want any breakfast. But it was no use, the usual meal was brought anyway. Again using signs and very inadequate Japanese they tried to explain; but the employees, thinking that they did not want the Japanese food and striving to please, went to great pains to prepare a Western meal of ham and eggs and took it to the elders' rooms. Finally they broke down, not wishing to offend those who had tried so hard, and ate the meal, which was doubly delicious after days of strictly native fare.² Even though the sudden change of food and customs was at first somewhat unpleasant, after about six months Taylor again wrote his sentiments for the Improvement Era:

Elder Ensign and I are still located in a native hotel and I do not suppose that I . . . will return to foreign style for some years. This fact does not worry me, for I have become so accustomed to nearly all things Japanese that such a life is quite pleasant.³

For the two older missionaries, Japanese life was more difficult; though Grant stayed two years and Kelsch stayed a little more than a year, they never did "go native." The younger elders continually tried to get them to eat Japanese food, but they just as carefully shied away. Once they all four were invited to dinner at the home of a prominent Japanese, and here, Taylor thought, was the chance they had been looking for to give them an initiation to native food. But he was disappointed and Grant gave a sigh of relief when they found that their host had prepared a delicious Western style meal. Taylor records:

¹Taylor, "Life in the Orient," Improvement Era, February 1902, pp. 288-290.

²Taylor, Journal, December 8, 1901.

³Taylor, "How it is Done in Japan," Improvement Era, September 1902, pp. 881-885.

One thing that happened during the meal that pleased me very much was the presentation of a strictly native dish which unfortunately was served at the close of the meal because it was not ready before. The host apologized . . . I was sitting next to Brother Grant and watched to see how it would affect him when he took the first mouthful. He did not take a mouthful, but only a nibble, which was evidently enough for him. He put the cover on the bowl again and said, 'It came too late, eh?' At which I suggested the addition of the words, 'Thank Heaven,' to which he nodded a hearty 'Amen'.¹

At first, Grant had no time to study the language as it was taken up in writing, traveling,² visiting and explaining to those who could understand English. Kelsch found enough to keep him busy for a time tracting among the foreign residents, a number of whom were ministers who were unitedly opposed to their work.³ Later, however, they did spend time studying the language but it seemed impossible to make any headway. After Grant was released from his assignment he remarked in a conference speech, "Brother Kelsch and I, I am afraid, have got too far along in years to ever learn Japanese,"⁴ and in reporting to the assembled First Presidency and Quorum of the Twelve he said, ". . . I cannot now even repeat the alphabet . . ."⁵ This was a great disappointment to him as well as failure to make a mark as far as baptisms were concerned, and many church members even now recall his remarks from later speeches in regard to his feeling of "failure" in Japan.

¹Taylor, Journal, February 13, 1902.

²President Grant became acquainted with an American dealer in silk through one of his letters of introduction brought from home. This man wanted him to go on a buying trip in the interior. Grant accepted and spent nine days traveling southward in the area of Kyoto, then to Kanazawa on the Japan Sea coast. Here he got a good chance to see what Japan actually looked like, which could not be had in the eastern cities. He was tremendously impressed by the picturesque villages and countryside. Details may be found in his letter to the Deseret Evening News, October 18, 1901, and from Taylor's Journal.

³Taylor, Journal, May 20, 1902.

⁴Heber J. Grant, Address, October 4, 1903, Conference Reports 1901-1904, p. 7.

⁵Journal History, April 3, 1902, p. 5. (Typewritten)

CHAPTER III

ACTIVE MISSIONARY WORK

Greetings and Dedication

As an Apostle and minister of the most high God, I salute you and invite you to consider the important message which we bear. We do not come to you for the purpose of trying to deprive you of any truth in which you believe . . . we bring you greater light, more truth and advanced knowledge . . . we recognize you as the children of our common Father. . . . Our mission is one of duty . . . we have been commanded by God to proclaim his word and will to the world. . . . By his divine authority we turn the divine key which opens the kingdom to the inhabitants of Japan . . . we offer you blessings which are beyond price---they are not of man, nor do they come by the power of man. . . . Come to the light and truth . . . then shall your souls be filled with peace and love and joy . . .¹

Thus went the address of President Grant to the Japanese people soon after landing in Yokohama which was published in several of the leading newspapers at the same time they were printing so much in the controversy over the "Mormons." On September 1, a Fast Sunday, and a little more than two weeks after arriving, the missionaries left their quarters at No. 25 Bluff and went out into the woods about 11 o'clock to hold a prayer meeting. After about a twenty-minute walk they came to a secluded grove on a hill lying to the south of Yokohama, between the foreign residences and the bay. There they opened by singing, "We Thank Thee, O God for a Prophet," and each in turn prayed. Next they sang, "Come, Come Ye Saints," and then Grant offered the prayer dedicating the land of Japan for the preaching of the Gospel.² Taylor records the feeling on this occasion:

¹Grant, "Address to the Great and Progressive Nation of Japan," Millennial Star, September 26, 1901, pp. 625-627. (See Appendix A for full text of the message.)

²Taylor to his father, Journal History, September 1, 1901.

His tongue was loosened and the spirit rested mightily upon him; so much so that we felt the angels of God were near; for our hearts burned within us as the words fell from his lips. I never experienced such a peaceful influence or heard such a powerful prayer before. Every word penetrated into my very bones and I could have wept for joy.¹

After the dedicatory prayer and another song, Grant then read the prayer offered by Apostle Orson Hyde when upon the Mount of Olives in dedicating the land of Palestine for the gathering and the home of the Jews. Following this each of the four spoke, sang again and had closing prayer.² This became a hallowed spot to those early missionaries, and they returned on successive anniversaries to hold meetings and be refilled with the spirit manifested on that first occasion.

The First Members

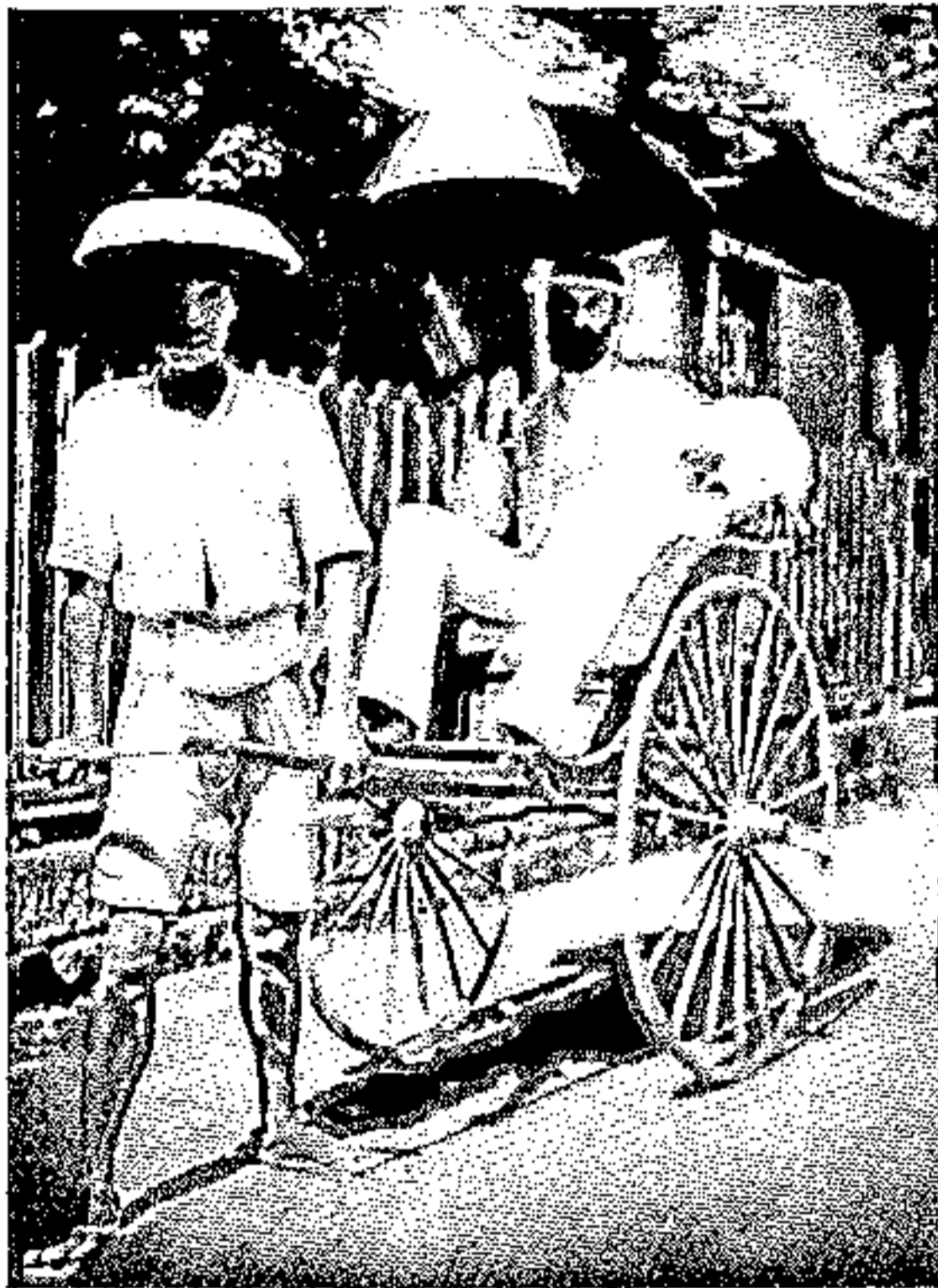
The first man affected seriously by the gospel was Hajime Nakazawa, a Shinto priest, who had been cast out of his congregation because of his interest in the church. From that point on he visited regularly with Grant and Kelsch at the Central Hotel and later, after they moved, at the Metropole, coming almost daily in the afternoons and being taught with the aid of the interpreter, Hiroi. Contemplating the strong possibility that he might return for conference in April 1902, and having decided that Nakazawa was convinced of the truth of the gospel and ready for baptism, Grant made plans to baptize him on Saturday, March 8. This decision, however, was somewhat forced by Nakazawa. It was not desirable to have him baptized too soon before they were sure he understood the gospel. The missionaries tried to persuade him to wait, but he said he believed every word. "I took Brother Kelsch's 'Ready Reference,'" said Grant, "and went over it with him through an interpreter, reference by reference, and he swallowed every one of them."³

The missionaries fasted and met at the Metropole Hotel before

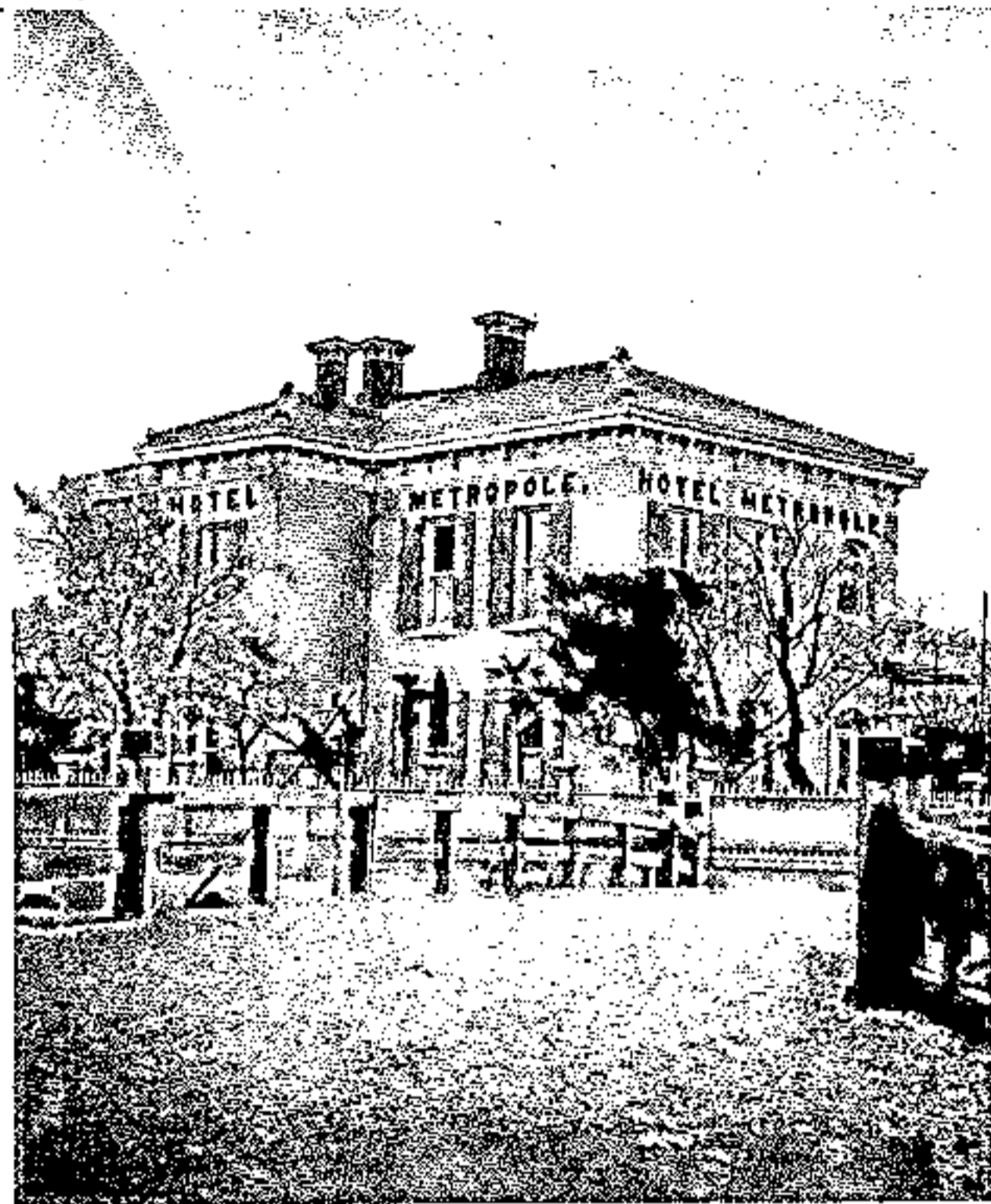
¹Ibid. (See Appendix A for an outline of the dedicatory prayer).

²Taylor, Journal, September 1, 1901.

³Grant, Address, October 4, 1903, Conference Reports 1901-1904, p. 13.



GRANT RIDING A RIKISHA.



THE METROPOLE HOTEL.



THE FIRST BAPTISM. Seated l. to r., with hats, Kelsch, Hiroi; standing, Taylor, Nakazawa, Grant.



THE FIRST MISSION HOME

8 a.m., intending to hold a meeting together, but Nakazawa came before they had a chance to convene. After prayer together they boarded a train for Omori, a little village twenty minutes away on the Tokyo Bay. Upon arriving at the beach they discovered the tide out and that they would have to go some distance from shore to find water deep enough, so they hired a small fishing boat that happened along to take them out. Prayer and singing were held on the boat, then Grant and his convert went over the side in waist-high water and the ordinance was performed. As soon as dry clothes were donned, Grant confirmed Nakazawa a member of the church, gave him the Aaronic priesthood, and in the same prayer ordained him an elder in the higher priesthood. Upon returning to shore the tide was further down and the boat rested upon the ground, with still a stretch of water between them and the steps of the small stone pier. While wondering just how they were going to bridge this, Hiroi announced that the boatmen would carry them out, whereupon they were carried out "piggyback" style.

The baptism of Nakazawa was a thrilling experience for the missionaries; here was a man who had fearlessly opposed the teaching of Shinto to embrace what he believed to be the truth. What a wonderful example to set before his countrymen, and how great would be the work that he could do among them if he remained true and worthy. Here indeed was a tangible beginning of what the elders sought in that far-off land, and their hearts swelled with joy.¹

A contemporary of Nakazawa was Saburo Kikuchi, who spoke English fairly well and was something of a Christian minister. On March 10 he came early to the Metropole to seek baptism at the hands of Grant before his departure for the United States next day. Grant tells of this experience a few weeks later in General Conference:

But it seemed that with all the words of discouragement that Brother Kelsch and I could utter he was determined to be baptized. He came to the hotel before I was out of bed in the morning and insisted upon baptism. When I told him that he had better study more and get a better comprehension of the gospel, he said, 'It is true, I believe

¹Entire account of baptism taken from Taylor's Journal, March 8, 1902.

it, I want to be baptized, I can understand it better after I have been baptized and confirmed a member of the Church.' I knew this was true so I told him he would be persecuted and he quoted the scripture, 'Blessed are ye, when men shall say all manner of evil against you falsely for my sake.' Brother Kelsch and I went on in this line, trying to discourage this man.¹

They went on to explain about the great persecutions which members of the church had undergone and that many had given their lives. Yet exclaimed Kikuchi, "It is true; and if I die and am the first martyr in Japan, it would be the best thing that could happen to Japan." The elders could not dissuade him and Grant answered, "That's enough, I'll baptize you."²

This time the six, four missionaries, interpreter and convert, went to a point in the bay near the mouth of the Sumida River. They held a short meeting on shore, then moved out as before to perform the ordinance. After returning to the hotel Kikuchi was confirmed and likewise ordained an elder.³ Of the two men, Grant told the members at home, ". . . I am exceedingly grateful to my Heavenly Father that he saw fit to impress with his spirit a couple of men who I believe are honest. They may not prove faithful, but I believe they are honest today."⁴

The news of these first baptisms was met with great interest at home, where they watched closely for any news of progress. So little was known about the Japanese, the barriers seemed so different and so formidable when compared to missionary labor in other parts of the world, it had been thought by some that no headway could be made in Japan. Many more came asking for baptism, who obviously had little understanding of the gospel, and were told to wait and study more. "We had no desire to baptize and seal the Holy Ghost upon a person who would be likely to lose the spirit and turn around and fight the church. We had no desire whatever to baptize people just to make a showing," said Grant.⁵

¹Grant, op. cit., April 5, 1902, p. 46.

²Ibid.

³Taylor, Journal, March 10, 1902.

⁴Grant, op. cit.

⁵Ibid.



Seated l. to r., Mary Grant, Augusta Grant, Marie Featherstone, Mary Ensign; standing, Taylor, Jarvis, Stoker, Caine, Grant, Hedges, Ensign, Featherstone. (Taken about 1902)



MEMBERS: 1. Fujiya Nara 2. Fujiyo Sato 3. Ei Nachie (Nagao) 4. Tamano Kumagai 5. Tazuko Watanabe 6. Nami Hakii 7. Tsune Nachie 8. Kuma Nabeshima, 9. Tomimitsu Noguchi 10. Teuchi Ito.
MISSIONARIES: 11. Pres. Thomas 12. Ivins 13. Fairborne 14. Scowcroft 15. Jay Jensen. Others unidentified (taken 1911)

More Missionaries

Being desirous of returning for conference and giving the First Presidency a first hand report of the prospects of Japan, Grant wrote and received permission and left Japan on March 11, 1902. He was enthusiastic concerning the future of Japan as a mission field and soon returned bringing with him his wife, his daughter Mary, Mrs. Ensign, and a group of new missionaries. They landed in Yokohama on July 17. He had emphasized the need of young missionaries who could more speedily learn the language. This new group, besides the Grants and Mrs. Ensign, consisted of Elders Sanford Hedges, Erastus Jarvis, Fred Caine, John Stoker, Joseph Featherstone and his wife Marie. Featherstone had been called to Germany and Marie was to wait, but he readily consented to change his mission to Japan; and after counseling with Grant, decided to get married and take Marie along. Thus on June 18 they were married in the Salt Lake Temple and on the 26th departed upon this new adventure.¹ The new single elders went that night with Taylor to the Nakai Hotel where rooms had been prepared for them; the rest stayed in the Metropole until they could make final settlement for their new quarters, a house in Yotsuya, next day.²

Progress in Japanese

The mission had been opened a year now and Taylor had progressed remarkably well in the language, with Ensign not far behind. As early as February, five months after entering the country, Taylor made his first speech in public to a group of students. Of this he says:

I spoke my piece [testimony laboriously prepared the day before], but it was the hardest effort that I had ever made in my life. I simply floundered for the words and more than once was tempted to give it up, but fought it through to the last.³

This was the first speech of a Mormon elder to the people of Japan in their own language. Now Taylor taught the new missionaries each day and most of them, too, made good progress. They continued a course of

¹Joseph Featherstone, Journal, June 18 and 26, 1902.

²Taylor, Journal, July 17 and 23, 1902.

³Ibid., February 8, 1902.

study, talking with callers, visiting acquaintances and in general mixing with the people as much as possible for the next year until April 1903, when the decision was made to send the missionaries out to begin tracting and hold meetings.

The First Public Meeting

Meanwhile, however, an important milestone had been passed---the first public meeting to be held in Japan. Meetings had been held in the home of the missionaries, but they felt that now they could successfully attempt something on a larger scale. With the help of Kinza Hirai, another friend who gave the church much assistance but who never joined, they secured the Kinki Kan (a large meeting hall) in Kanda. Grant had previously tried to rent the YMCA building in the same district, but was refused on account of his church affiliation. He had also written a tract, the first in the mission, introducing the church to the Japanese. This was printed in English and handed out to those who came; Taylor had translated it into Japanese and had it corrected, but had not yet gotten it printed.

The meeting was scheduled and advertised to begin at 6 p.m. on April 18, and at the appointed hour only a few were present. The eight elders were disappointed, but to entertain those few they sang songs until 6:30; by then a few more had come and they began their meeting. More and more kept coming until they estimated about 500 present. Taylor gave his address in Japanese, using his translated copy of Grant's tract, Caine followed him with a short talk in Japanese and Grant and Ensign spoke in English. The meeting lasted about two hours.¹

Assignments Outside of Tokyo

On April 22 and 23, 1903, the elders, according to assignments previously received, separated and launched upon a new chapter of their adventures. Featherstone and Hedges crossed the bay by boat to Nago in Chiba Ken and were to return on Sundays to help with meetings. Jarvis and Stoker were assigned to Naoyetsu on the Japan sea coast, a day's train ride away, and Ensign and Caine left for Nagano, 200 miles northwest of

¹Taylor, Journal, April 18, 1903; Millennial Star, June 4, 1903, pp. 363-366.

Tokyo in the direction of Naoyetsu. Taylor remained at headquarters as clerk and secretary.¹ After some two months when the elders paid a visit to Tokyo, Ensign and Hedges changed places and the married missionaries took their wives with them back to Chiba where they had been living in a Japanese hotel. One month of native food was all the ladies could manage, so they moved from the hotel to a home in Hojo where they could do their own cooking.² Here the elders tracted and began meetings, the first in Hojo with forty-five present, and in Nago where about one hundred attended the first meeting.³ Of the work in Nagano, Elder Hedges wrote: "The city of Nagano has a population of forty thousand people and is the greatest stronghold of Buddhism, and we have hard times to start a conversation . . . the people are very peculiar in regard to Christianity."⁴

Grant Released

While all the missionaries in Tokyo were on a visit to Hojo, Grant received news that a cablegram awaited him at the mission home. He departed immediately for Tokyo and sent back a wire telling of his release and the placing of Ensign in charge of the mission.⁵ All the missionaries were called in for meetings and to bid the Grants goodbye. On September 1 they journeyed to Yokohama and gathered at the spot in the woods where the first four missionaries had met and held a dedicatory service just two years before. Here they held a lengthy meeting, ". . . all spoke and felt rich outpourings of the spirit,"⁶ after which they ate lunch and took pictures.

Grant's Feelings About the Mission

Grant was somewhat reluctant to leave Japan, for he had desired to accomplish much more, though he was happy at the prospect of returning home. Thus far the results of his labors had been disappointing. Already Kikuchi had fallen away and Nakazawa was not manifesting a good spirit.

¹Taylor, Journal, April 22, 23, 1903.

²Featherstone, Journal, July 9, 1903.

³Ibid., July 26, 29, 1903.

⁴Sanford W. Hedges, "Scenery and Customs in Japan," Improvement Era, September 1903, pp. 817-822.

⁵Featherstone, Journal, August 23, 24, 1903.

⁶Taylor, Journal, September 1, 1903.

Of the two, Grant said after returning home:

The two who were baptized first were quite promising. . . . One of them could speak English [Kikuchi] and read the Bible. Oh! he believed it, all ready to give his life for it. I found out afterwards that he wanted to borrow some money from me to start a patent medicine establishment. The other man, a Shinto priest . . . inside of a week after I first left Japan he wanted some money from the brethren and as soon as I got back there he wanted to borrow \$1500 from me to start a job printing office, and when he didn't get it his faith oozed out.¹

Kikuchi only attended one meeting after the missionaries moved from the Metropole to their new home, for he was too busy selling some new medicine he had discovered. A year later, as he often had, Taylor sought him out and talked to him while he was administering his medicine. He told the missionary that he had no ill feelings but being kept busy with his newly invented medicine he had to set aside religious duties for a time.² Nakazawa, not having work and the missionaries desiring to help him, was allowed to live in a part of the mission headquarters until his circumstances were improved, and during this time Grant wrote, "We have found him telling falsehoods regarding his actions and think that his professions are not at all sincere and that he would gladly turn against us if he did not think there may be some financial advantage some time by keeping friendly."³

Continuing to the church members at home, Grant said:

When I received my release I felt I could not come home, that I must stay at least six months more . . . and I began to realize it was a desire to be able to come home and tell you I had done something wonderful which prompted my wish to stay there longer. I disliked to have to tell you that I had been there fifteen months [since the last trip home] and done nothing. . . . Then I thought I could come home and perhaps go somewhere else . . . at least I could do

¹Grant, op. cit., October 4, 1903, p. 13.

²Taylor, Journal, October 20, 1903.

³Grant to the First Presidency, June 10, 1903, Copybook A, p. 60. Copybooks A to I contain copies of correspondence from the mission. These are located in the Church Historian's Office.

something more profitable than sitting down in Japan
. . . perhaps I could move one stone if not more if I
came home.¹

But Grant had seen the mission through its days of floundering; now it was ready to begin a new phase. The gospel had been introduced to Japan, a tract had been written and published in both English and Japanese, the book by Takahashi had been published in the native tongue telling the truth about the church, and the elders were progressing well with the language. No doubt Grant was like many another missionary who left the field with little tangible evidence of success and had to wait many years for the results of his labor to appear. And even though he had such feelings upon leaving Japan, he was firmly convinced that the day would come when "there will yet be a great and important work accomplished in that land."²

¹Grant, Address, op. cit., October 4, 1903, p. 11.

²Ibid.

CHAPTER IV

LITERATURE AND ITS TRANSLATION

At first the spoken language seemed to be the greatest barrier to the spread of Mormonism in Japan and it was felt that once this gap between minds could be bridged the work would progress. But even as the missionaries made headway in the new tongue they realized that it would take a long time for such an infinitely small number to tell the gospel to fifty million people. So as the elders began to reach the point where they could do a little translating, the importance of that work was felt and more emphasis shifted to it.

Japanese Help Sought

Taylor, being the furthest advanced in the language, made the first translations. During the summer of 1902 he prepared two songs for Sunday Schools which were organized in October and November 1902, one in Hojo and one in Tokyo. After translating the hymns, Taylor sought help from Rev. Aoki, a Christian minister whom he had met in Yokohama and whom he often visited, who lived in Chiba where Taylor was tracting. Failing to get help here, Taylor took the hymns to Nakazawa and together they worked out a satisfactory translation. This was shown to another Japanese who was not highly impressed. The next day they were shown to still another native acquaintance who said the language was vulgar and further remarked, "Such songs, if published, would be a laughing stock among the educated Japanese." However, upon hearing Ensign sing one, he concluded, "I forget the vulgar words while listening to your rendition of the music."¹

The missionaries, in their desire to make correct translations, naturally submitted their translated copy to native critics, and it was a source of regret to them that there was no member who was capable and they had to go outside the church. They found that the language was quite

¹Taylor, Journal, October 26-29, 1903. The term "vulgar" as used here means non-literary.

flexible and difficult even for the Japanese themselves to come to any agreements upon. This led Taylor to write later when he was working on the Book of Mormon:

The more experience I have the more I learn that personal likes and dislikes go a long ways with the Japanese when making criticisms of our efforts. That is, a bun [composition] corrected by Mr. Hirori is decidedly Hirorish, one corrected by Mr. Yoshida is decidedly Yoshidaish, and if measured by the Hiroi measuring tape would have to be cut off here and stretched out there, and visa versa. Again in many points, I have as many on my side as I can find to take the side of Mr. Hiroi.¹

Takahashi's Book

The book, Mormons and Mormonism, written by Goro Takahashi in Japanese, had been published on August 20, 1902, and bookstores in all the areas where the missionaries were working were contacted for sales. Copies were loaned and in every way they tried to get it before the public. Three hundred and sixty-two copies were distributed to the members of the House of Peers and eight more to officials connected with the House.² At first Takahashi had stated to Grant that he would submit his manuscript to him for correction, but later decided not to because he felt that if the book was his own creation, without benefit of dictation from the "Mormons," it would have a greater effect on the people. Grant, speaking at General Conference in Salt Lake City, said that this man "has written a book that I believe will do us a world of good."³ Taylor later said of the book:

. . . on the whole it is quite reliable . . . when he has stated 'Mormon' doctrine he has kept pretty close to some of our good writers. We are not responsible for any of his opinions and the comparisons which he draws. We do not give or sell his book as a 'Mormon' product, but present it as the writing of a 'non-Mormon' who writes from the standpoint of what the 'Mormons' say of themselves and not what their enemies say of them.⁴

¹Taylor to Stoker and Seely, Sapporo, June 12, 1906, Copybook B, p. 337.

²Taylor, Journal, March 24, 1906.

³Grant, Address, April 5, 1902, Conference Reports 1901-1904, p. 46.

⁴Taylor to Hedges and Fairbourn, Sendai, September 25, 1905, Copybook B, p. 105.

The First Tracts

Early in March 1903^{2?} a tract was considered by the missionaries, all of whom had recently moved to the mission headquarters. The decision was that it should have no particular reference to doctrine or history but rather serve as an introduction to the church and the gospel, and it was to be authored by the mission president. Final reading and approval occurred on March 19; this was the tract handed out in English at the first public meeting on April 18. A few days later the Japanese edition was obtained from the printer. On June 15, Taylor finished writing a tract entitled, "Thou Shalt Have No Other Gods Before Me," and submitted a copy to the elders, who were then in the field, for their suggestions and approval. There were complaints that it was not simple enough to be understood by such novices in Christianity as were the Japanese; whereupon he rewrote it, entitling it, "The True and Living God." This was approved and he proceeded with the translation.¹

Ordinances

On October 8, 1902, the baptismal prayer, also translated by Taylor, was first used in baptizing their third convert, Kenzo Kato. On May 22, 1904, an acceptable translation of the sacrament prayers was completed and first used on May 29. Taylor had taken his own translation, one made by T. Hiroi two years before, another made by Takahashi a year before, and from the three made the final one.²

Increased Emphasis

At a meeting in January 1904 all the missionaries, without any specific assignments, were directed by Ensign to begin translating the Book of Mormon.³ However, the real emphasis and beginning of concentrated effort and organization in the work of translating can be dated from a priesthood meeting held during the following July. At this meeting further mention was made of need for translated material. Ensign stated that from now on they would devote their time principally to this work. He

¹Taylor, Journal, June 15 to July 10, 1903.

²Ibid., May 22 and 29, 1902.

³Mission Diary (Tokyo), January 11, 1904. Located in the Church Historian's Office, Salt Lake City, Utah.

called Taylor to devote his time to the translating of the Book of Mormon; Caine, who had begun on the tract, "My Reasons for Leaving the Church of England . . ." was to continue; Featherstone was to write and translate an original tract on the life and mission of Jesus Christ; Stoker was to translate Edward H. Anderson's Brief History of the Church; assigned to Jarvis was George Q. Cannon's "Child's Life of Joseph Smith;" and Hedges was to write a brief work on any subject he chose. Since it was excessively hot in the cities, the missionaries, except Taylor and Ensign, were to spend their summer months in Hojo but keep the Sunday meetings going in the two places.¹

In a letter to the First Presidency a few days later, explaining the action taken, Ensign stated, "I know that we need more literature. I feel that we shall begin to accomplish something when the people have something to read."² In reply he received:

We think you have made a careful selection in the pamphlets and books you have decided to translate and we advise in addition thereto that some original matter be prepared by the brethren especially adapted to the people of Japan³---tracts that will make plain to them that there is a God, that Jesus Christ is the son of God, that men are eternal beings, and that there are means by which they can obtain eternal salvation and what the conditions are by which they may be able to obtain it.⁴

And on the same subject a few weeks later, "We heartily approve of all that you are doing in the translation and publication of tracts, and in the preparation of songs and hymns suitable for the worship of the saints. . ."⁵

¹Mission Diary, July 16, 1904.

²Horace S. Ensign to First Presidency, July 20, 1904, Copybook A, p. 344.

³To borrow a comment from Lloyd O. Ivie, former missionary and mission president, "It appears that inspiration was guiding at this point . . ." for this was one of the most urgent needs. Material which had been prepared for use in other missions had little meaning to the Japanese. Missionaries were constantly searching to discover a terminology to convey proper concepts and understanding.

⁴First Presidency to Ensign, August 6, 1904, Letters Received 1903-1912. Located in Church Historian's Office, Salt Lake City, Utah.

⁵Ibid., September 23, 1904.

Church Hymns

The two hymns mentioned earlier were at first written on large sheets of paper and fastened up at the front of the room for the Sunday School meeting. But Taylor, wishing to proceed with further translations and get them written in the best possible manner, sought out Mr. Owada, a Japanese poet of renown. Owada at first revised the songs corrected by Nakazawa. Taylor could see little change. "It would be amusing," he wrote, "to show the two translations to some person fit to judge and see how they compare."¹ After his call to translate the Book of Mormon and subsequent assignment to leave Chiba and labor in Tokyo, he continued his work in translating and preparing songs for publication. Three poets, including Owada, were engaged at different times to arrange the songs into verse and Ensign arranged music to fit the verse.

Much time was consumed in making visits to the homes of these poets and discussing the songs and later in engaging a printer, reading proofs, etc.; but finally, on May 29, 1905, the first copy of the first hymn book came off the press. It was entitled Latter-Day Saints Psalmody and was bound in black cloth with gold lettering. It contained sixty-six songs selected from the L. D. S. Hymn Book, The Sunday School Song Book, and one from The Children's Friend; they were selected to fill a particular missionary need, such as sacrament meeting, Sunday School, and general use.² Part of the preface reads as follows: "Care has been taken to preserve as fully as possible the meaning of the original. This required in most cases that the Japanese verse be made longer than the English; consequently the music for the English verses had to be discarded and new tunes written for each hymn."³

This hymn book answered the purpose for a time, but as the music furnished only the melody part, it likely grew monotonous and led Taylor, in 1908, to write the First Presidency and ask them to "have some one of our musicians in Zion write the lacking three parts to our songs in the psalmody so that we can have some harmony in our singing."⁴

¹Taylor, Journal, December 8, 1903.

²Ibid., May 29, 1905.

³Preface, Psalmody of the Japan Mission, May 1905. The difference in title is no doubt in the translation.

⁴Taylor, Journal, March 9, 1908.

A better hymn book was a point of concern and some two years later Jay C. Jensen, a missionary with musical ability, was assigned the task of writing the other parts. Handwritten copies were begun by James Scowcroft, finished by Lloyd O. Ivie, and sent to Sapporo, Kofu, and Morioka early in 1911.¹

Still there was need for a new, published book of hymns, and the missionaries, noting that other Christian church hymns had been translated to fit the original music, felt that they could do the same. H. Grant Ivins, then president, with the help of Lester Chipman and a Mr. Shiono, set out to retranslate all the songs. Ivie states that when he was transferred to Tokyo in early 1915, all but seventy had been translated and that he did the rest. A professional Japanese poet was engaged to fit the new translations to the meter of the music.² The new hymn book, containing 220 songs taken from the Songs of Zion and the Deseret Sunday School Song Book, was published in January 1916. A short time later a cheaper copy was printed which contained only the words.

Church History

John W. Stoker, to whom was given the assignment to translate The Brief History of the Church, soon was called as senior missionary to open up the work in Hokkaido and there he did most of the translating of this volume. Particularly difficult was the translation of certain words peculiar to the church, such as quorum, stake, ward, priesthood, godhead, etc.; and even though some of these words had been translated and used by other churches, their meaning was different. In writing to the First Presidency after the book came off the press, Taylor commented:

Being a book in which nearly all of our Mormon terms are used, it seemed that we would never get through all the problems that came up, for no words in common use ever approached an equivalent for the English meaning as we interpret it; hence, study, inquiry and experiment had to follow . . . but these

¹Lloyd O. Ivie to Murray L. Nichols, September 1956.

²Ibid.

words . . . are not necessarily beyond the grasp of the reading circle . . . for new words are only a new combination of old words.¹

Stoker hired a school teacher, S. Okafuji, who understood English quite well, to check his translation. It was further checked by Dr. Kintaro Oshima, a professor in the Agricultural College in Sapporo, who had attended the same university in Germany as Dr. John A. Widstoe, then in the Quorum of the Twelve. Though Oshima had not known Widstoe, he had heard much about him and admired him greatly. Stoker did the last of the work after returning to Tokyo and the volume was published in August 1907, the first book printed by the church in Japan. The delivery of the book from the printers was reported to the Department of Home Affairs and permission asked to distribute it. The law of the land stated that if the Department does not issue an order forbidding the distribution within three days of the time of printing, the publisher is free to begin.²

Further Tracts

Other tracts which were written, translated, corrected and published from 1904-1909 include, "Is There a God," and another explaining polygamy, by Taylor; the completion of "My Reasons for Leaving the Church of England . . .," by Caine; "The Necessity of Prayer" and "The Latter Day Saints," by Hedges; "Faith," by Stoker; "The Life and Message of Jesus Christ," by Featherstone; and "In the Lineage of the Gods," and "The Lord of Creation," by Dr. James Talmage, translated by Taylor and Ezra Anderson. Featherstone left Japan before the translation was completed and it likely was finished by Caine or Taylor. The First Presidency, being aware of the need for literature explaining the doctrines of the church, asked Talmage to prepare some material for that purpose, which he did. The tract by Hedges entitled, "The Latter Day Saints," was similar to the one written by Grant, but the missionaries had learned by experience that the latter was too difficult for the Japanese to understand. The second tract was written somewhat more simply and was to take the place of the other when

¹Taylor to the First Presidency, September 3, 1907, Copybook C, p. 153.

²Taylor, Journal, August 30, 1907.

the supply was gone.¹ Concerning these labors, the First Presidency was kept informed and were in complete harmony as evidenced by the following:

The First Presidency . . . are pleased to know of the arduous, intelligent and faithful labors of yourself and the other brethren engaged in the work of translating the works of the Church into the language of the people of Japan. They feel that you have no need of being discouraged, but believe that you have every reason to feel that the Lord is with you in the work in which you are engaged and that notwithstanding the difficulties and peculiarities of the Japanese tongue.²

Doctrine and Covenants

The next major undertaking was that of the Doctrine and Covenants translation in 1910. President Elbert D. Thomas appointed and set apart Joji Shirai, a member of the church in Kofu, to do the work. Shirai volunteered to do the work for nothing. He was to begin on Section 107, then do 20, 89 and 119. He finished 107 and 20 in August and then went on, section by section, and made a complete translation. Ivie gives the following explanation:

The Doctrine and Covenants by Brother Shirai was completed. It was in a box carefully kept in the inlaid cabinet in the Mission Home. I wrote asking for permission to publish it (1921) but was told that they did not feel the time was ripe. I took the sections, perforated them on the left margin and bound them with string, while on the right margin I pasted 'ears' which I numbered so that it would be usable for reference. But it was never taken out of the office. . . . While I was teaching Japanese in Salt Lake . . . I inquired at the Church Historian's Office but could find no trace of it. Then I wrote [Hilton A.] Robertson in Provo and received reply that 'it was in the hands of the First Presidency . . .'³

After the reopening of the mission in 1948 a new translation of the Doctrine and Covenants was undertaken.

¹Ibid., August 13, 1904; January 14, 1905; April 15, 1905; June 25, 1905; March 22, 1906; and June 26, 1906.

²George F. Reynolds, Secretary to the First Presidency, to Taylor, February 3, 1906, Letters Received 1903-1912.

³Ivie to Murray Nichols, September 1956.



Seated l. to r., Ellis, Stimpson, Scowcroft, Thomas, Mrs. Thomas and daughter Chie, Jay Jensen, Robert Barton; standing, Ezra Anderson, Ivins, Emmett, Hintze, Harrington, Chipman, Ivie, Miller. (Taken about 1912)



Seated l. to r., Robertson, Mrs. Robertson, Ivie and son, Mrs. Ivie, Holley; standing, Hicken, Woodward, Howard Jensen, Fowler, Stevens, Davies. (Taken about 1921)

Other Translations

Thomas himself wrote a pamphlet, "Sukui No Michi," (Way of Salvation) and published it in Japanese a short time before he left the country in 1912. In December 1914, Ivie, working in Kofu, published a book in Japanese containing sermons written by Thomas.¹

The translation of Talmage's Articles of Faith was undertaken, and in 1913, President Ivins, in a letter to the First Presidency, stated, "Brother Takahashi and I are beginning the correction of the translation of Brother Talmage's Articles of Faith, we hope to be able to publish this book before . . . I am called home."² The Mission Diary states that 850 copies came from the printer June 21, 1915, a month before Ivins returned home.³

Books in English used in the mission included one written by Ivins in 1914 and another printed in 1916. Not being able at the time to get appropriate material from Salt Lake City, Ivins wrote A Life of Christ for Japanese Students which contained 155 pages and included forty-seven songs, and had it published. This supply apparently had been exhausted two years later when Stimpson had 1,000 copies of William A Morton's From Plowboy to Prophet printed for use in English classes.⁴

It is thought that other tracts and shorter writings were used, including more from the pen of Dr. Talmage, but at this writing sufficient evidence has not been found upon which to base conclusions. The work on the Book of Mormon was the most important single labor; this will be dealt with separately in the next chapter.

¹Ivins to Andrew Jensen, February 16, 1915, Copybook E, p. 367.

²Ivins to First Presidency, February 25, 1913, Copybook D, p. 497.

³Mission Diary 1913-1915, June 21, 1915. In the possession of H. Grant Ivins, American Fork, Utah.

⁴Stimpson to Historian's Office, March 19, 1920, Copybook H, p. 361.

CHAPTER V

TRANSLATION AND PUBLICATION OF THE BOOK OF MORMON

Called to a Special Work

This labor, the translation of the first book of the church into such a difficult language as Japanese, if a suitable measuring stick could be found, would no doubt rate among the highest of L. D. S. literary achievements. That a youth, not yet nineteen, should be chosen as was Alma O. Taylor to undertake such an important work recalls the original translation of the Book of Mormon from the plates taken from the Hill Cumorah by the young prophet Joseph Smith. Very significant are words of the blessings upon Taylor by high church officials before he left for his missionary assignment. When Lorenzo Snow and Joseph F. Smith of the First Presidency and Apostles George Teasdale, Heber J. Grant, Anthon H. Lund, and Reed Smoot laid their hands upon his head, with Lund speaking, these words, among others, were recorded:

We bless you with the spirit of your calling, that it may rest upon you, that it may enlighten your mind and qualify you in every way for the performance of the important duties to which you are called. . . . We bless you that you may easily learn that language; that the gift of tongues may rest upon you in such a degree that the language may become easy to you; that your memory may be strong to remember, and that you may know how to construct that language, so foreign to those that you have heard here.¹

Then on the day Taylor left Salt Lake City, his father, Joseph E. Taylor, of the Salt Lake Stake Presidency, also gave him a blessing and stated:

Thou shalt be able to speak and converse and if necessary preach the gospel in the open synagogue, in simplicity and plainness and in a manner that they

¹From a copy of the blessing found among Taylor's private papers, July 18, 1901.

cannot misunderstand. The gift of tongues shall be given thee . . . and if thou wilt be humble before the Lord and seek for the blessings which God has promised thee, thou shalt be able very speedily, and to thy own astonishment, not only to converse with the people, but to preach in simplicity and power and declare unto them in their own tongue concerning this work.¹

Later, in Japan, at a meeting of the missionaries, Grant made a statement which highly impressed Taylor and this he recorded in his journal:

. . . Brother Grant said that he felt that I would be the main instrument in the hands of the Lord in translating the Book of Mormon . . . and that I should be assisted of the Lord to learn this language speedily. . . . While I had never thought seriously upon the probability of such a work coming to me, yet I confess that the remarks of Apostle Grant have started more serious reflection upon this matter.²

And a month later Taylor records the reception of a letter from Bishop Empey, his bishop in Salt Lake City, in which Empey states that it had been promised to him that Taylor would soon have the language given to him by the gift of the Holy Ghost.³ Again, after the release of Grant and the meeting on the spot of dedication in Yokohama, all the missionaries returned to mission headquarters in Tokyo and Grant gave each of them a blessing before returning to the United States. Here he again blessed Taylor with a speedy knowledge of the language and power to translate it for the good of the Japanese people. More than two years later, Ensign wrote in regard to the priesthood meeting on July 16, 1904, when the translating assignments were given:

I felt impressed to call Elder Taylor to this special work, feeling that it would be much sooner accomplished if given to one person to do; and acting upon this impression, called and set him apart to devote his time, talents and energies to this labor, making all other matters secondary. The spirit bore

¹From a copy of the blessing by his father, found among Taylor's private papers, July 24, 1901.

²Taylor, Journal, January 5, 1902.

³Ibid., February 10, 1902.

record to the brethren that this too was a proper move, and according to the testimony of Elder Taylor, is in fulfillment of a blessing pronounced upon his head by Apostle Heber J. Grant.¹

The Book of Mormon was considered by the missionaries as the most important church book which needed to be translated and put before the Japanese. This awareness gave voice to a decision at a missionary meeting on January 11, 1904 (mentioned in Chapter IV) to begin translation. All the elders were to devote time to the task, translating any part they wished, and later parts could be gathered, compared, revised, and finally made into a complete work. After six months it was seen that this plan would not work and Taylor was assigned to the labor. His field of labor had been changed from Chiba back to Tokyo, where he usually tracted and visited a little each day besides the tedious work of translation.

First Translation

Because the translating actually involved two steps, that of changing the scripture to Japanese and secondly putting the Japanese into characters,² Taylor divided the work. First he made a draft into Romaji (Roman letters), then he was free to concentrate on the proper characters in the second phase. Though he had done a few pages between January and July, these he translated over again. The work went slowly and on July 4, 1905, Taylor was appointed mission president; from this point on, outside duties took more of his time. So in order to speed the work he called Fred Caine to assist him by putting the translated Romaji into the Japanese characters. They checked and rechecked the translated script, one with the other.

That first translation took a little less than two years, and in looking back over the manuscript Taylor found that he had made advancement in the language which, he wrote, "made me laugh at some of my first constructions."³ For this reason he decided to make a revision, which in

¹Ensign to the First Presidency, July 20, 1904, Copybook A, p. 343.

²A knowledge of more than 2,000 characters was needed for this work. Taylor began this translation when he had been in Japan less than three years; Fred Caine had come about ten months later and it was he who did most of the second phase of the work.

³Taylor to the First Presidency, July 11, 1906, Copybook B, p. 367.

effect was a new translation and which took from May 1906 until December 1907 to complete. The original copy was now so marked up that it was necessary to have it recopied before asking a native to look it over.¹ Those acting as scribes for copying included Yosubei Chiba, a member, Hachiro Mori, who became a member while thus engaged, and one other. The copy was carefully proofread by Caine and Taylor; Caine then compared this with the English copy which resulted in some changes and correction of omissions. Now the translation was ready for a final criticism by a competent native scholar which was deemed an absolute necessity because of the complications of the Japanese written language.

Difficulties in Language Style

Thus far Taylor had done his work in "gembunitchi" (a mixture of colloquial and written styles), because he knew this better and because this was nearer to the everyday spoken language and considered the best to reach all classes. At the same time many Japanese who were consulted on the subject insisted that it should be done in "bunsho" (pure literary style). Efforts had been begun to secure a competent critic more than a year before in the person of Kinza Hirai, who in many ways had befriended the missionaries. He declined the offer. Six months later he was approached again, and again he declined but suggested Zenshiro Noguchi of Kobe to do the work. Taylor then made a trip to Kobe (375 miles south of Tokyo) to see Noguchi, but was not impressed for his countenance and attitude suggested habits not in keeping with the teachings of the church.

Immediately upon returning from Kobe, Taylor went to Sendai (220 miles northwest of Tokyo) to meet Genta Suzuki, a newspaper man who had befriended the missionaries there and who, it was felt, had the desired capabilities. Taylor left as a sample for each of them to correct, a copy of I Nephi, Chapter 1, explaining what he wanted done. To his surprise, upon receiving them back in Tokyo, both had been done in "bunsho." They agreed in their reasons for so doing; they said that all efforts at putting force and dignity into the translation in "gembunitchi" had proved unsuccessful and for satisfaction they had to turn to "bunsho." This brought up the serious question of having to change the entire

¹Ibid.

manuscript, and subsequent considerations led to a decision for the change. Taylor found that there were only two or three men in all Japan who could successfully write in "gembunitchi," proving its difficulty, while the changing of his translation to "bunsho" would be comparatively easy and there would be no necessity of going outside Tokyo to find one who could do it.

A Native Critic Engaged

On September 2, 1907, a contract was signed with Hirogoro Hirai, Kinza Hirai's brother, and a professor at Waseda University, to do the work. The agreement contained thirteen articles concerning time, wages, etc.; he was to break connections with the university, but later was allowed to devote a portion of his time to teaching. In a letter to the First Presidency asking for funds, Taylor stated that the mission promised to pay Hirai 1,568 yen over a period of one year. After his criticism, one more learned man was to read the script, then it would be submitted to several more ordinary people. The estimate of the entire cost of criticisms was 2,600 yen to 3,000 yen (\$1,300 to \$1,500).¹

Shortly after this an article appeared in the newspaper referring to Hirai in a slanderous nature. Taylor investigated and found the charges had no foundation, but discovered during the investigation that Hirai had never severed connections with Waseda University and had made other misrepresentations. Consequently, on March 31, 1908, the agreement was dissolved.

Other Critics

Now it was necessary to find someone else to do the work. Yujiro Tsubouchi and Kinnosuki Natsume, prominent writers, were contacted but were unable to give time to the criticism. The latter suggested Hiroharu Ikuta, a recent graduate of the Imperial University and author of several books. Finding that Ikuta had the time, Taylor had him revise some of the manuscript as a sample of his work. This he took to Tsubouchi and others without telling of his connection with Ikuta and asked their opinion of the work. They were favorably impressed. On July 29, 1908, Ikuta and

¹Ibid., September 3, 1907, Copybook C, pp. 154-155.

Taylor signed an agreement in which Ikuta was to receive 100 yen per month for his labors, and criticism was begun anew.

In order to make the style of writing the same all the way through, it was necessary for Ikuta to begin at the first and go over the work done by Hirai down to III Nephi, Chapter 4. Ikuta began on August 1 and did not finish this part until January 13, 1909. The remainder was finished on April 3. All this while Taylor was reading his work and calling upon him to consult about points which came up as a result of review. Taylor had also spent a great amount of time in going to the home of Hirogoro Hirai for the same purpose. The part which was criticized by Hirai having been submitted to a double criticism, the last part was now taken to Kosaburo Kawai, a writer and poet, and his criticisms and suggestions considered. Several Japanese were employed at different times to read the final manuscript and make suggestions. They also made a clean copy to be presented to the printers; upon this Caine wrote the kana (Japanese phonetic alphabet) beside the characters, after which he made a final reading of the entire manuscript.

Nears Completion

The translation of the references as contained in the English copy required considerable time. Taylor investigated every reference, and finding mistakes corrected them in his translation, then devised a table of abbreviations for names of the various books. Of the last days of the work of translation Taylor wrote:

. . . June 10 (1909), at 12:30, just as the call for dinner came, I wrote the translation of the last reference and took a long deep breath of relief which so naturally accompanies the culmination of all great labors, and my heart throbbed strongly under the indescribable feelings of gratitude and joy which filled my soul. But from the closed books there protruded here and there little slips of paper with a reminder that a question was yet unsettled, a criticism still unapproved, a pencil mark still unerased. The last of these slips was thrown into the waste paper basket July 24 (8th anniversary of the day I left home) and the manuscript completed to the end.¹

¹Taylor, from his own account of the translation of the Book of Mormon found among his personal papers.

The translation was a tremendous task and Taylor felt its weight; to him it was a very serious thing in which no effort should be spared to ensure finite correctness. During the entire time of five years he kept in close contact with the officials in Salt Lake City, asking them questions in regard to doctrine and keeping them informed of progress. They wrote him on one occasion near the end of the work:

. . . we are depending entirely on your integrity and ability to publish a correct translation of the Book of Mormon in the Japanese language, and . . . you have our entire confidence, believing . . . that you have given the work . . . your very best thought and energy . . . and in this spirit therefore we say, let the work of printing be pushed as fast as you are able to oversee it.¹

Mission Prolonged

Taylor lost no opportunity to check on the correctness of a translation; as an example, he sought out a professor of an agricultural school to check on the names of plants and animals which are mentioned in the Book of Mormon. His mission was a long one; friends and loved ones at home were wondering why he did not return and were writing the same to him, to the extent that he feared he might be called home before the Book of Mormon translation and publication were completed. In 1907 he wrote to the First Presidency insisting that he be left in the field until the work was finished, which he thought would take at least two more years, and included the statement, ". . . some people in Zion seem to be concerned about my long stay in Japan."² Again he wrote on the same subject explaining his reasons for wanting to see the work through:

I regret that none of the other elders are capable of helping in this work. But it takes years of hard work and close study to be able to read Japanese. Elder Caine and I are the only ones in this mission who can read the characters and our ability to do this is not anything to brag about. However, both of us are well enough acquainted with Book of Mormon translation to read it correctly. Reading and writing is one art and

¹First Presidency to Taylor, November 6, 1908; Letters Received, 1903-1912.

²Taylor to First Presidency, July 9, 1907, Copybook C, pp. 105-106.

speaking is another . . . most of the elders who have been here for three years can speak fairly well . . . ¹

Fred Caine also found it necessary to explain to those at home why he was staying in Japan so long:

A number of my friends writing from home seem to think that I have been here long enough, but I will explain to them some of the reasons that demand my longer stay. This mission is different from most others, and in order to accomplish any amount of good, it is necessary for a missionary to stay here at least four or five years . . . but President Taylor, Elder Stoker and myself are in a different position to the ordinary missionary. During the past three years we have been engaged in translation work, some of which is not yet completed. If all of us should leave now, the whole responsibility of this translation and other missionary work would fall on the shoulders of elders who have been here only two years . . . we feel that if the work were given to someone who does not know so much about the language as President Taylor does it would suffer. . . . We therefore feel that the only proper thing is for President Taylor to stay here until the Book of Mormon translation is published and we also feel that it is necessary and proper for Elder Stoker and myself to remain here as long as it is necessary for us to give President Taylor any assistance in this line, no matter if it be two or three years.²

Book of Mormon Printed

Printing and publication of the volume now that it was translated was in itself a sizable task. The last manuscript copy was sent to the printers after several bids had been received. In a few days some proof sheets arrived and proof reading began in earnest. This was done by Taylor, Caine and Mr. Namekawa, a helper employed for the purpose. Namekawa would read the proof sheet aloud while the others followed with their own second and third manuscripts. The references were also checked. For most of the printing four proofs were required, but some went to the fifth and a few even to the sixth and seventh; however, toward the last there was a decided improvement.

¹Ibid., February 9, 1909, Copybook C, p. 377.

²Fred A. Caine to his mother, published in the Improvement Era, October 1907, pp. 995-996.

On September 30, 1909, proof reading was completed and on October 6 the first two bound copies were taken out and filed with the Home Department. Four days later, 5,000 copies of a pamphlet written by Caine, "Introduction to the Book of Mormon," which were to be handed out to those who bought the book, came off the press. The next day the first 1,000 copies of the Book of Mormon were delivered to mission headquarters.

Advertising

Prior to this a great deal of work had been done and money expended for advertising in leading publications throughout the country. Letters had been sent to 323 bookstores outside of Tokyo and 132 stores within the city. They were offered 30 per cent off the price of 100 yen (50¢); if they ordered fifty or more copies they were also allowed to place their name and address in any one of the newspaper advertisements twice. For orders of 100 or more they were given an equal number of Caine's pamphlet and for 200 an additional 10 per cent discount.¹

Some publications eagerly sought advertising copy, others were reluctant; on October 12 a card was received at headquarters from the Y. M. C. A. informing Taylor that they had concluded not to allow the Book of Mormon advertisement to appear in their magazine "The Pioneer" and had mailed back the manuscripts.² The Fujin Sekai (Woman's World) refused an ad for their magazine and the Gokyo, Methodist organ, published their paper without the advertisement after giving promises and taking the manuscript, and the manager of the Methodist publishing house refused to sell the Book of Mormon or even take hand bills.³ The editor of the Shinjokai (New Woman's World) returned the manuscript sent in for that journal but accepted that for the Shinjin (New Men's Magazine), saying that "they are afraid that the feelings of the women will be wrought up against them if the word 'Mormon' is published in large type in their magazine, but they are not afraid of hurting the feelings of the men."⁴

In telling the officials at home of these things, Taylor included,

¹ Taylor, Journal, September 20, 1909.

² Ibid., October 12, 1909.

³ Ibid., October 16 and 26, 1909.

⁴ Ibid., October 21, 1909.

"Two of the leading magazines in Japan will contain in their October 1st number one full-page advertisement each . . . I have arranged for four one-column advertisements in ten of the less influential papers. One more important magazine will contain a full page advertisement in its November issue."¹ And in another letter a few weeks later, ". . . every man and woman in Japan who reads the leading papers and magazines have had the Book of Mormon advertisement placed before their eyes."²

Officials Presented Copies

Eighty specially leather bound copies were among the 5,000 ordered; of these, four were intended for the Imperial household and as many as were needed for heads of the different departments of government. One each was to go to the Emperor and Crown Prince; these were in deep cardinal red and deep violet morocco with a specially drawn cover design of gold and silver. The copies for the Empress and Crown Princess were in pure white morocco with the same cover design in gold. The rest of the eighty were in plain morocco. In his attempt to present the copies to the members of the Privy Council, Taylor was directed to the General Secretary, Kingoro Kawamura, and through him transmitted copies of the book "to thirty titled men who are members of the council."³ He left eight copies with a cabinet undersecretary to be given to the members of the Cabinet.⁴ He desired an audience with the Emperor in order to present the scriptures in person, but the closest he could get was to talk with Kuribara, Secretary to the Imperial Household Department. He informed Taylor that there would be no objection to his intentions, but according to custom the books must come through the American Ambassador and the Foreign Office.⁵ A few days later he called on Mr. O'Brien, the ambassador in question, and left the copies with him and received a promise that they would be forwarded that day to the Foreign Office.⁶ After Taylor had left Japan and was on

¹Taylor to the First Presidency, September 27, 1909, Copybook C, pp. 452-453.

²Ibid., November 13, 1909, p. 463.

³Taylor, Journal, December 1, 1909.

⁴Ibid., December 6, 1909.

⁵Ibid., December 2, 1909.

⁶Ibid.

a tour of Korea and China, a letter came to the mission headquarters addressed to him bearing the following message:

I beg to advise you that I have been informed by Count Komura, Minister for Foreign Affairs, under date of 10th instant, that copies of the Book of Mormon translated into Japanese by you were presented to their Majesties the Emperor and Empress and to their Imperial Highnesses the Crown Prince and Princess, as requested by you, and that their Royal Highnesses have commanded that their appreciation of your courtesy be conveyed to you.¹

A Good Beginning

The first few days after publication many small orders came in and they were kept busy at headquarters wrapping and mailing. Some were delivered personally. The prospect for widespread distribution was promising and Taylor informed the First Presidency, "for two weeks after the publication it looked as though we were going to sell out the edition in about two months, but [the last week has been slow]. However, in the month past since the publication fully 650 copies have been sold, a majority of these going to the bookstores in Tokyo . . ."² But six years later a total of only 1,500 copies had been sold.³

Milestones

A colossal work had come to a close after five years and nine months. There had been four complete manuscripts written, one in Romaji and three in the native characters. The Romaji manuscript totaled 2,100 pages. The first character manuscript filled fourteen volumes and covered 2,400 pages; the second, twenty-seven volumes and 3,600 pages; and the third, thirty-four volumes and more than 5,000 pages. With each successive copy, wider spaces had been left. In the main part of the book, without references, table of contents, etc., approximately 467,000 characters had been written. The printed volume contained more than 900 pages. In making the translation and reviews Taylor read the English text five times, his copy in

¹O'Brien to Taylor, February 14, 1910, Copybook D, p. 82.

²Taylor to the First Presidency, November 13, 1909, Copybook C, p. 463.

³Joseph Stimpson to all missionaries, January 1, 1916, Copybook E, p. 493.

Romaji twice, and seven times after it was copied into the characters. Critics read it seven times. Scribes and critics had cost a total of 2,177.26 yen; printing and publication, 2,614.97 yen; and advertising, 1,588.89 yen, a grand total of 6,381.12 yen or \$3,190.56.

Sentiments

Giving expression to his feelings at the completion, Taylor said:

It is a day I have hoped, prayed and worked hard for and I must acknowledge that the work has been so arduous and confining, requiring the concentration of all my physical and mental power for such long stretches of time, that in taking a retrospective view . . . I consider my physical and mental endurance almost a miracle --at any rate a direct answer to fervent appeals to God for strength to hold out to the end.¹

Later, after returning home, he explained more of his experiences during the translation; it had aided in building a strong testimony as to the divinity of the work and he compares his translation to that of the Book of Mormon by Joseph Smith:

. . . this burning of the bosom within when the translation is correct and the absence of the Spirit's burning when the translation is erroneous, are the witnesses, silent and faith giving, which I learned to seek rather than miraculous power. Perhaps my desires were righteous for God, through his spirit, did reveal the meaning of his word to me and cause at times my bosom to burn with peace and satisfaction, and again at times to be irritated with doubt and questions.²

And in an address apparently given many years later:

. . . feeling the burden of my calling and the importance of this specific work, I with my associates prayed always and fasted often. . . . I do again gratefully acknowledge the goodness and graciousness of God, for He did pour out His Holy Spirit upon the work. He did fill my soul with His Spirit and bore unmistakable witness to me that the work in which I was then engaged was entirely worthwhile. And by the power of the Holy Ghost, I was

¹Taylor, Journal, September 30, 1909.

²From a copy of an address or article by Taylor found among his personal papers, dated November 13, 1911.

more than once permitted to sense the presence of some of the prophets whose messages I was struggling to understand and to translate. Several times in the course of the translation, I seemed not to read from the printed page before my eyes, but actually to hear from their own lips the prophets' words . . . I was perfectly conscious of their inspiration. Such is the witness to me, by the revelation of the Holy Ghost, regarding the authenticity of the record and message contained in the Book of Mormon.¹

The officials in Salt Lake City were ever aware of the magnitude of the work of translation and the great amount of labor that was going into it, and had given their support and encouragement. In granting Taylor his release soon after the publication, they included the following statements:

. . . our appreciation of your splendid achievement in translating and publishing the Book of Mormon in Japanese is more than we can express in writing. . . . But whether or not the Japanese as a nation or as individuals . . . should be found sufficiently honest in their hearts to accept the Book of Mormon as a divine record, and to yield obedience to the requirements of the Gospel so plainly taught in it, the future alone must determine. But [because of your diligence] that people now have within their reach, and in their own tongue, the book of all books best calculated to bless and interest them; and it remains for your fellow missionaries and those who may follow after to do all they possibly can consistently to advocate it and circulate it as a means of aiding them in spreading the gospel in Japan.²

¹From a copy of another address by Taylor found among his papers, no date given.

²First Presidency to Taylor, November 23, 1909, found among Taylor's personal papers.

(Note: Items in this chapter not specifically documented are taken from Taylor's personal account of the translation. See Appendix B.)

CHAPTER VI

THROUGH THE YEARS

After the opening years the mission settled down to a more or less routine existence. Relatively few incidents occurred of a different nature, and if other such prolific writers as Taylor appeared, their writings are presently unavailable. Thus after 1910 little material has been found to give mission activities a clear continuity. This chapter is an attempt to bridge the entire period from the fragmentary, mostly statistical information which is at hand.

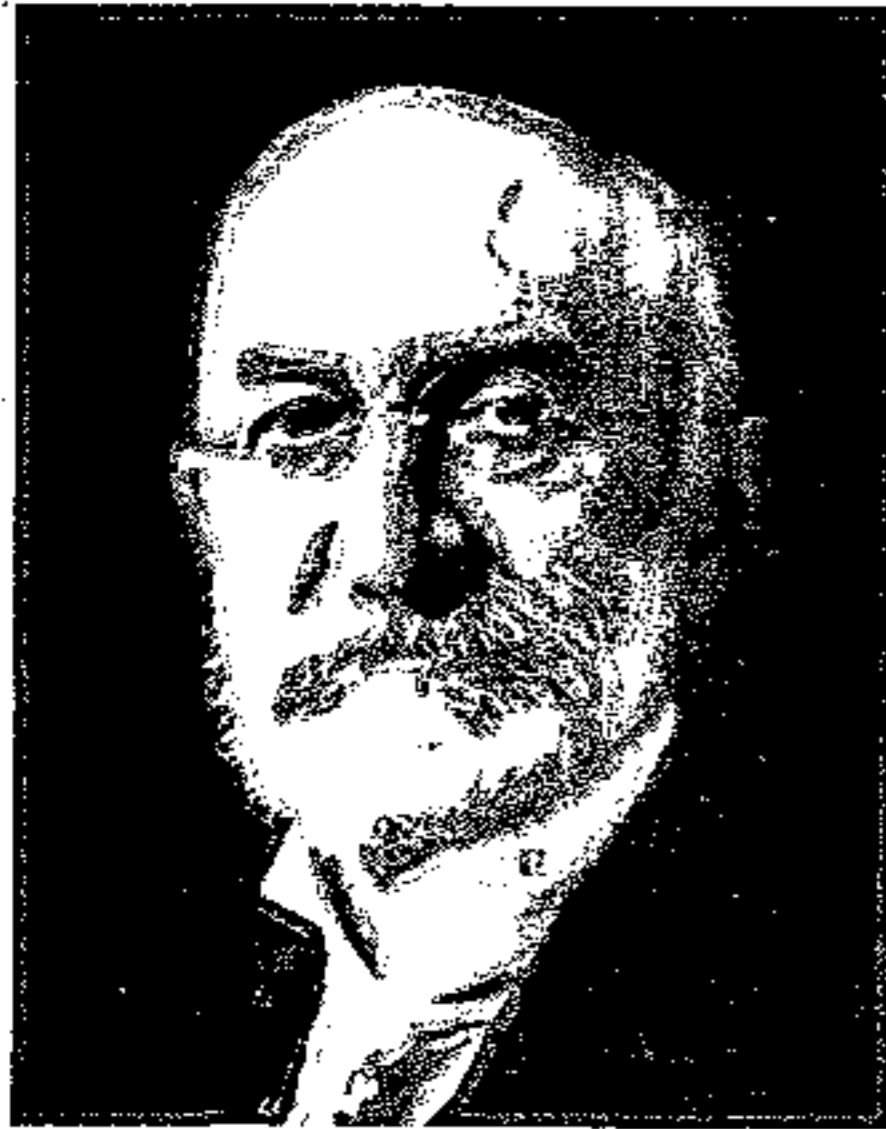
Mission Presidents 1901-1924

Heber J. Grant	July 1901 - September 1903
Horace S. Ensign	September 1903 - July 1905
Alma O. Taylor	July 1905 - January 1910
Elbert D. Thomas	January 1910 - October 1912
H. Grant Ivins	October 1912 - February 1915
Joseph H. Stimpson	February ^{March} 1915 - March 1921
Lloyd O. Ivie	March 1921 - July 1923
Hilton A. Robertson	July 1923 - August 1924

Grant of the Quorum of the Twelve was appointed president before going to Japan; Stimpson and Ivie came home after filling missions and returned as president; the mission and presidency of the others were continuous. Taylor spent nearly nine years in Japan, five of which he was president; the combined missions of Stimpson were eleven and one-half years and of Ivie, a little over seven years. ✓

Missionaries 1901-1924

Eighty-eight missions were filled during the period by seventy-three men and thirteen women. All the women were married except two. The number of missionaries at any one time ranged from four in the beginning to a peak of twenty in 1922, running about midway between these figures most



HEBER J. GRANT



HORACE S. ENSIGN



ALMA O. TAYLOR



ELBERT D. THOMAS



H. GRANT IVINS



JOSEPH H. STIMPSON



LLOYD O. IVIE



HILPON A. ROBERTSON

of the time.

Areas of Labor

As mentioned before, the very first work was done in Yokohama, but shortly headquarters were established in Tokyo. Here activity was concentrated until April 1903, when missionaries were first sent outside the city to Nagano, Naoyetsu and Chiba. In 1905 missionaries were sent to Hokkaido (the northernmost island) and the city of Sendai. In Hokkaido, Sapporo was chosen as the most likely place and work was here and in smaller surrounding towns. In 1907, activity was begun in Kofu, southeast of Tokyo, and for a number of years the missionaries enjoyed fair success; but in 1921, because of disinterest on the part of the people and a reduction in the mission force, it was closed. Osaka was opened in the fall of 1911.

Only Tokyo, Sapporo and Osaka had continuous activity from the time of first missionary labors until the close of the mission in 1924. Sendai was operative in 1924 but had been closed for a period.

Converts

During the twenty-three year period, one hundred sixty-six baptisms were performed, ranging all the way from a low of one in 1905 to fourteen in 1908. One hundred nine were men and fifty-seven were women. Thirteen of this number left the church during the period. There were sixty-four ordinations to the priesthood; all but three were to the Aaronic priesthood. The first two members were ordained elders the day they were baptized, but the experience with these was such that, according to records, only one other was ordained an elder and not until 1922.

Early Progress

As has been stated, in the summer of 1902 the second group of missionaries arrived with Grant, took quarters in a Japanese hotel and were urged to learn as rapidly as possible all they could about the Japanese, Taylor being assigned to give them lessons daily in the language. After a week, Grant, Ensign and Featherstone moved from the Metropole Hotel to a home in Yotsuya which was then referred to by the young elders as "Grantsville." A few months later all the elders moved to this address.

By the following April, Grant felt that they were ready to move

out from Tokyo and begin active missionary work; thus the assignments in Nagano, Naoyetsu and Chiba Ken. A month later all returned for a meeting in Tokyo and their improvement in Japanese was quite noticeable.¹

Later in the summer, Ensign sent Taylor out alone to labor in Chiba City. Not being able to find accommodations in a private home, he again took quarters in a hotel. He tracted daily and usually had visitors in the evening; he also at this time was doing some translating of tracts and hymns. The hotel, however, proved not too satisfactory; though he had been treated with every kindness possible, he found that his friends were hesitant to call on him there so he found it "necessary to get more humble quarters and a place with a better name."² Taylor had been disturbed here until early morning hours by wild parties of soldiers and geisha girls which seemed quite close with only thin paper partitions between the rooms. "I have learned," he said, "much about the character of the Japanese people while staying here. . . . I now consider it no place for an elder to stay."³

On November 9, after two months of labor in Chiba, Taylor records in his diary, "Today's work finished my second tour of the city. I have now practically visited all the accessible homes in Chiba twice."⁴ Here, too, a little later Taylor, with the help of Stoker, who had returned from his assignment in Naoyetsu, held several public meetings. About the second meeting, which was to begin at 6:30 p. m., Taylor records that there were hardly any present at the appointed time, so they waited fifteen minutes and began with about twenty-five people present. Most of them were students of a medical school in the neighborhood. One laughed in the middle of Stoker's prayer and five got up from the front row and left during Taylor's address. "However," Taylor further records, "it was a much greater success than the first meeting."⁵

¹Featherstone, Journal, June 4, 1903.

²Taylor, Journal, January 13, 1904.

³Ibid.

⁴Ibid., November 9, 1903.

⁵Ibid., January 28, 1904.

First Sunday Schools

In October 1903, a Sunday School was established in Hojo and in November one in Tokyo. The one in Hojo had an attendance of twenty-seven and was divided into two classes.¹ In Tokyo, as numbers of children were coming to their Sunday evening meeting, Ensign decided to begin special Sunday meetings for their benefit. Therefore, on November 22, they were called into a separate room, told of the plans and invited to come at 9 a.m. on the following Sunday. Taylor was chosen as superintendent. By the appointed time about seventy-five were present, a few more came making more than eighty-five, and as Taylor says, "some ten or twelve of those had babies strapped to their backs."² Aided by Ensign and his musical abilities, Taylor writes further that:

The little ones showed themselves very quick to learn and we soon had them singing the first verse.³ I next attempted to tell them what we would teach them if they would be sure and come every Sunday morning. I spoke a little about Jesus, and where he was born, all of which the majority grasped very quickly.⁴

In April, Ensign recorded the enrollment in Tokyo as ninety-three and that of the Hojo Sunday School as thirty-three, and explained that:

We are teaching the children of the primary and intermediate grades how to pray, to believe in God and Jesus Christ. . . . We rejoice exceedingly to see little tots stand up and hear them repeat the simple prayers that have been taught them. Last Sunday I was very much impressed in listening to several members of the intermediate class relate incidents surrounding the birth of Christ. They told the story in a remarkably clear way. . . . The children are getting so they sing our Sunday School songs very well. We have just translated 'Love at Home.' . . . It took just seven minutes . . . for the children to learn the words of the first verse and the

¹Ensign, "News from Japan," Juvenile Instructor, December 1, 1903, pp. 727-728.

²Taylor, Journal, November 29, 1903.

³Apparently two songs were sung, the name of the first is not recorded but the second was "Jesus Once of Humble Birth."

⁴Taylor, Journal, op. cit.

music . . . we had them [the words] written on a large piece of paper two by three feet . . .¹

The Christmas program for 1905 was handled almost entirely by Japanese, members and investigators taking the more difficult parts and children doing the rest. When statistics were compiled for the year it was found that one Sunday School member had been present forty-nine of the fifty-one meetings; another had forty-eight marks to her credit and many had been there more than forty times. More will be said of Sunday Schools in the next chapter.

Disappointments

Late one evening the occupants were about to retire at headquarters and just as Taylor entered the room where he and Hedges slept he noticed a movement in the curtains over a door at the far side. Immediately investigating, he pulled the curtains aside and the lamplight shining through the door into the dark room revealed the feet and legs of an intruder. Calling out to the other missionaries, he started after the thief, as Taylor supposed him to be, who in his haste and in the dark ran into a door, making a crash which directed his pursuer to him. Taylor managed to catch him, pinning his arms to his sides. By this time others were coming with a light and all were dumbfounded, for their captive was none other than their first convert. Upon search, he was found to be carrying tools of the professional burglar and the means of wrapping up and carrying off his loot. All the elders at headquarters assembled and after a brief discussion they came to an agreement and excommunicated him on the spot. They then called the police and turned over the victim to them.²

A few months later a similar incident occurred in which another early convert was involved. He came in the evening seeking a night's lodging, arose early the next morning and left, taking what valuables he could find. Later in the day he was apprehended, investigations proved that his offenses were more serious than supposed and he, too, was excommunicated.³

¹Ensign, "The Work in Japan," Juvenile Instructor, April 15, 1904, pp. 245-247.

²Entire account taken from Taylor's Journal, December 17, 1903.

³Taylor, Journal, October 19, 1904.

Japan and Russia at War

For some time now, in fact ever since the Japanese had defeated China in 1895, there had been growing ill feelings between Japan and Russia, who was concerned lest she have too strong a rival in her interests on the East Asian mainland. During 1903 both sides were mobilizing and it appeared that open warfare might become an actuality. In front of the mission home was a huge compound where soldiers were being drilled daily, and in the Mission Diary of February 9, 1904, is recorded, "Preparations for war are being effected, hurriedly temporary barracks have been erected all over Tokyo, and they are being filled with recruits."¹

Naturally the parents and relatives of the missionaries in Japan were concerned as to their welfare. Church officials, too, showed their concern by writing to Ensign that they were leaving the matter in his hands as to whether the missionaries should come home. But there really was no danger, for the American government was in sympathy with Japan, whom she felt was the underdog. Ensign wrote the following to the president of the church about war preparations and sentiments of the people:

Thousands of young men have been called to muster, and all released soldiers who come under the 'emergency call' have been notified to report . . . to go into service again. As you may imagine, at present it is almost useless for us to attempt to talk gospel. . . . Last night we were unable to hold a meeting for lack of an audience . . . it will be necessary for all of us to move cautiously. Every foreigner will be suspected as a Russian.² . . . Last Saturday . . . when [we missionaries] were out walking [we] were stopped by a policeman who asked us what countrymen we were. Being told that we were Americans, a pleased smile came over his face, for Americans are greatly respected here.³

Again, shortly after the war began, Ensign wrote, "We hear little of the war. In fact, judging from the appearance of things and the

¹Mission Diary, February 9, 1904.

²The missionaries in Hokkaido were mistaken for Russian spies and were called upon to make explanations. Taylor to Ensign, Salt Lake City, October 4, 1905, Copybook B, p. 116.

³Ensign to Joseph F. Smith, Salt Lake City, February 8, 1904, Copybook A, p. 273.

actions of the people, one would never think that this country was at war. The excitement has entirely died down."¹

The Japanese, victorious, turned to the Western powers as arbitrators; the meetings were held in Portsmouth, New Hampshire, with the United States in an influential position. President Theodore Roosevelt engineered a settlement which the victors thought favored Russia too highly and they were much displeased. Events which followed are told by Taylor:

. . . the masses, who, inflamed by the strong articles in the newspapers against the actions of the government and her peace plenipotentiaries, have been blowing things up in general all over Tokyo. The police have practically been overcome. There is scarcely a police box left---all either burned or demolished. The homes of prominent government officials have been attacked by rash mobs; some Christian churches have been fired, the office of the government newspaper . . . was attacked and partly demolished. In fact, the situation becomes so dangerous that the city has been placed and still is under martial law. . . . This part of the town is very quiet so we do not feel the least bit of alarm . . . ²

These acts were strongly condemned by most, and soon order was restored. Again quoting from Taylor, "The spirit of disappointment . . . has completely disappeared and the people are now celebrating the great victory . . ."³

A New Missionary

On April 6, 1904, a son was born to Marie and Joseph Featherstone, the first "Mormon" born in Japan. He was a healthy ten-pound fellow, but either the climate or the milk they were able to get for him did not agree too well and he was colicky and irritable much of the time. So for the best of all concerned, Marie packed up and sailed for home on July 12. The services of a young woman, who had been traveling in Japan and was returning home at the same time, were secured to aid in caring for the baby

¹Ensign to B. F. Grant, Salt Lake City, April 11, 1904, Copybook A, p. 308.

²Taylor to Stoker, Seely, and Chadwick, Hokkaido, September 9, 1905, Copybook B, p. 97.

³Taylor to the First Presidency, October 26, 1905, Copybook B, p.128.

and as a traveling companion.

An Outstanding Member

On July 8, 1905, Ensign was released and Taylor took over the presidency of the mission. This necessitated some changes, including the hiring of a new cook. Since the only married couple in the field were leaving, it was thought best to hire an older woman.¹ So Tsune Nachie was hired, and with her to the mission home she brought her fourteen-year old daughter, Ei. This lady, a member of the Episcopal Church for twenty years, had attended some of the Latter-day Saint meetings and continued her investigations. On the following September 26, she was baptized.² She became one of the most faithful members in Japan; she helped in translations, talked to investigators, spoke in meetings and taught in Sunday School. She helped A. Ray Olpin, later president of the University of Utah, conduct the first Mormon funeral in Japan. A great believer in the doctrine of salvation for the dead, she worked diligently in seeking out the genealogy of her ancestors, and even did the same for others. Finally in 1923, at the age of seventy, with assistance from the church and a blessing given her by President Lloyd O. Ivie,³ she sailed for Hawaii, there to do a long desired work in the temple at Laie. She spent her last days working for the dead and among the living of her countrymen.

New Fields of Labor

Ensign had been thinking for some time of opening some new fields, and just before receiving word of his release appointed Hedges and Fairbourne to go to Sendai and Stoker, Seely and Chadwick to the northern island of Hokkaido. This latter group was given instructions to labor in "whatever district the spirit might point out."⁴ The five missionaries remained in Tokyo for Ensign's farewell, then departed for their respective fields on July 10.

The Sendai elders soon reported that they had been able to rent a

¹Taylor, Journal, July 18, 1905.

²Caine to Stoker, Seely and Chadwick, Hokkaido, October 3, 1905, Copybook B, p. 107.

³Mission Diary, May 10, 1923.

⁴Taylor, Journal, June 23, 1905.

nine-room house (62 mats) with a nice garden. Rent was 18 yen (\$9) per month, and they hired a maid for 2 yen and board.¹ The mission forwarded money to furnish mission quarters for the new areas and Taylor gave the following instructions concerning furnishings:

Don't deal in second hand goods. Headquarters was furnished with second hand goods and we are broken down somewhere all the time. Don't buy tables and chairs of which you will soon be ashamed. . . . In being economical remember that you must appear neat, clean and respectable. . . . I think you should have tables and chairs, for without them a foreigner can command little respect. . . . don't injure yourselves and the work by foolish economy.²

The missionaries found Sendai to be a stronghold of Christianity, being represented by several denominations whose preachers had much to say about the awful "Mormons." On one occasion the elders attended a lecture on Mormonism and Hedges asked the privilege of replying but was refused.³ They soon had a thriving Sunday School there, however, with an enrollment of 125 which, Taylor said, "knocks the Tokyo record 'all hollow'!"⁴ In 1907, Daniel Woodland reported that the missionaries were making a few friends and distributing literature. "However," he went on, "the people are somewhat indifferent toward Christianity and we find it very hard to get into their homes. The Japanese question in America has caused some animosity here."⁵

The missionaries on the northern island first settled in the city of Iwanai, and from there began to look around for the most likely place to preach the gospel. Sapporo, the largest city, was selected as a promising field and according to a record provided by Seely, a Sunday School opened October 8 with twenty-seven present. Only Stoker was able to

¹Taylor to Stoker, Seely and Chadwick, Hokkaido, September 1905, Copybook B, p. 97.

²Ibid.

³Taylor to Ensign, Salt Lake City, October 4, 1905, Copybook B, p. 116.

⁴Ibid.

⁵Fred. A. Caine
Daniel P. Woodland, "Editor's Table," Improvement Era, October 1907, p. 996. The "Japanese question" refers to Oriental immigration to the western United States and will be given more explanation later.

Caine quote Woodland letter p. 116.

address them in Japanese; consequently only one adult class was held until the other missionaries had better command of the language, then the Sunday School was divided into two classes. Later a primary department and an all boys' class was added. Work was carried on with the help of early converts, Mitsuo Sakuma and Toshichi Sato. In 1907 the Sunday School was held fifty-one times, with fifty-one per cent average attendance and an enrollment of seventy-five.¹

Taylor, again thinking of the possibility of opening new areas, made a ten-day journey through central Honshu, stopping in the following cities: Kawagoe, Kofu, Komisuwa, Shiojiri, Tatsuno, Iida, Nakatsu, Nagoya, Okazaki, Toyohashi, Hamamatsu, Shizuoka, and Numazu.² Much of the trip was made where the only transportation was ricksha, and as much as thirty-six miles was made in a single day with the same runner. He crossed mountains where it was necessary for two to push and one to pull the vehicle, and part of the time Taylor got out and walked along with them. In Iida he records that he "went to the Nihon Kirisuto Kyokai [Japanese Christian Church] to attend their meeting. Six natives were present and it required that the preacher wait an hour to get that many." He concludes, "It reminded me of many like audiences at our mission headquarters in Tokyo." As he traveled he stopped to investigate the progress of Christian churches in a number of places. In Nagoya he found seven denominations represented by sixteen churches. In Okazaki he found fifty-one members in the Episcopal Church after seven or eight years work. In Hamamatsu, after twenty years, the Catholics had 190 members and the Methodists, in the same time, had 72. In Numazu the Catholics had 233, the Methodists 75, and the Japan Episcopal Church 65.³

Soon after his return Taylor called a conference, shifted the missionaries and assigned Fairbourn and Stimpson to begin work in Kofu, with Stoker, now a veteran missionary, to assist them in getting started.⁴

¹Justus B. Seely, "A Mormon Sunday School in Sapporo, Japan," Juvenile Instructor, April 1908, pp. 154-155.

²See map in Appendix D.

³The entire account of the journey is taken from Taylor's Journal, January 9-18, 1907.

⁴Taylor, Journal, February 5, 1907.

The first Sunday School in Kofu, held on March 31, was attended by a large number of neighborhood children. However, no one came to a scheduled meeting in the afternoon. This meeting had been highly advertized, the newspapers had written articles and announced meetings, a hand bill had been printed and one placed in each copy of the Saturday morning paper, fifteen posters had been displayed and the immediate neighborhood informed by personal visits.¹ Taylor's last sentence recorded in his journal for that day reads, "Retired, tired of disappointments and disgusted with the people of Kofu."²

Taylor Released

Taylor, his long labor on the Book of Mormon finished in 1909, soon received word from the First Presidency concerning his release; the following are excerpts from their letter:

. . . we have in our minds [thoughts] of the accomplishment of the important work undertaken by you . . . the translation and publication of the Book of Mormon . . . and now . . . we have great pleasure in tendering you the release which we feel you so well deserve. . . . We have concluded to authorize and request you to turn over the books and papers and business of the Mission to whomever of your associate brethren you may deem most capable . . . in the understanding that he is to act as president until your successor shall be appointed . . . your decision need not be influenced entirely by age, length of missionary service or ability to speak the language. . . . But let the elder chosen receive the sustaining vote of his fellow missionaries . . . ³

Caine was given his release at the same time and permission was granted, at the request of Taylor, for the two of them, before coming home, to make a trip into Korea and China to determine the feasibility of sending missionaries there. They were also advanced funds for the journey. They left Tokyo a few days after the beginning of the new year (1910) and after a little more than two months returned to Tokyo, where they were

¹ Ibid., March 31, 1907.

² Ibid.

³ First Presidency to Taylor, Journal History, January 1, 1910, pp. 12-16.

given a farewell party by missionaries, members and friends. Enroute home they stopped a few days in Hawaii, made themselves acquainted with the Hawaiian Mission, and did some preaching among the Japanese there. Upon leaving the mission Taylor wrote:

The mission has certainly grown; we are becoming better known, our name is being spoken more and more each day. The plodding work is leaving a trail behind, and the unresponsive soil is little by little changing from barrenness to fertility and the flower that grows here and there is an inspiration to the tiller's heart to work on until the plains and hills teem with the fruits of faithful husbandry.¹

They returned home on April 26; Taylor had been away almost nine years and Caine one year less. An editorial in the Improvement Era paid them this tribute:

Whatever the harvest, the names of these young men will always be honored for the part they have taken and for the many years of labor they have spent in seeking to found God's 'marvelous work and a wonder' in the Japanese nation.²

Elbert D. Thomas, chosen as temporary president, took over mission affairs January 1, 1910. The First Presidency gave him assurance by letter of their "entire satisfaction as to the choice made,"³ and by further correspondence dated April 23 he was confirmed as mission president by those three officials.⁴

Opening Osaka

Most of the time during the first years there were not more than eight or ten missionaries in the field, and only four conferences were kept open, but by 1911 the number of missionaries had increased to fifteen. Thomas felt that perhaps some of the more important areas were being neglected, so after a trip through Southern Japan he decided to establish a conference in Osaka, an industrial city of more than one million

¹Taylor, "Messages from the Missions," Improvement Era, February 1910, p. 370.

²Editorial, Improvement Era, June 1910, p. 754.

³First Presidency to Thomas, Journal History, January 1, 1910, p.14.

⁴Ibid., p. 16.

people and sent three missionaries there in September. They soon found a home in Tennoji, Minami Ku, hired a cook and settled down to work. A branch was also established at Onomachi, south of Osaka, and part of the time two missionaries resided there.

Diversion in Tokyo

The missionaries in Tokyo, seeking a bit of recreation and exercise as well as a change from the regular routine, affiliated themselves with an American baseball team which was organized in the city. The team was made up of Americans who had come to Japan for various reasons, and "in a typical lineup," explained Thomas, "were a Baptist, an Episcopalian, a Presbyterian, a Quaker, a Methodist, and a 'Mormon' missionary; a U. S. Army officer, an attache of the American embassy and an American electrical engineer," and he adds, "all are the best of fellows."¹ In the spring and fall of 1911 the team played eighteen games, winning nine, losing eight and tying one. Practice and playing was done on Saturday. Opponents were Japanese students or club teams who were "ideal sports and a pleasure to play with."² Also they played the Yokohama American team and sailors who were on shore leave.

About Mission Property

In 1916, during war and a period of rising prices, the owner of the building at mission headquarters informed Stimpson, then president, that the rent would be raised considerably for the next lease period. Desiring the mission to have property of its own,³ and thinking that it might be a good idea to purchase instead of lease, Stimpson expressed his thoughts to the First Presidency. The idea was favorably received, and he was instructed to suggest and describe property that would suit their needs. So Stimpson spent considerable time looking for a new site, and at least twice he found what he thought was suitable, described the property in detail with maps and sent it to Salt Lake City. The church officials, on several occasions over a period of a year or more, conferred at length with Taylor

¹Thomas, "The Tokyo American Baseball Team," Improvement Era, May 1912, pp. 663-664.

²Ibid.

³A building fund had been started in Tokyo in 1910 but had been discontinued in 1915 because of lack of interest.

and Thomas, both of whom were residing there. Apparently they came to an affirmative decision, for Stimpson, in writing to the missionaries from Tokyo, explains:

It was their [First Presidency] decision to build a church and headquarters here if the title to land or a long lease can be secured. Inquiries show that foreigners can lease land for 1,000 years, so I suppose that will be long enough.¹

Just what happened later in regard to this is not clear, except that the mission owned no property in Japan until 1948. Perhaps further negotiations in Japan were not satisfactory, or church officials felt that the mission was not making the progress which warranted capital expenditures.

First Mormon Funeral

Tadashi Okuda, a young man baptized in Tokyo by the missionaries in February 1917, had met extreme opposition from his parents to his church investigations. Consequently his father used his influence to place him in a temple to live with the priests, study Buddhism and become one of them. Okuda, however, was faithful to his Christian convictions and covenants. Because of this he received much persecution, and not having been in the best of health, did not long survive his initiation into the temple life. His father, showing him a final kindness, yielded to his last wish to allow the Latter-day Saint missionaries to come and administer to him and conduct his funeral. After the administration he passed away quietly and without pain, his last words being, "Okyo wa dame (Buddhist funeral is no good)."² At the time, Olpin was the only missionary in Tokyo who could speak the language, so he took to assist him Tsune Nachie; they held two services, one at the hospital before cremation and one at the home afterwards.³

The Mission Needs a Boost

The missionaries felt for various reasons, some of which have been

¹Stimpson to all missionaries, February 4, 1918.

²A. Ray Olpin, Interview, August 26, 1956.

³Stimpson to Lee, Sapporo, August 2, 1920, Copybook H, p. 448.

mentioned, that the church at home did not appreciate the worth of the work in Japan. The missionary force remained small in spite of repeated begging for more. In 1920, when the number was down to eight, Stimpson wrote, "We have so few missionaries here in the mission at the present time that the devil has to look elsewhere for a workshop."¹ There were only two for each conference, Sendai having been closed temporarily on account of the shortage. A few weeks later three missionaries arrived, the first to come in two and a half years. Rumors were coming from home which reflected the feeling that the members there had summarily marked off Japan as a failure. Letters to missionaries included such statements as, "No more missionaries will be sent to Japan," and, "The First Presidency are contemplating closing the Japan Mission."² In answer, Lloyd O. Ivie, who took over the presidency early in 1921, countered with a description of his own feelings:

My heart and soul is in this mission. I know there are many good souls here. I love them, I want their salvation, I pray for the support continually of the church at home in this undertaking. I feel that even in my generation people here will flock to our belief by the thousands. I want to see it succeed.³

Apostle McKay's Visit

For several years Stimpson repeatedly and doggedly implored those in Salt Lake City to send some official to Japan, preferably a General Authority, but others would do, to help them in reorganizing their work, to make suggestions, and to take back to church headquarters an evaluation of the needs of the mission. Finally in December 1920, David O. McKay, accompanied by Hugh J. Cannon, paid a visit to Japan. They attended meetings in all the conferences except Sapporo,⁴ and met with the missionaries in two sessions of conference. They also made a side trip to Peking where McKay dedicated the land of China to receive the teachings of the restored gospel.⁵ McKay said that the work ought to be

¹Stimpson to McKay, March 18, 1920, Copybook H, p. 359.

²Stimpson to Grant, June 10, 1920, Copybook H, pp. 419-420.

³Ivie to the First Presidency, February 17, 1921, Copybook I, p. 26.

⁴They started for Sapporo but were stopped by a blizzard at Aomori.

⁵Hugh J. Cannon, "The Land of China Dedicated," Juvenile Instructor March 1921, pp. 115-116.

pushed and if it were to be continued there must be enough missionaries to do it right. He further contemplated the idea of having a married man of mature years in each conference even though he might now know the language so well, and have six or eight young missionaries to work under him.¹ He also received impressions of the mission which he expressed rather vividly in such statements as, "It is gasping for breath,"² and, "It is like trying to run a sixty horsepower machine with a one horsepower motor . . ."³ The two visitors left the mission with a "warm feeling in their hearts for the people and the mission."⁴

McKay's visit gave the mission a needed "shot in the arm;" missionaries attacked their assignments with renewed vigor and during 1922 almost as many Books of Mormon were sold as had been sold in the previous ten years. The missionary force was enlarged and in June 1922, upon receiving word that three couples were soon to come, Ivie expressed his feelings in a letter to a former missionary:

We feel that a new era is going to open for the Japan Mission and that it will not be long till we shall stand in a more favorable light before the people [church members] in America. . . . Thus far they have hardly been aware of the fact of the existence of this great land and of the wonderful opportunities among this people.⁵

Disaster in Tokyo

Ernest B. Woodward, mission secretary, on September 1, 1923, was engaged in his labors at mission headquarters when he recorded:

Suddenly without warning the house gave a terrific lurch. Pictures crashed to the floor . . . the plaster swayed, then breaking loose crashed to the floor. Books, chairs, in fact everything which could fall, tumbled to the floor . . .⁶

¹Stimpson to Taylor, Salt Lake City, January 19, 1921, Copybook I, p. 10.

²Ivie to Edwin Allen, Ogden, February 23, 1921, Copybook I, p. 33.

³Mission Annual Report, 1921, p. 191.

⁴Stimpson to all missionaries, January 31, 1921, Copybook I, p. 14.

⁵Ivie to E. L. Jarvis, June 26, 1922, Copybook J, p. 22.

⁶Ernest B. Woodward, "Thrilling Experience," Improvement Era, December 1923, p. 123.

By now the earth was in such violent motion that it was almost impossible to stand and the din of the earthquake was deafening. The occupants of the mission home thought it best to get outside before the building collapsed but changed their minds when they heard the heavy tile of the roof crashing to the ground. As soon as the first quake ceased they went out to view the damage, but almost immediately another occurred, then another and another until they were impossible to count.¹

Fire was an immediate result and soon the more crowded downtown districts were a solid mass of flames. The quake had disabled firefighting equipment and available water was exhausted within fifteen minutes. The only recourse of the masses was to get away from the fire and they jammed every available open spot. Many thousands saved themselves by crossing the moat into the spacious palace grounds. But such places were too few and too small. The people carried with them bundles of their possessions which caught fire, and in places they were so wedged together that they could not fall when fire overtook them and left their standing charred remains. Forty thousand people died thus in one small park.

At the end of three days, a downpour of rain extinguished the mighty conflagration, but once proud Tokyo lay in ruins; 200,000 people had lost their lives and nearly a million and a half were homeless.

The missionaries outside of Tokyo, hearing of the disaster, and being unable to get news through a disabled communication system, hastened to return to mission headquarters to see how their colleagues and the native members fared. Finding all the missionaries safe, they then paired off and set out to find members and investigators. They had to walk, for no inter-city transportation was available. All the members and investigators were found, not one had received a scratch, and only two homes had been destroyed.²

At home, the families of missionaries were particularly concerned, for local newspapers reported 500 foreigners killed among whom were fifty

¹Ibid. On September first the Meteorological Observatory reported 356 shocks, on the second, 289, and on the third, 173.

²Material for the entire account taken from Woodward, op cit., pp. 126-133.

Americans. Not until September 11 did they receive direct information from Japan that their sons and daughters were safe.¹

¹Deseret Evening News, September 6, 11, 1923.

CHAPTER VII

JAPAN AS A MISSION FIELD

Missionaries

A Difficult Field. Japan, particularly in the very beginning, was a difficult field; a few years later, in reflecting back, Taylor wrote:

When the first company of elders arrived in Yokohama August 12, 1901, they stood alone at the bottom of the ladder. They knew no one, everything was strange to them. The language they had was simply a jargon to the natives, and the natives spoke with a jargon in return. They had no book or pamphlet to take the place of their speechlessness. They knew nothing of the Japanese character, nothing of the laws of the country, and were ignorant of the customs and manners of the people. They hardly knew how to proceed, and when they did get started, everything was like an experiment.¹

The men at the head of the church were aware of this and continually sent encouragement to the missionaries:

. . . we fully appreciate the fact that you have difficulties to encounter in the Japanese Mission that are not met with in any other mission in the church, and therefore we send you a word of encouragement in all that you are undertaking for the spread of truth in that land; in your work of translation and in the mastering of the language, as well as understanding the people.²

Long Missions. These facts in regard to the mission, coupled with the knowledge that statistics showed very little progress in preaching Christianity in that land, were taken seriously by the church members at home. The extra long missions necessary to conquer the greater

¹Taylor, "About Japan and the Japan Mission," Improvement Era, November 1906, pp. 1-9.

²First Presidency to Taylor, March 4, 1907, Letters Received 1903-1912.

difficulties were of direct concern. Boys who had grown up together in the same wards and had been called to different missions at the same time did not return together after two or two and a half years. The ones who went to Japan stayed on and on; friends and neighbors began to say, "Where is Elder so-and-so; when is he coming home?" Even though parents had been informed that the mission would be long, its implications didn't seem to dawn upon them until they began to see that their missionaries weren't coming home. They became more concerned; they were having to foot the bill, and this too was somewhat more than other missions. Besides, they had other sons who wanted to go on missions and there were circumstances which could be taken care of for the space of an ordinary mission but which were becoming too big to handle for such extended absences. So then they would say something to their bishop or stake authorities and they in turn would write to the First Presidency or mission president asking about the release of a particular missionary. They would write to the missionary, too, making it more difficult for him to devote himself to his work.

On the whole, the missionaries in Japan were devoted to their work, they knew the native conditions and understood what it would take to make the mission a success. They felt that the people at home did not understand the needs of the mission and wished they would be more patient. Thus the concern at home was a source of concern in the mission, especially to Taylor, who as president wished to see it succeed. He continually tried to sell the mission to the home folks, but with disheartening results. He wrote many letters which included statements such as the following typical excerpt:

. . . you do not seem to understand that three years in this mission is only equivalent to a year or a year and a half in other missions. The fact that Elder Chadwick has been here for three years shows nothing to us who understand what it means to be a missionary in Japan, except that he is just getting into a condition for real good work. The people generally in Zion make this same mistake; they should know that¹ five years is not a long service in this vineyard . . .

¹Taylor to Bishop James Wood, North Ogden, April 11, 1908, Copybook C, p. 247.

He tried desperately to make the length of the mission five years, and as soon as new missionaries got to the field he wrote the parents to this effect, also telling them the approximate cost of the mission. However, only one of the first eleven missionaries stayed that long because of sickness or conditions at home. This led Taylor to write, "The mission, though very young, has been a cripple from birth due to the fact that a majority of the missionaries who have come here have returned to America before they learned enough about the language to do any real good work."¹

The fact that no approximate time had been agreed upon as the mission term helped create an indefiniteness in regard to the mission field. When Elbert D. Thomas took over as mission president he took steps to improve the situation. Taylor had wanted and had worked hard to make it five years or more; but Thomas, after years of difficulty in getting and keeping missionaries, thought it should be less and took his plea to the First Presidency who replied with, "For the present we rather favor, say, not more than four years service . . . we have come to this conclusion after taking into consideration all the circumstances, those at home [as well as in the mission]."² This was pleasing to Thomas, who felt that it was a step ahead for the mission, and in answering the above letter he replied:

I was indeed very happy in reading of your decision not to change the present system of sending missionaries here and at the same time to discourage the tendency of extra long missions. From every standpoint I know that this decision is the best considering the people at home and the other interests of the church and parents of missionaries who are here, it is easily understood that an extra long mission has its ill effects. . . . The present condition of the mission shows that missionaries here can and do get into the work almost as quickly as they do in any other foreign language mission. Of course a two-year missionary cannot translate books. He will not know many of the Chinese characters, but he will know the Japanese pronouncing characters, and in this way, with the help of his English Bible and other books which

¹Taylor to Ben E. Rich, Chattanooga, January 4, 1906, Copybook B, p. 166.

²First Presidency to Thomas, February 14, 1910, Letters Received 1903-1912.

are translated, he will be able to do much good. Don't let me be misunderstood. The language is indeed hard. But we ought and believe we can . . . receive the blessings of the Lord in learning Japanese [just as other] foreign missionaries.¹

Though nearly two years later Thomas, in writing to the father of a missionary, said that " . . . a definite time for a mission . . . has never been settled for Japan,"² an examination of the records shows that four years was the length of mission for most missionaries until the work was discontinued in 1924.

Soon after the reopening of the mission in 1948, a decision was made favoring three-year missions for men and two-year missions for women, with somewhat less for Nisei missionaries who are already familiar with the language, and has since operated on that basis.

More Missionaries Needed. From the very beginning there was a plea for more missionaries. Grant saw this need and brought back the group with him on his second trip. After these were settled and getting along in the language he was further impressed with this need and wrote to Salt Lake City:

. . . we should have more elders . . . as this is a very difficult language and there is no need of having two who speak the language as companions . . . eight or ten more young men. . . . I suggest that you send them as soon as possible and that they be under twenty years of age, as the younger they are the easier to get the language . . .³

As the missionaries moved out into the different cities to begin active proselyting they were overwhelmed by the great number of people to whom the gospel must be preached and they never let those at home forget the need for more missionaries.⁴ In 1906 Taylor, after hearing rumors that two more were coming, wrote, "I hope the authorities will see fit to

¹Thomas to the First Presidency, March 15, 1910, Copybook D, p. 72.

²Thomas to F. W. Ellis, Ogden, January 9, 1912, Copybook D, p. 355.

³Grant to the First Presidency, June 10, 1903, Copybook A, p. 59.

⁴Mention is made in the Journal History under date of January 16, 1902, p. 4, of receiving letters from missionaries stating their feeling that more should be called.

double the number and then multiply the number by itself before the year closes.¹ And again in 1909, ". . . I have cried and begged for more help till I am like the Indian's baby, have concluded that it's no use. We ought to be reinforced quarterly by two elders. If it is impossible to meet this requirement, make it three semiannually. Anything less than this is not satisfactory, but even a crumb once a year is better than nothing."² A few years later, Amasa Clark, a missionary wrote, "We have only eleven missionaries to preach the gospel to more than 56 millions of people. There are three of us laboring here in Tokyo, the fourth largest city in the world."³

In 1922, Aldo Stephens, another missionary, had the following to say: "Our force of missionaries is small. If each missionary could meet and preach the gospel to 200 new people every day, 100 each for the sisters, without resting for Sundays, these ten missionaries would finish their job in $105\frac{1}{2}$ years."⁴ Many years later, in 1949, Matthew Cowley, in visiting the reopened mission when there were twenty-seven missionaries in the field, said there was a need of 500 missionaries in Japan.

Apprehensions. But the conditions of the mission, unfavorably magnified in the minds of the home folks, made many parents reluctant to send and missionaries hesitant to go to the unknown Orient. Some calls were changed after being issued and elders went to other missions. Stories from home caused Taylor to make these reflections:

It is evident that you are having a hard time to find young men willing to come to Japan on a mission. I regret this and I fear that the young men have an altogether wrong idea of the nature of the work over in this land. They perhaps look upon this field as not only a long one but one accompanied with hard fruitless labor. A greater mistake could not be made. The mission is only long in comparison. The work is only

¹Taylor to George Reynolds, Salt Lake City, May 9, 1906, Copybook B, p. 303.

²Taylor to Seymour B. Young, Salt Lake City, December 13, 1909, Copybook C, p. 475.

³Amasa Clark, "Editor's Table," Improvement Era, June 1915, pp. 740-741.

⁴Aldo Stephens, "Placing Books of Mormon in Japan," Improvement Era, August 1922, pp. 939-939.

hard to those who are seeking snaps . . . converts are not the only kind of fruit grown on a mission tree. The elder himself, when in full discharge of his duty, reaps fruits beyond compare. Nor is the field devoid of converts. We have seven members (and another will soon be baptized). There is other green fruit in sight . . .¹

The same situation caused President Stimpson to write in 1920:

. . . as President Thomas once said, 'Just as the average man in life counts anyone's success by the dollars he has in the bank, just so the average church man counts every mission success by the number of baptisms. Both the average man and the average church man are wrong, for success in neither case can be measured that way.'²

More directly expressive of the feelings, and perhaps extreme, is the following: "Many people think Japan is an awful place to go. I heard of a good mother whose son was drafted into the Army in France saying, 'I would just as leave have him called to Japan on a mission.'³ Such feelings, built up by the unwanted immigration of Orientals and by World War II, continued to exist and the mission faced the same situation when it was reopened in 1948, though closer contact and wider dissemination of information between Japan and the United States since the war has improved opinions considerably. Also missionaries may look forward to the prospect of a somewhat shorter mission than in the old days. On the other hand, there were many missionaries and parents alike who wholeheartedly accepted the calls and who labored with their might in the field and in untiring support of sons and daughters.

Ability in Language Insufficient. Though great emphasis was placed on the language, a few year's experience led to a realization that other qualities besides ability in the tongue was essential for success. After more than eight years of missionary labors, Taylor included the following in a letter to an official in Salt Lake City:

¹Taylor to Reynolds, August 24, 1906, Copybook B, p. 409.

²Stimpson to David O. McKay, March 18, 1920, Copybook H, p. 359.

³Ibid., July 8, 1920, Copybook H, p. 431.

Some who have ability in the language destroy much of the effectiveness of their work by failing in diligence or by lacking in courage. . . . Another weakness in a majority of elders who have come to Japan and common alike in the college-bred and unlearned is the tendency to grieve the spirit by manifesting a contempt both in words and sometimes acts for the people they have come to instruct. This feeling of superiority curtails the degree of sympathy and love all elders should both feel and liberally manifest. The lack, then, of loving sympathy on the part of some of our workers destroys much of the effectiveness of their otherwise successful work.¹

A few days later, and just before leaving Japan, Taylor, in a farewell letter to his missionaries stated that no elder in Japan can have a successful mission "as long as he indulges in unnecessary criticism of the people and their customs and fails to see and love their good qualities."²

Women Missionaries. Early experience with women missionaries was not favorable to Taylor; thus far they had had difficulty in acclimating themselves to the food and customs of the people and he felt that they had not made a sufficient contribution to the work. In a letter to Salt Lake City soon after taking over the presidency of the mission, he describes his sentiments:

A woman or two, if they are the right kind, would no doubt do much good and be a drawing card for many of their sex, but the young wife of a young elder is not the right kind. Women who will not have babies, women who are not cowards and can go downtown or out of sight alone, women who think more of preaching the gospel and saving the souls of their fellows than curios, chinaware, Japanese silks, etc., women who can love this people and feel at home in Japan with Japanese for companions are what we want if we have women here. [Also] the ability to learn enough Japanese to talk a little can be added.³

Again, after the mission was seasoned a bit more and the needs could

¹Taylor to Seymour B. Young, Salt Lake City, December 13, 1909, Copybook C, p. 475.

²Taylor to all missionaries, January 1, 1910, Copybook C, p. 492.

³Taylor to the First Presidency, December 1, 1905, Copybook B, p. 141.

be more clearly seen, Thomas was of the definite opinion that women should be among their missionary force.¹ "Personally," he stated in a letter, "I believe there should be a married woman in each of our fields in Japan, that the nature of the Japanese people and our work among them almost demands it . . ."² He went on further to explain that single girls should not be sent, that they should be content to live on the plainest foods and be satisfied with the simplest comforts. They should be willing to study hard, to learn Japanese, and be content in not seeing another foreign woman for three or four years. In short, they must give themselves entirely to the work.³ One single girl was called, though she stayed less than a year because of illness. A few wives continued to accompany their husbands to Japan, and after David O. McKay's visit to the mission in 1920, several couples were called. Among the sixteen missionaries who were in the field at the time of its closing were four couples.

Methods

In the very beginning, as has been described, contact was made through news publications and through visits made to the rooms of the missionaries. Also meetings were held where English was spoken and those who could understand were invited. Their experiences prompted Grant to write on one occasion, ". . . I never saw anything like the feverish anxiety of the young people to learn English. We have some students call who come for nothing but to practice their English."⁴ But teaching in English was discouraged as a means of reaching those who were truly interested in the gospel. This sentiment was expressed by Taylor many times to the missionaries, such as the following to Joseph Cutler, ". . . we are not here to teach English but to teach the gospel to the Japanese in their own tongue. . . . No elder will make a success of his work until he teaches

¹Even at the present time it is felt that lady missionaries should be in the mission to work with native women investigators. Japanese women are somewhat retiring and in anything beyond an initial contact they need their own sex to draw them out.

²Thomas to Joseph Anderson, Salem, Idaho, June 9, 1911, Copybook D, p. 283.

³Ibid.

⁴Grant to Apostle Matthias Cowley, May 12, 1903, Copybook A, p. 30.

in Japanese."¹ As soon as the elders could begin to speak the language, they moved to definite districts and began to proselyte. Public meetings were held, advertised by tracts, handbills and visits in the neighborhood. Then follow-up visits were made to any who appeared interested.

Sunday Schools. About two years after the mission was opened, Sunday School work was begun, since it was believed that work among the youth would in the long run be the most effective. Fortunately the Japanese government had declared Sunday a day of rest, although it had been done for practical rather than religious reasons. Though this was not universally observed, it was convenient for the establishing of meetings on that day. On the subject Ensign had this to say:

The Lord has given me a testimony that by organizing Sunday Schools or religion classes among the youth of this nation that greater results will be obtained. . . . The fathers and mothers of the rising generation have become so thoroughly imbued with teachings of their forefathers that to attempt to turn their thoughts to things of God is almost an impossibility. . . . But the youth are being taught the language and customs of the world . . . and while they are being taught these things . . . we shall endeavor to train them in matters spiritual.²

Thomas, too, felt that holding Sunday Schools was the most important single method of proselyting. Here in his own words he explains why:

. . . the system of the missionary work carried on in Japan by both Greek and Roman Catholic Churches is, at least in theory, Sunday School missionary work, and their success is considered, I think, the most lasting among the Christian churches here. . . . They do practically no work at all among those older than children who are not of their faith. . . . The Protestants generally are . . . turning their attention to Sunday School. Our work is done almost entirely among the student class, our Sunday Schools are . . . popular with the children . . . our experience teaches us that Sunday School teaching develops the missionary in the language better than any other one means. Parents are reachable through their children and they become friends generally if not investigators. The

¹Taylor to Cutler, Sapporo, January 3, 1908, Copybook A, p. 30.

²Ensign to George Reynolds, Salt Lake City, October 19, 1903, Copybook A, p. 187.

stories of the gospel are carried in interesting little bits into the households by the children. The moral, ethical, manly, parent respecting part of our religion fits Japanese Bushido spirit perfectly and while parents do not care for the divine part of the gospel, they like their children to learn the other and have no objection to learning the divine if they wish . . .¹

Some years later Stimpson, after sending in the reports for 1919, found that there was a decrease in memberships and number of schools from the year before and noted that this decrease had been going on for several years.² He wondered about the actual worth of Sunday Schools and to one of the missionaries he wrote:

Often the question of the real good of our Sunday Schools comes to light. We have the student from seven to maybe twelve years of age and, it seems, lose them forever. Of course I do not think Sunday School work a failure, but I have heard much said about the real lasting effect that it does not have . . .³

Probably, however, this was not the fault of the Sunday School, but just a reflection of the Japanese attitude of the time. Boys were taken into the military at an early age, and during those years an anti-western feeling was developing. Girls, after marriage, were completely under the domination of their husbands.

David O. McKay, visiting Japan in 1920, found the Sunday Schools an effective educational device. After his return home he wrote:

Sixty minutes before the hour to begin, the little boys and girls began to gather at the house and what an interesting little motley group they were . . . it was a wonderfully interesting experience to hear those half hundred Japanese children, in their variously colored costumes, singing lustily if not harmoniously such songs as 'Jesus Wants me for a Sunbeam,' and 'Glory to God in the Highest' and not one of them a Christian. However, it was gratifying to note the same interest and joyousness in their responsive souls that would be manifest a

*David O. McKay
Jan 1921
Sent to [unclear]*

¹Thomas to George D. Pyper, Sunday School General Secretary, December 20, 1910, Copybook D, p. 229.

²Stimpson to all missionaries, January 18, 1919, Copybook H, p. 132.

³Stimpson to Val Palmer, May 20, 1919, Copybook H, p. 191.

few hours later by their little white brethren and sisters across the sea. When we strangers to them found our hearts filling with the same love for them that we have for the children at home, it was easy to understand that Christ included the Little Ones with yellow faces when he said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'¹

He went on to explain that there was another program in the evening for parents and friends. About 175 were present, all sat on the floor, there being only two chairs for the visitors, and about the program McKay remarked, "The sketch, written by Miss Katoe Morimoto, two acts, could not have been rendered more skillfully . . . in Zion."²

The worth of Sunday Schools was proved later when work was done among the Japanese youth in Hawaii, many of whom built strong convictions of the truthfulness of the L. D. S. faith. Also since 1948, Sunday Schools and work among the young people, for the reasons as stated by Thomas, have been considered important.

Street Meetings. As early as 1907 Taylor and two other missionaries gathered crowds at a number of street corners with mandolin and vocal music to announce their meetings.³ In 1911 Moroni Merriott and Shosuke Matsuki, a member, left Sapporo on a trip through the country, going first to Asahikawa and thence to Nayoru. Near the latter place they visited an Ainu village. Matsuki accompanied Merriott to this point and helped in holding meetings. At the Ainu village they were cordially received and given a supper of wild duck. In the evening they held an open air meeting at which Merriott first played selections on his violin to attract a crowd, and about one hundred people gathered. Thomas, in his account, stated that "this was probably the first street meeting in Japan."⁴ Merriott continued from here alone to Taikimura, then to Yubari

¹David O. McKay, "Christmas in Tokyo," Juvenile Instructor, March 1921, pp. 113-115.

²Ibid.

³Taylor, Journal, October 6, 1907.

⁴Thomas, "The Gospel Preached for the First Time to the Ainu," Improvement Era, February 1911, pp. 289-294.

and back to Sapporo, a round trip of 800-900 miles, making the way mostly without purse or scrip. He traveled by rail, stage coach, horse, jinrickisha, boat, and foot, stopping at country homes and fishermen's villages and eating strictly native food.¹

Record was found of a number of street meetings held between 1918 and 1921. In 1919 they were carried on in all the conferences with a total of 65 during that summer. Wrote Pearl Lee from Sapporo:

It is a peculiar experience to preach to an alien company in an alien tongue on the streets of a foreign city. Lately we have had the added experience each time of a Buddhist priest holding forth on the opposite corner with beating of drums and wild exhortations and screeches against Christ and his teachings and the foreigners who bear them.²

She went on to explain that the missionaries were scared at first, but were able to hold their crowd, and added, "Since these meetings . . . we find ourselves known everywhere . . ."³

During the following summer Stimpson, in another letter to McKay, stated:

One feature of the work here now is the street meeting work that is being carried on vigorously. . . . Many people are attracted by the sight of a foreigner standing on the street and speaking in the native tongue. So we never lack a crowd . . . some listen through the whole meeting and buy our books. . . . We never have less than 200-300 present.⁴

Again writing at the end of summer, Stimpson disclosed that forty-nine street meetings had been held during the season and that two persons who had attended such meetings the year before had joined the church.⁵

Without Purse or Scrip. Because of the cost⁶ of the mission and

¹Ibid.

²Pearl M. Lee, "Editor's Table," Improvement Era, October 1919, pp. 1089-1090.

³Ibid.

⁴Stimpson to McKay, July 8, 1920, Copybook H, p. 431.

⁵Stimpson to First Presidency, September 30, 1920, Copybook H, p. 462.

⁶Around \$20 - \$25 per month.

the fact that other missions were traveling and laboring "without purse or scrip," there was feeling among some parents of missionaries that this should be practiced in Japan. It was done on one or two occasions but in general was not felt to be a wise practice. Again to quote Thomas in this respect:

. . . up until now and at the present time such a plan has been and is thought to be unwise. The reasons to us who are here are obvious, but to the folks at home it is not quite so clear. . . . Preaching without purse or scrip is only possible where missionaries are on the move. . . . In Japan transitory missionary work is absolutely a waste of time as here it is not a matter of 'preaching the gospel,' but it is a matter of tearing down a system of religion that is older than Christianity and replacing it with the truth. Our converts are not made after a week's investigation but come only after one, two, three and sometimes four and five years of hard study, during which time there is a complete change in thought, conception and action.¹

The practice has not been carried on since the reopening of the mission due to the reasons stated and because of legal complications. Missionaries were allowed to re-enter Japan in 1948 under specific SCAP (Supreme Commander for the Allied Powers) regulations, which stated that missionaries must be self-supporting and not be a burden on the populace.

Mutual Improvement Associations. In 1918 M. I. A. meetings were being held in each conference. This was an evening meeting in which there was no separation into classes and the Articles of Faith was used as a study text.²

Investigators

The fact that the people of the two worlds, the East and West, have had such vastly different backgrounds³ in education, culture and emphasis of values, has made it extremely difficult for the western missionary to penetrate this shell with his brand of religion and philosophy.

¹Thomas to Joseph Anderson, Salem, Idaho, March 2, 1911, Copybook D, p. 249.

²Stimpson to General Board of Y. L. M. I. A., May 13, 1918, Copybook H, p. 7.

³Briefly mentioned on pp. 1-2.

The missionaries also found it very difficult to determine by observation and even by close association whether the candidate for baptism really believed what he, the missionary, was teaching or whether the candidate had some other goal in mind. Sometimes too late they found the latter to be true. This difficulty in understanding was felt by the elders very soon after landing in Japan and led Taylor to note in his journal, "The Japanese are such a peculiar people that the gift of discernment is necessary to be able to understand the spirit which prompts their actions."¹ Another thing which he discovered and which later missionaries discovered for themselves, Taylor describes in a letter to the First Presidency:

The Japanese are very emotional and in hours when they think or hear something that slightly appeals to them, they grow enthusiastic and determined to do great things. When another thing appeals to them they forget the first and grow passionate over their new idea. So we find it generally a good plan to ask those who come to us with desires to be baptized and embrace the Christian religion to continue their investigations . . . before taking so important a step.²

Though most of the characteristics which they encountered in these people they had experienced among their own people at home, here some were accentuated to a degree which caused the missionaries concern in having to deal with them.

Mistrust of Foreigners. On the other hand, also adding to difficulties, was the fact that white-skinned foreigners were mistrusted to a large degree. This mistrust had been gradually built up as a result of treatment of the whole Far Eastern area by commercial and military interests of the more powerful Western countries. This imperialism had been going on for a period that had grown into centuries. Further, because of their weakness these countries were taken advantage of many times around political conference tables, even though they were apparently independent and representatives had been invited. These people, then, it seems, had some ground for expecting ulterior motives when foreigners appeared in

¹Taylor, Journal, August 25, 1901.

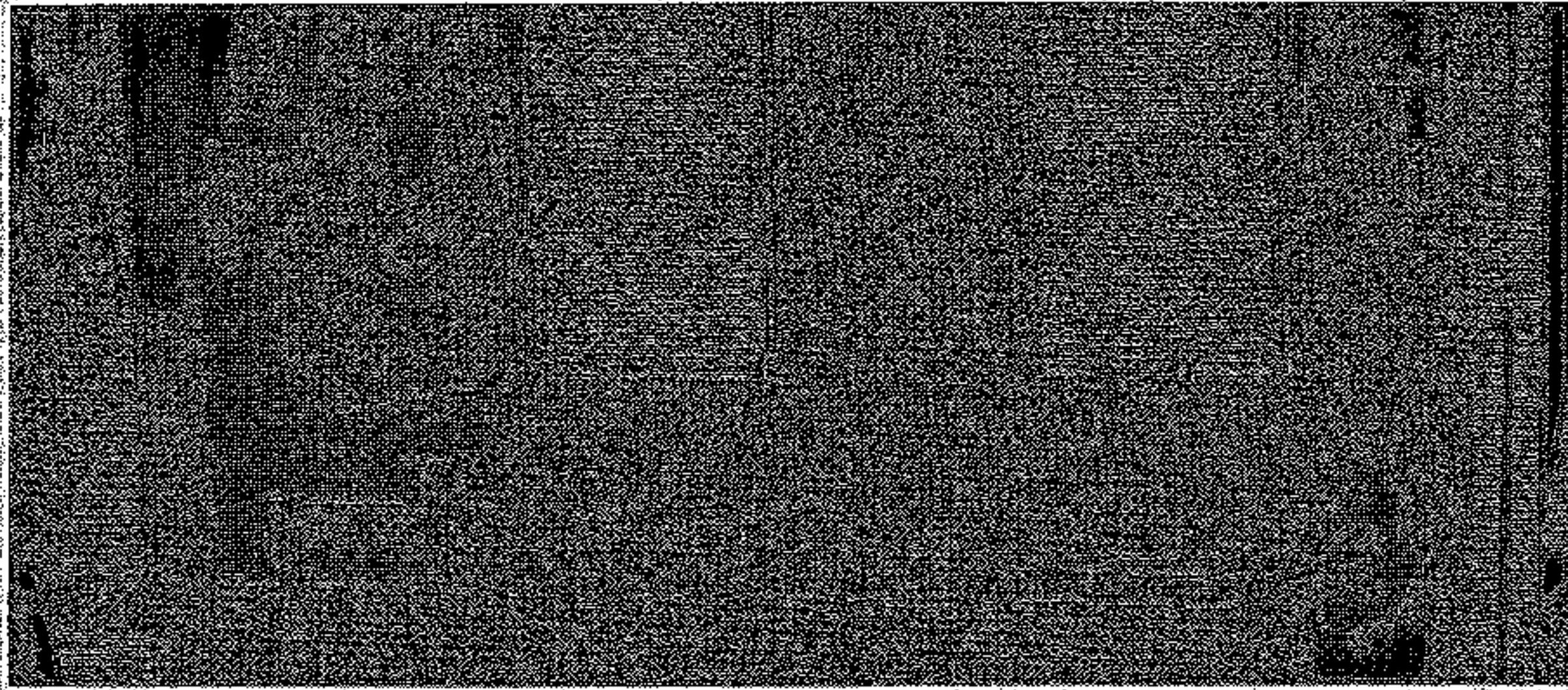
²Taylor to the First Presidency, October 26, 1905, Copybook B, p. 127.



TOKYO MEMBERS: 1. Tusne Nachie, 2. Ryozo Suzuki, 3. Fujiya Nara,
4. Yoshijiro Watanabe, 5. Tazaku Watanabe. Others: 1 unidentified.



SAPPORO MEMBERS: 1. Tamano Kumagai, 2. Kenji Ono, 3. Dr. Franklin S.
Harris, 4. Soman Masaichiro. Others: unidentified. (Taken in 1926)



MEETING ROOM IN THE MISSION HOME, 817 Yakuojimaemachi, Ushigome Ku.

their midst. The Japanese are a very hospitable people and the missionaries, always on an individual basis and with few exceptions in public, were excellently treated. But a complete meeting of minds in intellectual discussions was something that seldom if ever occurred. Taylor felt these truths very keenly when he was attempting to persuade the church that the mission to Japan needed to be a long one. On this subject he wrote:

It requires time and patience for the missionaries to understand the Japanese character and mold their methods accordingly. It requires time and determination to get ability sufficient to clearly express Christian principles in a pagan tongue. . . . It requires time and sacrifice to gain a correct knowledge of Far Eastern customs and adapt ourselves to them sufficiently to assure the Orientals that our motives are good and our hearts sincere. It takes time for the pagan mind to grasp and the pagan heart to feel the plan of salvation through Christ.¹

Custom a Powerful Force. Custom, too, made it extremely difficult for the Japanese to embrace such teachings of the church as abstinence from tea, coffee, tobacco and alcoholic beverages. The Japanese are great consumers of tea; it is the greatest breach of social courtesy to fail to place it before the guest or for him to refuse this hospitality. The same is true of drinking sak^e,² a beverage used extensively as a social equalizer. Unlike America, where persons abstaining from these items are usually shown respect, the Japanese faces social ostracization and even his job may be threatened. Further, in such teachings as those which endeavor to give women more rights and privileges and assign the fathers certain obligations in the home, the people feel that Americanism, rather than Christianity, is being forced on them. Even for the missionaries it has been and is difficult to separate the two, and they have not always succeeded.

Members

Many of the early members of the church in Japan did not prove faithful. The first two converts have been mentioned; they seemed to have

¹Taylor, "Japan the Ideal Mission Field," Improvement Era, June 1910, pp. 779-785.

²The Japanese rice wine, highly intoxicating.

more interest in worldly things than in religion. The third convert finally left the church because he became so mixed up in his religious ideas. Another parted because he felt that he could not be a true Japanese and embrace the "Mormon" faith. Several others became disaffected for various reasons.

After his unique missionary experience, Grant stated in 1903, with the two in mind whom he had baptized, "Nearly all our converts are of that kind. They love us dearly, they know we have the truth, and they want to be baptized right away, but when we quit talking English to them they lose their love of the Gospel."¹ In 1904 Taylor recorded, "There was only one Saint at our sacrament meeting. It seems a very hard task to get them together. Their actions do not bespeak a strong faith. We are constantly concerned about them."²

As in the case of investigators, custom also made it difficult for members---they found it easy to return to old ways. Among the converts of the first years were several young women who shortly were married to husbands chosen by the parents. Neither husbands nor parents knew anything of the brides' religion, and they, being completely subject to the wishes of their husbands, had little chance of continuing in their church activities.

But here and there were brighter rays. Nami Hakii, the first of her sex to enter the church in Japan, was a young girl working as a cook in the mission home at the time. She remained very faithful and missionaries know her now as Sister Suzuki, who welcomes them in her little shop in Yokohama. Tsune Nachie has been mentioned earlier, and Tamano Kumagai, one of the first members in Sapporo, writing to a church publication in 1918, stated:

It is just ten years now since I received baptism.
. . . During that time I have attended most of the [church] meetings and taught a Sunday School class. . . . I am very thankful that God has seen fit to establish his church in Japan, for in it some Japanese have found satisfaction and the way that leads to eternal life. I think the reason there are not more who join is because this is the higher

¹Grant, Address, October 4, 1903, Conference Reports 1901-1904, p. 13.

²Taylor, Journal, October 9, 1904.

law and perhaps harder to obey. [Here she mentions specifically the Word of Wisdom.] But we are not discouraged at the scarcity of members . . . ¹

These ladies remained faithful through the years, as did others, and two of them were a great help to the missionaries in reopening the mission in 1948.

Progress

As has been indicated, for various reasons progress in the mission was slow. This was commented upon and defended by those in the field. Ensign wrote in 1903:

Our work here is rather of an uphill nature. We have a peculiar people among whom to labor. . . . This nation is bowed down with superstitions, idolatry, filial piety, and to a great extent with ignorance. We have made a few converts, but the Lord will have to change the hearts of the people wonderfully before we shall be able to show any great results . . . ²

Again in writing to Joseph F. Smith, president of the church, Ensign stated:

Up until the present time we have been able to engage the people attentively in gospel conversations, but it seems that we have been unable to touch their hearts. We talk and talk and talk and those with whom we converse tell us that they believe what we say, but it seems almost an impossibility to impress them with the necessity of yielding obedience to the same. . . . Every Sunday shows an increased attendance . . . but that spirit of earnest and serious investigation is lacking and tends to make our work a little difficult.³

Taylor in 1906, in a letter to the mother of one of the missionaries, said that the "Japanese are not accepting our testimonies very fast, but we are ridding our garments of their blood and leaving the word of God

¹Tamano Kumagai, "Letter from a Japanese Convert," Juvenile Instructor, April 1918, p. 180.

²Ensign to President Bartlett of the Australian Mission, September 16, 1903, Copybook A, p. 140.

³Ensign to Joseph F. Smith, February 8, 1904, Copybook A, p. 272.

as their judge;¹ and a year later to the First Presidency he stated:

We regret that we are not able to report more baptisms than we do. . . . Many have come to us and said they believed and wanted to be added to the church but they have not manifested an earnestness in continuing their study of the gospel. And although we have done our best to keep them interested and teach them more fully, they have grown cold and are seldom seen. There are a very few who listen to the gospel and confess belief without improper ulterior motives. Hence we ask people to wait. . . . Hasty baptisms are almost sure to result in early excommunications.¹

Such a condition continued to exist and the number of baptisms yearly remained about the same until 1924. This lack of progress contributed to the closing of the early mission.

¹Taylor to Mrs. Justus Seely, Sanpete, Utah, June 13, 1906, Copybook B, p. 347.

²Taylor to the First Presidency, April 27, 1907, Copybook C, pp. 77, 78.

CHAPTER VIII

THE FIRST MISSION IS CLOSED

The spirit of opposition to Mormonism which manifested itself from the very beginning, though perhaps not as pronounced, continued on through the years. Taylor records an incident in 1907 which has a familiar ring, a kind of thing which was not limited to the Japan Mission but something with which L. D. S. missionaries everywhere had to contend. This was at the time Senator Reed Smoot of Utah was fighting to keep his seat in Congress. Other members of Congress objected to Smoot because he was a Mormon apostle and believed to be in favor of polygamy. The legal battle created world wide attention. Taylor wrote:

Some are trying to slander and create prejudice against us. Mrs. Yajima, the head of the Women's Reform Society of Japan¹ visited America last year. . . . She passed through Salt Lake City and got into the hands of the 'Anti-Information Bureau' or something as bad and was terribly shocked by the things she heard and awful postcards she saw.²

In October 1920 an International Sunday School Convention was held in Tokyo. Stimpson desired to attend so went to the office and officials to get the ticket necessary for a reserved section. As a missionary he was cordially received and was about to accomplish his purpose until someone asked him what church he represented. Upon hearing the reply, coldness replaced the cordiality and Stimpson was refused a ticket.³

In 1921 Christian missionaries working in Karuizawa excluded the Latter-day Saints from their compilation of a yearbook of Christian

¹This organization attacked the missionaries upon their arrival in Japan. See page 16.

²Taylor to Ensign, April 17, 1907, Copybook C, p. 68. He probably coined the phrase "Anti-Information Bureau" himself.

³Stimpson to all missionaries, October 4, 1920, Copybook H, p. 266.

Missions in Japan.¹

Oriental-American Relations Deteriorate

In addition to this there developed gradually a feeling of enmity toward the elders because they were Americans. This was something which had been growing for many years, though then it was in its early stages and did not become fully developed until the outbreak of war between the two countries.

This feeling was largely promoted from the American side by actions toward Oriental immigrants to the West Coast. Chinese laborers were the first to come from the Far East and the Californians welcomed them, for labor was scarce. Many worked in the gold mines and in 1869 the Chinese coolie figured prominently in the completion of the first trans-continental railway.

This avenue brought an influx of settlers from the East, and the whites soon saw in the coolie a serious economic threat, for their standards were lower and they would work for far less. But there was more than a question of economics; social acceptance and assimilation were not accomplished, which in turn bred misunderstandings. The Chinese were clannish, they crowded together in unsanitary tenements, spoke a strange language, wore their own native dress and their hair in a queue down their backs. They were laborers, mostly without education, superstitious, and opium addicts. Also, as a minority group their very physical appearance was against them.²

Sentiments against them grew, agitated by rabble rousers. There were lynchings, murders, and destruction of their property. In 1882 a U. S. law³ was passed excluding immigrants for a period of ten years. In 1894 the law was renewed for ten years and in 1904 it was continued "without modification, limitation or condition." Thus toward the end of the century Chinese immigration subsided, just as immigration figures were rising each year for the Japanese.

The Japanese were different in many ways. They brought more women

¹ Scrapbook, p. 134.

² From the lectures of Dr. S. Y. Wu, who has done research on the subject. Dr. Wu lectured in the History Department of Brigham Young University from 1955 to 1957.

³ This law was passed in violation of a treaty negotiated in 1867 allowing the Chinese free immigration. The law applied to Orientals.

to establish homes, they were more literate, cleaner and more aggressive. They wore their hair short and adopted American dress. In spite of these differences their physical appearance was still Oriental and the American mind was already conditioned to the dangers of the "yellow peril." Most of the Japanese turned to agriculture and because of their knowledge of intensive farming they were able to surpass the Americans, which again presented what the Americans thought was a serious economic threat. As they came in increasing numbers, single men coming to get a start then sending back home for a bride, the whites of the West Coast became more alarmed and even spread rumors that Japan had plans to populate and take over the West Coast area.

In 1906 the San Francisco Board of Education attempted to segregate Japanese children; this, along with other acts of discrimination, brought strong protests from the Japanese government. At this time, Taylor tells of the reaction in Japan in a letter to a missionary who had returned home: "The people have been just a little displeased with the way their countrymen in San Francisco have been treated by the Americans, but I believe that thus far no spirit of retaliation has entered their hearts."¹

Perhaps it was still too soon after the Russo-Japanese War (1904-05), a period of high pro-Japanese and pro-American feelings, for local issues to make such a difference; more than a year later, again from the pen of Taylor, only a slight change on the part of the Japanese is detected: "A great deal is said about war between Japan and America. We have noticed nothing that indicates a war-like spirit on the Japanese side. The papers strongly condemn all the foolish rumors afloat. However, this people have felt keenly the insults thrust upon their countrymen in America . . ."²

To ease the situation, President Roosevelt, in 1907, entered into the so-called "Gentlemen's Agreement" with Japan, an agreement not made public at the time, by which she agreed to refuse laborers passports to the United States and to exercise strict control over those going to contingent areas. Only officials, tourists, business and professional men,

¹Taylor to William Fairbourn, Crescent, Utah, October 28, 1906, Copybook B, p. 456.

²Taylor to First Presidency, January 22, 1908, Copybook C, p. 219.

students, Japanese already in the country, dependent parents and children under twenty were issued passports. This was reasonably effective in controlling immigration and served to save embarrassment for a proud nation.

But agitation on the question continued; it became a political football and on its basis elections were won and lost. A series of anti-alien land laws were passed in the western United States beginning with Arizona in 1912. They were not openly worded as devices against Orientals, but it was clearly their intent. In general they declared that no alien who was not eligible for citizenship could own land and could only lease it for a short period. Under old laws of the United States only "free whites" were eligible for citizenship and after 1864 "persons of African descent" were added. California passed such laws in 1913, 1920 and 1923; Washington, Nebraska and Texas in 1921; and Oregon and Idaho in 1923.

All the while Japan was strongly protesting, declaring these laws to be in violation of existing treaties and indeed they were, for on February 21, 1911, a trade agreement had been signed in Washington which in part declared:

The subjects or citizens of each of the high contracting parties shall have liberty to . . . lease land for residential and commercial purposes and generally to do anything incident to or necessary for trade upon the same terms as native subjects or citizens. . . . The subjects or citizens . . . shall receive . . . the most constant protection and security for the persons and property and shall enjoy in this respect the same rights and privileges as or may be granted to native subjects or citizens . . .¹

Americans in Japan continued to be treated as any other alien before the law, and as one writer says:

To adopt a less just and equal attitude is to sow the seeds of resentment and bitterness and is clearly against public policy and the American ideal. . . . More-over by seeming to imply some inferiority on the part of races eligible to naturalization, this

¹Excerpts from Article I, Treaty of Commerce and Navigation - Protocol of a Provisional Tariff Arrangement between the United States and Japan. Papers Relating to the Foreign Relations of the United States, 1911 (Washington 1918), pp. 315, 316.

discrimination humiliates and antagonizes nations whose friendship and cooperation we need and desire.¹

But even the land laws would not suffice and political clamor to put an end to immigration for those "ineligible for citizenship" continued. The western states mentioned, with California in a leading position, took the issue to Washington and a bill was introduced in March 1924 during the first session of the 68th Congress. President Coolidge wanted time to negotiate further with Japan, but Congress was in a hurry and with disregard of treaty rights and Japanese feelings, passed the immigration law² denying admission on even a quota basis to all races ineligible for citizenship and permitting only the entrance of officials, tourists, students, ministers, seamen while their ships were in port, merchants, legally resident Japanese returning from visits to Japan and a few other minor classifications.³

Opposition Felt by the Mission

It would have been strange indeed had there not been repercussions in Japan. Ernest B. Woodward, one of the last missionaries in the old mission who spent the last months in Tokyo, gives this account:

During the . . . months that followed the work was pushed forward by all the missionaries against ever increasing opposition from the Japanese people. Attendance at our meetings dropped and continued to do so until only a few of the faithful members ever showed up around the church. Wherever we went we were greeted by stony silence or with insults and arguments concerning international conditions. . . . As time went on the bitterness became more intense and the attendance at meetings smaller. In our tracting we met with opposition and insult on every hand. We all became discouraged and it reflected in our work. Warnings were pinned to our doors telling us to get out of the country. Children called us 'Seiojin baka' (crazy foreigners) and once in a while we heard the word 'Chikusho' (beast or brute) and it didn't make us feel

¹Albert W. Palmer, Orientalism in American Life (New York: Friendship Press), 1934, p. 49.

²Signed by the president on May 24, 1924.

³Palmer, op. cit., p. 46.

very good. . . . The lady missionaries never left the mission home without escort for it was not deemed safe . . .¹

Recorded in the mission diary at about the same time is an incident which occurred while two elders and a lady missionary were riding a street car in downtown Tokyo. They were impudently insulted by a Japanese, and among his words were, "you must go back to your country or be killed."² Nationwide agitation was in evidence, the Diet passed resolutions of protest, placards were put up in public places exhorting the people to hate everything American and to boycott American churches and missionary institutions.³

It seems, however, that in Osaka anti-American feeling was much less severe and missionary work continued to go forward until the last.⁴

The Closing

In the midst of these difficulties a telegram came to the mission headquarters from Heber J. Grant, by then president of the church, stating, "Have decided to withdraw all missionaries from Japan temporarily. . . . Arrange return immediately."⁵

The next few weeks were spent in arranging passage, making the rounds of Tokyo bookstores to dispose of literature, selling mission home furnishings, making last visits to friends, etc. An entry in the Mission Diary the day before the last missionary departed reads: "The day was spent in roping trunks, in sending them off to Yokohama, in paying bills, in receiving bills, and in every way preparing for tomorrow when we will all leave Japan for our homes in America."⁶ The literature in the Japanese language, along with diaries, some records and letters, were brought to the Hawaiian Mission, there to be used among the Japanese or to await

¹Woodward, A Foreword included in the Japanese Mission Quarterly Reports, 1949. These are located in the Church Historian's Office.

²This was soon after a report of two Japanese being killed in America. From Mission Diary, June 23, 1924.

³"Passing Events," Improvement Era, August 1924, p. 1013.

⁴Hilton A. Robertson, interview, July 19, 1957.

⁵Mission Diary, June 27, 1924.

⁶Ibid., August 6, 1924.

the day the Japan Mission would be active again. Many records, however, were brought to Salt Lake City and deposited in the library of the church historian.

Hilton A. Robertson, who had taken over the mission presidency in July 1923, and who directed the closing of the mission, had the following to say in General Conference after returning to America:

. . . we have had 137 baptisms¹ in that length of time [twenty-three years]. Some of the members have apostatized from the church, some of them have been cut off and many of them have been indifferent to the message which the missionaries have revealed to them. The missionaries were united in the feeling that the Japanese had had a fair chance of hearing the Gospel, under the limited number of elders which we had present. The First Presidency felt that inasmuch as the people were anxious, in other parts of the world, that it might be more feasible to withdraw the missionaries from that land and take them to other parts where the people were better prepared to receive the message of truth.

Not all of those who have accepted the gospel have gone back on it; we have at least a dozen Saints who could be called such. Those people are very desirous of continuing with the work. Their hearts are in it just as yours and mine are. They want to see the work progress. They want to do all they possibly can. But you can realize as did the missionaries in that land that the thousands of dollars which were being expended could be better utilized in other lands, and the missionaries must be withdrawn until that people is better prepared to receive the gospel. I hope that some time in the future the people of that land will prepare themselves to accept the gospel . . .²

That dozen Saints mentioned by Robertson were disappointed and unhappy in seeing the missionaries leave Japan. T. Katsura, a faithful and active member whose home is in Osaka, said he felt "sad and lonely, as though he had lost a brother or sister;" and perhaps because he could not then envision an improvement in circumstances, did not believe that the missionaries would ever come back.³ But Katsura remained faithful through the intervening years and rejoiced to see them return.

¹Perhaps a misprint; records show 166 baptisms.

²Robertson, Address October 5, 1924, Conference Reports 1922-1924, pp. 122-125.

³T. Katsura to Murray Nichols, September 8, 1956.

CHAPTER IX

EPILOGUE

Were the story discontinued here the reader would not gain a true perspective of the mission in Japan. The closing in 1924 was only the end of an introductory phase and gives little indication of any further possibilities; at present the picture is quite different. This last section will briefly bridge the years between 1924-1955.

The Members Alone

During September and October of 1924 Fujiya Nara of Tokyo met with his fellow members of that city and in November they effected a Mutual Improvement Association. The group began publication of a pamphlet which they named Shuro (The Palm) and which was to have ten issues a year. By means of this organ the church officials in Salt Lake City were kept informed of activities and conditions in Japan.

In February 1926, Nara in Tokyo, Tsuruichi Katsura in Osaka and Tamano Kumagai in Sapporo received letters from Alma O. Taylor inquiring as to their needs and activities. The members, after receipt of these letters and discussion of their contents, forwarded a petition to Taylor in June 1926 requesting the reopening of the mission.

During the summer of that year, Franklin S. Harris, then president of Brigham Young University, on a trip around the world, stopped in Japan to attend the Pan Pacific Conference on Arts and Sciences. He was authorized by the First Presidency of the Church to contact the members there and to aid them in establishing Mutual Improvement Associations. This he did in Sapporo, Tokyo and Osaka.

At the invitation of Harris, a young man named Takeo Fujiwara went to Utah in 1927 to attend Brigham Young University.¹ He carried with him greetings from his fellow church members to the authorities in Salt Lake

¹For an account of Fujiwara at Brigham Young University see the Improvement Era, September 1933, p. 654.

City and their renewed request that the mission be reopened.

In December 1927 Nara was appointed presiding elder in Japan. From then until October 1933, just prior to leaving for Manchuria, he held this position, meeting occasionally with the members in Tokyo and on at least one occasion (November 1928) making a trip to Osaka to meet with members there. Also during this period, Maude May Babcock of the University of Utah brought a group of students to Japan (July 1928). She contacted Nara, and the members in Tokyo held a party in her honor.

Fujiwara, who returned to Japan from the United States in September 1934, was appointed to succeed Nara as presiding elder. He made immediate efforts to strengthen the remaining organization and revive interest by holding a meeting in Tokyo October 2, in Sapporo October 14, and in Osaka November 3. Fujiwara's activities were halted, however, by sickness and his untimely death the following year. The meetings of the Mutual Improvement Associations gradually took on the form of cottage meetings and these finally ceased.¹

Work in Hawaii

As those few remaining organizations in Japan weakened and died, efforts were being made to interest the Japanese in Hawaii to the gospel message. Nearly half the population of the Islands at that time was Japanese or of Japanese ancestry. Tsune Nachie, who went there to live in 1923 and do temple work, was active among her kinsmen. She kept alive the spirit of the Japan Mission both in teaching the gospel and in keeping contact with the members in Japan.

The work in Hawaii was organized under the Hawaiian Mission and was done mostly among native people, though some others had become interested, including a few Japanese.² Largely through the efforts of Mrs. Nachie and

¹The information for the account to this point was taken from a Foreword to the First Quarterly Report of the Japanese Mission, 1949. This was in turn taken mostly from a record kept by Fujiya Nara.

²E. Wesley Smith, "First Japanese Convert to the Church," Improvement Era, December 1919, p. 177. According to Smith, president of the Hawaiian Mission, the first Japanese to enter the church was a Mr. Toko. Toko was born in Tokyo in 1849, migrated to Hawaii at the age of seventeen and married a native Hawaiian in 1879. He joined the church in 1892 and in 1919, at the age of seventy, was still a faithful member.

Ensign to Caine, April 7, 1904, Copybook A, p. 303. Another early

a few Japanese members who had joined the church at Laie, a Sunday School class was organized in the Kalihi Branch (Honolulu) in June 1934, under the direction of Castle H. Murphy, mission president, assisted by Edward L. Clissold and Elwood L. Christiansen. This group had increased to about thirty members when Heber J. Grant and J. Reuben Clark of the First Presidency went to Hawaii to organize the Oahu Stake. In 1935 the Japanese were organized as a separate unit in the stake under Clissold, first counselor in the stake presidency.¹

The need was seen, however, for more active and widespread organization among the Japanese people, and early in 1937 the Japanese Mission was reopened with headquarters in Honolulu. Chosen to head the mission was Hilton A. Robertson, who as mission president in Japan had directed the closing in 1924.

On February 24 Robertson arrived in Honolulu with his wife and two daughters. The following Sunday they attended Sunday School in the mission home at 1560 South Beretania Street; about thirty-five members and investigators were present. The meeting was conducted by Elwood Christiansen, also a returned missionary from Japan. The records of Japanese members were transferred from the stake to the new mission; sacrament meetings, fast and testimony meetings and cottage meetings were begun, and the first three missionaries arrived to assist on October 21.² By the end of 1938, fifteen more missionaries had arrived and among their number was Chiye Terazawa, the first of Japanese ancestry to fill a full time mission. By this time four districts had been opened in Honolulu and work begun on the islands of Hawaii and Kauai.³

In January 1939 work was begun in Maui. That summer Robertson made

Japanese member was a Mr. Katsuuma who was raised in Utah and later moved to Hawaii. He graduated from both the Brigham Young College and the Agricultural College at Logan, Utah. In 1904 he made a visit to Japan and called at the mission headquarters in Tokyo.

¹Foreword to First Quarterly Report, 1949.

²Robertson, "Report of the Mission President," Mission Annual Report, 1937, p. 346. The missionaries names were Melvyn A. Weenig, Preston D. Thomas, and Roy W. Spear.

³Ibid., 1938, p. 336.

a visit to Japan to contact the members. While there he baptized eight, mostly children in the families of older members. Of the labors in Hawaii Robertson noted: "Work is most effective among the younger generation, whose thinking has undergone a transition and they are not satisfied with the religious philosophy of their parents;" also, "The greatest handicap is the lack of proper meeting facilities."¹

Robertson was succeeded by Jay C. Jensen in August 1940. Jensen became ill and died in January 1943 and Clissold took over as acting president. At this time, because of the war, the elders were called home, seriously handicapping the mission; but the work was carried on with the aid of local members, chief of whom was K. Ikegami.²

Clissold, being at the time active in the Navy, was sent on a mission to San Francisco in April 1944, and while there made a trip to Salt Lake City where he was officially set apart as president of the mission. In May, however, he was sent on duty outside Hawaii and Castle H. Murphy of the Hawaiian Mission took over management of the Japanese Mission affairs until Melvyn A. Weenig arrived as mission president in February 1946.

The worth of work among the Japanese was amply demonstrated by the mission in Hawaii. Work was done largely among young people who were a generation or more removed from the traditions of their fathers and were thus more susceptible to change. They were and are faithful in their attendance and activities and sincere in their investigations. The writer, upon arriving in Honolulu in 1948 enroute to Japan, worked for six weeks among them. He heard many of them bear fervent testimonies to the truthfulness of the L. D. S. message, some who had been attending church meetings as long as six and eight years but whose parents had never let them join. He thought then that Japan certainly must be a wonderful place to do missionary work. Other outsiders have had this same experience which made a deep and lasting impression upon them. Peter Nelsen Hansen, in the United States Army in the Phillipines at the beginning of World War II, was captured and remained a prisoner of the Japanese for nearly four years.

¹Ibid, 1939, p. 304.

²Foreword to First Quarterly Report

During that time the suffering experienced by American prisoners was indescribably severe, yet Hansen, almost immediately after the war, went to fill a full missionary term in the Central Pacific Mission and later did the same in Japan. Said he, "I have no hate in my heart toward the Japanese. My desire is to help them. I want to lift them up to the heights I found in that little Japanese Sunday School I visited in Hawaii before the war."¹

Reopening of the Mission in Japan

Clissold's duties took him to Japan with the occupation forces in September 1945. At that time he placed a notice in the papers inviting all the members in the area to visit him at his quarters in the Dai Ichi Hotel in Tokyo. Several saw the notice and came. Other contacts were made by Nisei² members from the Islands who were also in the occupation forces. They called upon the Japanese members and invited them to attend meetings held by the servicemen.³

Back in the mission in Hawaii, the name of which had now been changed from the Japanese Mission to the Central Pacific Mission in expectation of renewing the work in Japan proper, missionaries and officials alike were looking forward with great anticipation to that day. At the end of 1946 Weenig expressed a need for more missionaries and stated, "We have great aspirations to fulfill the destiny of the Central Pacific Mission here in the Islands and prepare ourselves to establish a mission in Japan."⁴ The destiny of which he spoke was stated by J. Reuben Clark more than ten years before, during the organization of the Oahu Stake. In speaking to the few Japanese members and investigators he said that "Hawaii would be the spearhead of the church in the Pacific and from it the gospel would be preached to the whole Pacific basin."⁵

In the spring of 1947 Weenig and Clissold were requested to go to Japan to make a survey, with the idea in mind of reopening the mission.

¹Wendell J. Ashton, "A Spirit of Love," The Instructor, April 1947, p. 175.

²Denotes Americans of Japanese ancestry.

³Foreword to First Quarterly Report, 1949.

⁴Melvyn A. Weenig, "Report of Mission President," Mission Annual Reports, 1946, p. 97.

⁵Foreword to First Quarterly Report, 1949.

Letters were sent to the War Department in Washington, D. C., for permission to enter the country, but such a permit was refused on the grounds that the church had not been active in Japan immediately prior to the war. There was a provision, however, for sending one representative missionary in such cases. Subsequently Clissold was appointed president of the Japanese Mission in October 1947 and given permission to apply for entry.¹

Upon receiving permission from the War Department to enter Japan, Clissold proceeded on his mission and arrived in Tokyo in March 1948. He immediately began a search for quarters which would house missionary operations, but this proved a very difficult task. Tokyo had so recently been the victim of terrific bombings, together with the confiscation of much of her real estate for the use of the occupation, that there seemed nothing to be found. After several days of searching all over Tokyo without results, he went to visit a former acquaintance who assured him that he faced a difficult task. He was, however, able to find and obtain, with some complicated negotiating, a substantial structure which had been bombed and burned out. He engaged Japanese contracting firms to completely renovate the building and grounds. The last work was done very significantly on Thanksgiving Day, November 25.²

Among the servicemen and civilians of the Japanese Occupation were hundreds of members of the Church of Jesus Christ of Latter-day Saints. They did a tremendous missionary labor both among the Japanese and in their own ranks. Their activities and accomplishments merit attention and study far beyond the scope of this present work. Encouraged by the servicemen, and with the hope that the mission might be reopened in the not too distant future, Fujiya Nara and his wife, who was not yet a member, opened a Sunday School in their two-room apartment. Later, because so many children came, they divided the group and held two meetings at different times. One of these was continued even after a mission Sunday School was organized.

¹ Ibid.

² See Appendix G for a detailed account of the purchase of the first mission property by Edward L. Clissold.

Missionaries

The first missionaries to follow Clissold and who arrived in the mission home in June were: Paul C. Andrus, now president of the mission, H. Ted and Raymond Price, brothers, Wayne McDaniel, and Kooji Okauchi. These, with the exception of Okauchi, had all been doing missionary work for some time in the Hawaiian Islands while preparations were being made for their entrance into Japan. The next seven missionaries were all of Japanese descent, six being from the Islands and one from Canada. Here already were fruits from the Japanese Mission in Hawaii, established a little more than ten years, and the beginning of a fulfillment of the prediction made by Clark in 1935.¹ Though at first their language was not perfect and they, too, had things to learn about the old country, they were able shortly to communicate freely and carry on active missionary work. They gave the mission a tremendous boost from the start, in contrast to the opening of the mission in 1901. These first seven Nisei missionaries were Tomiko Shirota, Bessie Okimoto, Kenji Akagi, Jeanne Iwaasa (from Canada), Kiyoshi Yoshii, Kojin Goya, and Kimiaki Sakata.

In the years that followed many more missionaries were called from Hawaii, and in addition to Nisei came those of Chinese, Korean, Hawaiian, Portuguese and other extractions, truly representative of the Islands. Also missionaries from the American mainland continued to arrive periodically in the mission until a peak of eighty-seven was reached in 1950. This number declined after the beginning of hostilities in Korea, but after the war gradually built up again to a similar number by the time the area was included in the Northern Far East Mission in 1955.

Rapid Growth

"The fourteen missionaries in Japan have been thrilled from the day of their arrival with the reception extended to them and the response to their message,"² wrote Clissold eight months after the mission had been reopened. He went on to tell of the first baptisms. One month after his

¹ See page 102.

² Edward L. Clissold, "Mission Head Reports Japanese Mission Baptisms," Deseret News, December 15, 1948, Church Section, p. 8.

OSAKA MEMBERS



MUNEHARA TERANISHI



SUSUMU HISADA



TSURUICHI KATSURA



ICHTARO OHASHI



AFTER THE REOPENING. L. to R., T. Katsura, Elder Matthew Cowley, Ei Nachie Nagao, Mission President Clissold, S. Hisada. (Taken in 1949)

arrival, Clissold himself baptized Motoko Nara,¹ wife of Fujiya Nara, and Miyoshi Sato, who had been taught the gospel by members among the occupation forces.

Contacts at meetings multiplied and great interest was shown; the missionaries, hopeful that those desiring baptism might make their wishes known, announced that the new font would be ready November first and a baptismal service would be held on the sixth. Subsequently nine candidates were prepared for baptism on that day. Two of them were sons of old members and one, Matsuko Matsumoto, was a contact from the old mission.² As a young girl she had worked in the mission home and had been taught the gospel, but her parents had refused to let her join the church; at last her opportunity came.

After the end of World War II, the missionaries found a humbler people, a people more ready to listen to their teachings, and many came to hear them. Matthew Cowley of the Quorum of Twelve, after a tour of the mission in July 1949, estimated that 2,700 people had attended meetings held in the various branches by the twenty-seven missionaries, and "it would be the same," he said, "if the mission had 300 missionaries."³ Most of the old problems still had to be faced; many came out of curiosity, many to hear English or to gain some other advantage, but baptisms multiplied and by the time the mission was divided in 1955 it had a membership of close to a thousand.⁴ As in Hawaii, it was seen that the greatest amount of good was accomplished among the younger people, who were not yet set in religious traditions and were looking for new religious ideas which they hoped would offer them greater spiritual dividends.

Of great help in reactivating the mission were old members, about fifty of whom were located throughout the country. The nucleus of the first Sunday School in Tokyo, at Ogikubo, organized in April, was the group being taught by Fujiya Nara and his wife. In October two missionaries

¹For an account of Motoko Nara's Sunday School work prior to the re-opening of the mission, see The Instructor, December, 1950, back cover.

²Clissold, op.cit.

³Matthew Cowley, Address, Sept. 30, 1949, Conference Reports 1948-1949, p. 46.

⁴See Appendix C for a breakdown of baptisms by years.

were sent to Nagoya and a Sunday School was begun in Narumi, aided by Tatsui Sato.¹ The following January missionaries were sent to Takasaki and Osaka and were aided in each case by old members. Soon work was begun in Sapporo under like circumstances.

The first missionaries to return took back with them all the literature which had been sent to Hawaii when the mission was closed in 1924. This consisted mostly of a supply of the Book of Mormon and the Articles of Faith, which was soon exhausted. Two more editions of the Book of Mormon have been made and a revision is underway in order to bring the written language more up to date; this will be off the press shortly and will be closely followed by first editions of the Doctrine and Covenants and Pearl of Great Price. Numerous tracts have been printed as well as new editions of previously translated books.

When the mission was divided in July 1955 and Japan proper became part of the Northern Far East Mission, there were twenty-seven active branches, three of which were being presided over by native members. All of these branches had building funds and eight owned buildings. Other property has been purchased since. Twenty-nine native members had filled or were filling full time missions. Attendance at meetings during one month was as follows:

Sacrament Meeting	2,042
Relief Society	391
Priesthood	259
Mutual Improvement Association	1,980
Sunday School	4,919
Primary	1,348

Recent Reports

Matthew Cowley, speaking at conference in Salt Lake City, October 1949, after his tour of Japan the summer before, stated:

In Japan we have one of the greatest opportunities for missionary service I have ever heard of or read of in the history of the church. . . . We have a marvelous opportunity there. The people will join the church

¹Sato was a new convert, baptized by servicemen in 1946.

there if we give them the missionaries. They want to know the gospel . . .¹

At the close of 1951, Vinal G. Mauss, then mission president, reported:

There has been a splendid response from the members in living the principles of the gospel. It has been most gratifying to see them change their ways and customs in keeping the Sabbath day holy and attending their church services. There have been several reports where young members have been instrumental in getting their parents to stop the age-old custom of drinking tea in the home. . . . With the expected peace treaty coming into effect it is generally felt there will naturally be considerable adjusting and a period of leveling off which may bring some difficulties. The past year has been a prosperous year for Japan as a whole and we have noticed it in the attitude of the people. There has developed that spirit of indifference which always seems to come when there is an abundance of material things.²

Here a slight negative tone may be detected. Immediately after the war the Japanese were a very humbled nation and as such were in a condition to be taught. With their recovery came back a greater degree of national pride and independence, heightened somewhat when a peace treaty was signed with the United States in 1951. Initial interested contacts were a little more difficult for the missionaries to make, but there were no serious consequences.

Reporting at the end of 1952, Mauss indicated that the response by members in living gospel teachings was encouraging. Average attendance at sacrament meeting was above 50 per cent, and 75 per cent of the priesthood members were active. In visiting nearly 200 homes of young members whose parents were almost all of Shinto or Buddhist beliefs, these parents felt that their children were benefitted. In only three homes did parents express regret in permitting their child to join the church. During the year, eleven full time local missionaries responded to mission calls, the

¹Cowley, op. cit.

²Vinal G. Mauss, "Report of Mission President," Mission Annual Reports, 1951, p. 281.

first in the mission. They were given financial aid from servicemen's donations.¹

The following is from the Annual Report for 1955:

The church is making good progress in the Far East. This fact was emphasized by the visit of President and Sister Joseph Fielding Smith in July and August of this year. During their visit the boundaries of this mission were expanded to include Korea and the Ryukyu Islands and the name was changed to the Far Eastern Mission. President Smith dedicated the land of Korea for the preaching of the gospel on August 2, 1955. He also dedicated the land of Okinawa . . . on August 14, 1955. The growth and progress of the church in Japan seems striking indeed as I return after an absence of five years and compare our position now with our position at that time. Although the number of branches is approximately the same, they are organized and functioning much more completely; there are more good leaders serving in the branches; the church owns more property and the meeting places in general have improved; our members generally have grown stronger in faith and in works as their experience has increased and their testimonies have congealed. The Japanese economy has made very good progress in the last five years and the goods and services available to the missionaries have grown in number and improved in quality accordingly. The present position of the church in Japan seems all the more marvelous when I recall that not quite eight years have elapsed since President Edward L. Clissold and subsequently the missionaries arrived back in Japan to reopen the work. . . .

I am not only greatly impressed with the progress of the church since the reopening of the Japanese Mission, but I am also convinced that the opportunities for proselyting in Japan, Korea and Okinawa are rich and ripe. I hope to be able to send our first missionaries to Korea and Okinawa within six months at the most. The number of missionaries that we are able to place in the field in this mission now while the opportunities are so great will have a direct bearing on the continued growth of the church in Korea and Okinawa. Plans are underway to increase local missionary activity throughout the mission, and such activities should produce good results. Nevertheless, there is a crying need for many more than the eighty-four missionaries now attempting to carry the gospel to the one hundred

¹ Ibid., 1952.

eleven million people located in the Northern Far East Mission.¹

A Destiny for Japan

Japan has been a leader in many things among the nations of the Far East. Now she has become a stepping stone for the Gospel of Jesus Christ as taught by the Church of Jesus Christ of Latter-day Saints to be taken to her surrounding neighbors. As this becomes a reality, one may read with significance the words of Charles W. Penrose of the Quorum of the Twelve, uttered in 1902:

. . . Heber J. Grant and his associates, through God's assistance, have been successful in opening up the work in the Japanese empire, and persons have been brought to a knowledge of the truth and others are inquiring. We shall find, I believe with all my heart, that the opening of the Japanese Mission will prove the key to the entrance of the gospel to the Orient. We will find that an influence will go out from Japan into other Oriental nations. The ice has been broken and the barriers will be removed from the way and the gospel will spread into other eastern nations.²

¹Paul C. Andrus, "Report of Mission President," Mission Annual Reports, 1955.

²Charles W. Penrose, Address, April 6, 1902, Conference Reports 1901-1904, p. 52.

SOME LATE STATISTICS ON THE FAR EASTERN MISSIONS

Since 1948 the Far Eastern Missions have had increasing success, with the year 1957 crowning all others. The following information is quoted from an article written by President Paul C. Andrus of the Northern Far East Mission which was published in the February, 1958, issue of the "Missionary Messenger," a mission publication:

1957 was by far the most successful year in the history of the mission in proselyting results. 588 local converts, 2 local children of record, and 48 Americans in the Armed Forces were baptized making a total of 638 baptisms performed during the year. Of the 588 local converts, 447 were baptized in Japan, 101 in Korea, and 40 in Okinawa. . . .

1957 was a very significant year in the field of Church literature, and publications in Japanese. For the first time in history, all four of the Standard Works of the Church became available in the Japanese language. 8,000 copies of the new translation of the Book of Mormon were delivered to Mission Headquarters in June. Brother Tatsui Sato has labored diligently since 1949 on translating the Standard Works into Japanese. In December, 3,000 copies of the Doctrine & Covenants--Pearl of Great Price were delivered, and 2,000 copies of a top quality leather bound Triple Combination have also been delivered to the Headquarters. . . .

Excellent progress was made in raising building funds during 1957. As of December 31, 1957, the total of all the building funds in the mission was ¥12,128,000. [360 yen equal one dollar.] Of this amount ¥5,514,000 was raised during 1957. Of this total the local branches raised ¥4,476,000 and the members of the Church in the Armed Forces contributed ¥1,038,000. Also during the year land was purchased by the Church in Asahigawa, Tokyo South, Takasaki, and Seoul Central Branches. The Church now owns land in 17 branches plus the Mission Headquarters. It is hoped that a good chapel can be constructed in each branch during the next few years.

Total membership in this mission stood at 2035 at the end of 1957. Of this number, 1902 are Japanese, Koreans and Okinawans, while 133 are in the Far East with the American Forces. (. . . there are approximately 1500 members of the Church . . . with the American Forces but only 133 of this number have had their membership records transferred to this mission.) Not counting the members who are with the American Armed Forces, at the end of 1957 there were 1678 members in

Japan, 176 members in Korea and 48 members in Okinawa. The number of missionaries rose from 95 at the end of 1956 to 106 at the end of 1957. 97 missionaries are from America or Hawaii, and 9 are local full-time missionaries from branches in Japan. . . .

More women have joined the Church than have men and of the 1902 local members, 1101 (58%) are women while 801 (42%) are men. . . . In Japan, as of December 31, 1957, there were 1026 female members compared to 652 male members. . . . This general tendency is also evidently true on Okinawa where there are now 34 (71%) female members and 14 (29%) male members. However, it is interesting to note that in Korea, far more men join the Church than do women and as of December 31, 1957, there were 135 (77%) male members as compared to 41 (23%) female members. . . .

Excellent priesthood growth took place throughout the mission in 1957 and at the end of the year there were 371 local priesthood holders in the mission: 64 elders; 82 priests; 67 teachers; and 158 deacons. . . . During 1957, there were 107 men ordained to the office of deacon, 44 to the office of teacher; 31 to the office of priest; and 18 to the office of elder for a total of 200 priesthood ordinations performed during the year in the mission. By way of comparison, there were 57 priesthood ordinations performed in 1956 and 26 priesthood ordinations performed in 1955. During 1958 it is planned to organize the priesthood into quorums for the first time in the history of this mission.

The statistics concerning marriage are also very interesting. A total of 50 members of the Church were married during 1957: 17 male members, and 33 female members. Of the 17 male members who married during the year, 16 married members of the Church and only 1 married a non-member. Of the 33 female members who married during the year, 18 (2 married members from outside this mission) married members and 15 married non-members.

As the above statistics indicate, 1957 was a year of comparatively great growth and progress for the Church in this mission. Indications are that 1958 will be even more successful.

These comments and observations are quoted from a letter from President Andrus, dated March 8, 1958:

One statistic not included in my article is the total number of local missionaries who have served since the reopening of the mission. To date, including the 8 local Japanese members who are now serving as missionaries, there have been a total of 40 local missionaries. Of this total all were Japanese except one Korean young man. . . . [these] local missionaries

break down to an even twenty elders and twenty sisters.

It seems to me that the Lord has set His hand to establish His Church very strongly in the Far East in the next few years. There are 90 million Japanese, 25 million Koreans and 1 million Okinawans within the borders of this mission and as a general rule they are friendly and receptive to our missionaries. In my opinion this constitutes one of the greatest, if not the greatest, proselyting opportunities that has ever existed for the Restored Church anywhere at any time. Results in 1957 were unprecedented and compared to the past years somewhat amazing. Nevertheless, I feel that the surface has only been scratched. In order to take advantage of this opportunity, it seems to me our greatest needs are, (1) more missionaries, and (2) adequate facilities. The progress which the Church can make now and in the years in the immediate future, appears to be limited only by the ability of the Church to supply missionaries and provide adequate facilities.

Another strong indication that the Lord has set His hand to establish His Church in the Far East is found in the truly remarkable progress being made in the Southern Far East Mission. According to the monthly mission progress report for December which just arrived in my office from Salt Lake, there were an average of 48 missionaries in the Southern Far East Mission during 1957. There were 521 converts baptized during the year and 146 of these converts were baptized during the month of December. This makes an average of 10.9 converts baptized per missionary during the year and places the Southern Far East Mission in first place among the 45 missions of the Church in converts baptized per missionary during the year.

By comparison, in the Northern Far East Mission there were an average of 98 missionaries during the year with a total of 588 local converts baptized for an average of 6.0 converts baptized per missionary during the year. This places this mission in 9th place among the 45 missions. . . .



AN EARLY SAPPORO SUNDAY SCHOOL GROUP.
In center rear is Tamano Kumagai with
missionaries Jay Jensen and Ivins.



A SAPPORO GROUP AFTER 1948, showing
Tamano Kumagai still active.
Missionary Keith Munk in rear.



THE PRESENT MISSION HOME - 14-2 Hiroo-Cho, Azabu, Minatoku, Tokyo.

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APPENDIX A

Part I

ADDRESS TO THE GREAT AND PROGRESSIVE NATION OF JAPAN

In company with my associates sent to you from the headquarters of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah, as an Apostle and minister of the Most High God, I salute you and invite you to consider the important message which we bear. We do not come to you for the purpose of trying to deprive you of any truth in which you believe, or any light that you have been privileged to enjoy. We bring to you greater light, more truth and advanced knowledge, which we offer you freely. We recognize you as the children of our common Father, the Creator of the universe. The spirit of man, the intelligent ego, is the offspring of God; therefore men and women of all races and kindreds and tribes and tongues on the face of the earth are brothers and sisters. It is, then, in the spirit of fraternity that we approach you, desiring your welfare now and hereafter. Our mission is one of duty. We have been commanded of God to proclaim His word and will to the world. It is by His divine authority that we act, and not in our name or for personal ends. We entreat you to listen to our words.

There have been in all ages some men inspired by the Almighty for the benefit of their own race and nation. The light they brought may be likened to the stars in the firmament. It was adapted to the times and conditions when they appeared. They all looked forward to a period when greater light and higher truth should be manifest. We declare to you that this greater revelation has come and we have been commissioned from on high to expound it to you. The power and might and progress of nations that are called Christian, proclaim the fact that there is something in their faith which is grand and potent for good. But the division and contention existing among the various sects into which they are separated give proof that there is something among them that is wrong, and which tends to strife instead of union; to war instead of peace. The truth is that Jesus of Nazereth introduced to the world the divine religion intended to unite all mankind as one family and redeem the earth from evil. Error has crept in among His professed disciples and darkness has come over the face of the world, and the pure light of heaven has been obscured.

The Great Eternal God in His infinite mercy has restored that faith introduced by His Son Jesus Christ, who has reappeared and once more organized His Church on the earth and conferred authority upon His chosen servants to proclaim the Christian faith in all its early simplicity, attended by the same authority and power. This is preparatory to the consummation of all things, spoken of by the seers and sages and poets and prophets of all the centuries from the beginning of time. The

great Eternal God has spoken out of the heavens and opened up communication between Him and His people. He commands His children in every country, of every class and creed and position and color, to turn from their evil ways, repent of their sins and approach to Him in spirit, also to be baptized by immersion in water by one holding the authority from Him for the remission of their sins, with the promise that by the laying on of hands of His deputed messenger, the Holy Ghost shall be bestowed upon all persons who thus obey His word. This will constitute a new birth and open the door of the kingdom of heaven to every obedient soul.

By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. We say to them all, come to the light which has been shed forth from the Sun of Righteousness. We offer you blessings that are beyond price. They are not of man, nor do they come by the power of man, but they are from heaven where the true and living God dwells and rules in majesty and glory. That which your ancestors received which was good and which leads to do good was but as the glimmering of the twilight. We bring to you the truth in all its effulgence, direct from the great Luminary of the day. Come to the light and the truth, and walk in the one way that leads to the divine and eternal presence! Then shall your souls be filled with peace and love and joy, and you shall learn how to unite with the great and pure of all nations and tribes, for the establishment of the grand empire of righteousness on earth, and hereafter you shall dwell with the just and the redeemed in the immediate presence of our Eternal Father, and your glory and dominion shall be celestial and everlasting.

Your servant for Christ's sake

Heber J. Grant

Part II

OUTLINE OF A PRAYER MEETING HELD IN THE WOODS NEAR YOKOHAMA SUNDAY, SEPTEMBER 1st, 1901, BY APOSTLE HEBER J. GRANT AND HIS COMPANION MISSIONARIES, ELDERS LOUIS A. KELSCH, HORACE S. ENSIGN, AND ALMA O. TAYLOR

This being fast day we ate no breakfast, but went out into the woods about eleven o'clock to hold a prayer meeting. After about a twenty minutes walk from our rooms, we came to a secluded spot in a small grove situated on the south slope of one of the rolling hills lying to the south of Yokohama and about mid-way between the foreign residences on the Bluff and the bay.

Sitting down in a circle on the ground, we opened our meeting by singing, "We Thank Thee Oh God for a Prophet." Bro. Grant offered the opening prayer which was followed with another prayer by Bro. Kelsch. Sang, "Now Let us Rejoice in the Day of Salvation," after which Bro. Ensign continued in prayer and without changing from our kneeling position our supplication was continued, myself being mouth. The principal features of our prayers were expressions of thanksgiving and praise to God; invocations for strength to perform the duties that rested upon us as missionaries in this land; and also that the Spirit of God would rest upon Apostle Grant to the extent that he would be able to offer up an acceptable dedicatory prayer, for the main object of our going into the woods was to dedicate this land unto the Lord for the proclamation of the Gospel. After the four prayers had been offered up, we sang, "Come, Come Ye Saints." We again knelt in a circle and Bro. Grant offered up the dedicatory prayer.

His tongue was loosed and the Spirit rested mightily upon him; so much so that we felt the angels of God were near for our hearts burned within us as the words fell from his lips. I never experienced such a peaceful influence or heard such a powerful prayer before. Every word penetrated into my very bones and I could have wept for joy. The following is an outline of the prayer, as I remember it:

(a) An appeal unto the Lord to hear the words that would be uttered.

(b) An expression of thanks for the preservation of our lives; for the testimony of the Gospel which we had in our hearts; and for the great blessing of being considered worthy in the eyes of the Prophet of the Lord to go as messengers of life and salvation unto a people who had never heard the Gospel.

(c) An entreaty for the forgiveness of our sins.

(d) Dedication of the land for the proclamation of the Truth and for the bringing to pass of the purposes of the Lord concerning the gathering of Israel and the establishment of righteousness upon the earth.

(e) By the power of the Priesthood and in the name of Jesus, Satan was commanded to release his hold upon the minds of the people, and rebuked in his efforts to overcome the work of the Lord in this land.

(f) Words of praise unto God for preserving the people of Japan from the power of the Great and Abominable Church, and that he had blessed them with sufficient knowledge to see the shallowness of the man-made Christianity which was sought to be introduced among them.

(g) Petitioned the Lord to touch the hearts of the people that they might know that we were men of virtue, honor, and devotion, and that we had come among them to do them good; that their minds might be directed into channels of religious thought, and their hearts prepared to recognize the truth when it was declared unto them, being even as sheep, quick to

recognize the voice of the shepherd.

(h) Thanks for the talents with which we had been blessed and a dedication of them to the work of the Lord.

(i) A request that we be endowed with every qualification needed in opening up this mission.

(j) A prayer for the Church and the Priesthood.

(k) A personal mention of the goodness of the Lord in preserving the life of Apostle Grant during the severe attack of sickness which he had some years ago been called upon to pass through; when he was given up to die by nearly all his friends. He felt that the Lord had restored him to come upon this mission.

(l) Thanks for the companions which he had. For the integrity of Bro. Kelsch who had been in the mission field for the past ten years, but was willing to come to this land and continue his labors for the salvation of souls; for the ready heart of Bro. Ensign in responding cheerfully to the call to go out and preach the Gospel, in spite of the fact that he had but lately returned from a mission to Colorado; and for his youthful companion "even Alma" who in spite of his youth had been favored of the Lord with much intelligence and knowledge, and a love for the truth which caused him to accept joyfully the call to come to this land and devote himself to the spread of truth. He asked his Heavenly Father to continue in blessing me with further knowledge and power to use the same in righteousness, that I might become as Alma of old, full of the Spirit and powerful in the Word of God.

(m) Words of gratitude for the love that we had for each other and the unity which existed among us.

(n) A request that the Three Nephites would visit us and assist us in our work.

(o) Spoke of the righteousness of Lehi and of the great faith of Nephi in doing whatsoever the Lord commanded him. Also spoke of those, who because of iniquity, had been cut off from among the Nephites and cursed with a dark skin like unto the Lamanites their brethren, and said we felt that through the lineage of those rebellious Nephites who joined with the Lamanites, that the blood of Lehi and Nephi had been transmitted unto the people of this land, many of whom have the features and manners of the American Indians. Asked the Lord that if this were true, that he would not forget the integrity of his servants Lehi and Nephi and would verify the promises made unto them concerning their descendants in the last days, upon this people, for we felt that they were a worthy nation.

After this dedicatory prayer had been offered up, we sang, "The Time is Far Spent." Following this, Bro. Grant read the prayer offered by Apostle Orson Hyde when upon the Mt. of Olives dedicating the land of Palestine for the gathering and future home of the Jews. Bro. Grant, Bro. Kelsch, Bro. Ensign, and myself, spoke in the order named;

expressing the feelings of our hearts and telling of our love for each other and our earnest desires and determination to labor with all the zeal which we possessed for the success of the work of the Lord in this land. We then sang, "O My Father." Before dismissing we considered the advisability of separating into twos and going into the interior of the country. We all seemed favorable to this movement. Closing song, "God Moves in a Mysterious Way." Benediction was offered by Bro. Ensign.

(This account was written by Alma O. Taylor)

APPENDIX B
THE HISTORY OF THE JAPANESE TRANSLATION
OF THE BOOK OF MORMON

Alma O. Taylor's Personal Account

On Monday afternoon, January 11, 1904, the second of a series of Priesthood Meetings was held at Mission Headquarters, #16 Kasumigaoka Machi, Yotsuya, Tokyo, Pres. Horace S. Ensign presided. All the elders in the Mission were present. The principal subject discussed at this meeting was the necessity for the preparation of another tract. After this subject had been disposed of Pres. Ensign said that the time had come to begin work on the translation of the Book of Mormon. He asked all the elders to devote their spare moments to this labor, translating any part of the book they desired and instructed them to preserve their translations. These translations, he stated, could be gathered together later and be compared, revised and finally made into a complete translation of the whole.

For several months I had fasted often and prayed much in the hope that God would hasten the time and prepare the way for the translation of this scripture; so Pres. Ensign's remarks filled my heart with joy even unto tears. My mind was immediately settled to find as much time as possible for the work on the translation.

Wednesday, January 13th I went to my field in Chiba City. But it being my duty to be in Tokyo every Sunday, I returned to Headquarters Saturday night. The next Monday I went back to my field and that night, being alone in a little six mat room in the rear part of the Makinoya Hotel, as I sat crosslegged upon a zabuton on the grass-mat floor, with a low native table before me, I made my first effort at the translation of the Book of Mormon. I began at the first of the title page, believing that to start at the very beginning was the proper course.

On Saturday, July 16th, 1904, in the forenoon, a Council Meeting was held at Headquarters, Tokyo, presided over by Pres. Ensign. All the elders in the Mission took part. A report of the work done by the elders since January was given. This report showed clearly that the first plan for the translation of the Book of Mormon was not going to succeed; so Pres. Ensign assigned the entire labor to me and instructed me to make it my principal duty until the translation be accomplished or I released from the work.

The following day just before retiring, Pres. Ensign layed his hands upon me and set me apart to the work of translation.

My field of labor had already been changed from Chiba City to Tokyo and I was now located at Headquarters. I entered upon the translation work with a vim and made good headway considering my weakness in the language. This practically marks the real beginning of the translation as I had only done a few pages since January 18th and did these over again at this time.

The release of Pres. Ensign and my appointment to succeed him in directing the Mission marked the beginning of hinderances to the work of translation as the duties of president called me often from my studies. Some of these calls kept me otherwise employed for fifteen, twenty, thirty or more days at a time. I took charge of the Mission July 4th 1905.

Not being skilled in the use of the characters, I considered it a saving of time to make the first draft in Roman letters. Before copying any part of this into the characters, I always went carefully over it making all the changes I thought necessary. Much time was required to make this copy and, after becoming president, I found that I needed all the time possible for the translation alone, so, on July 30th 1905, I called Elder Fred A. Caine to assist me in the translation work and gave him the job of copying my translation from Roman letters into Chinese characters. (Japanese characters are adopted from Chinese so it is common to call them Chinese characters.) His copy was always carefully read and compared with the original--Elder Caine reading the characters while I followed the Romanji (Romanji means Roman letters) manuscript.

At 9:30 A.M. March 21st, 1906, just one year and nine months from the earnest beginning, I finished the translation. By May 12th Elder Caine completed copying my manuscript and on May 30th the proof reading of his copy was completed.

From March 21st to May 14th 1906 I took a rest. During this time, however, I was always studying the condition of the translation and planning for the future, I took a trip to Hokkaido visiting the Sendai and Sapporo mission fields.

I had not been in Japan quite three years when the work of translation was entrusted to me. The weakness of my early efforts, therefore, can easily be imagined. In one year and nine months my progress in the language had been greatly assisted by the study the translation required, so that the merits of the first part of the translation were fewer and inferior to those of the last part. This condition determined me to revise the translation. The revision started on the evening of May 14th, 1906.

The work of revision lasted, almost without interruption, till December 6th, 1907. In view of the time it took and the amount of labor it required, it would be more proper to call it a new translation. Indeed, a glance at the manuscripts shows that very little of the original translation remained. The revision was made in the following manner: First I read the translation itself and studied it from the standpoint of the language. After making all the changes I considered necessary, I compared it with the English to see if I had violated the original meaning in any

of the changes. This comparison often made further changes necessary. After making these, I again read the translation to judge of its smoothness. This reading finished my part of the work and the manuscript was turned over to another to be copied as corrected.

Those who acted as scribes in making this copy were: Bro. Yasubeie Chiba and Messers. Hachiro Mori, (he was baptized while engaged in this work) and Takeshiro Sakuraba. Bro. Chiba copied from the title page to the end of 1st Nephi, 7th chapter, and at another time from 2nd Nephi, 27th chapter, to end of Mosiah, 1st chapter; still at another time he copied Mosiah 24th, 25th and 26th chapters. Mr. Mori copied from 1st Nephi, 8th chapter to 2nd Nephi, 26th chapter and then from Mosiah, 27th chapter to end of Ether, 9th chapter. Mr. Sakuraba copied from Mosiah 2nd to Mosiah 23rd chapter, and then from Ether 10th chapter to the end of the book. Mr. Sakuraba finished the copy January 27th, 1908. The entire copy was carefully proof read by Elder Caine and me.

The reason for making this copy is that my corrections and changes of the first translation left the manuscript in almost an unreadable condition. In such a state it would have been impossible to get it reviewed and criticized by a native scholar which it was my intention to do.

Another very important part of this revision was the part performed by Elder Caine. On Wednesday, June 6th, 1906, he was appointed to carefully read my work and compare it with the English. This reading and comparison brought forth many valuable suggestions and discovered the omissions I had unintentionally made. Its good fruits proved its necessity. Elder Caine completed this reading and comparison January 31st, 1908. And on Thursday, March 5th, 1908, while visiting the elders at Kofu, I finished taking note of his suggestions.

The translation now stood ready for its final criticism by some native scholar. This criticism was absolutely necessary, for my Japanese was all too imperfect to produce a translation worthy of the approval and respectful consideration of the public.

Here it may be proper to state that my writings have all been in what is called "gembunitchi" which means a mixture of the colloquial and the written styles. This being nearer the form of every day speech, I had decided that, for general interpretation by all classes, "gembunitchi" was the proper style for the Book of Mormon translation. Nor was this decision made without investigation, consultation and earnest reflection. I sought to adopt the style best calculated to serve the purposes of the Lord. And again, "gembunitchi" was in the line of my studies in Japanese, and I felt I would do better in it than in any other style. Still, among the Japanese consulted, there were many who insisted that the pure literary style "bunsho" should be used.

Efforts to secure the services of a good critic were first made in November 1906 when I approached Mr. Kinza Harai with the request for his services, feeling that our experiences with this gentleman in the past had

proved his integrity and ability. About one month later, a postal from him came containing his declination of the offer.

The matter rested for six months, but I was constantly pondering the problem and experienced no small amount of regret that our circle of scholarly trustworthy friends was so limited. On June 5th, 1907, I renewed my request to Mr. Harai. It was again made plain that he could not do the work, in time, so through him I was introduced to Mr. Zenshiro Noguchi of Kobe City. I went to Kobe (375 miles), having quite an experience with washouts on the way. On Kobe my negotiations for the services of Mr. Noguchi would have been a success if the features of the man had not suggested dissipated habits. Returning to Tokyo, I went immediately to Sendai (217 miles) and met Mr. Genta Suzuki, the editor of the Kahoku Shimpo and a sympathetic friend of the elders at Sendai. Mr. Suzuki impressed me as a good man but his work in the newspaper was of such a nature that I feared the time and thought he would be able to give to the criticism of the Book of Mormon would be too limited, so, without making a definite bargain with him, I returned to Tokyo. At my request both Mr. Noguchi and Mr. Suzuki, by way of a sample of their work, submitted criticisms of my translation of I Nephi chapter 1. To my great surprise both criticisms had changed the style from "gembunitchi" to "bunsho", and this too in spite of the fact that they had agreed with me that a good "gembunitchi" translation would be the best. In explanation of their acts, they said that all efforts at putting force and dignity into the translation as it stood in "gembunitchi" had proved unsuccessful and they had, therefore, of necessity, turned to "bunsho" for satisfaction. This brought up the serious question of changing the style entirely from the beginning to the end. Consultation, prayer, inquiry and thought anew on the subject resulted in a decision for the change.

It would appear that my work for the past three years was to be swept away by this decision and the translation to be made anew, but fortunately such was not its fate. The criticisms already given claimed that my translation was nearer to "bunsho" than "zokugo" (true colloquial) and it would be almost as easy a matter to change it into pure "bunsho" as to perfect it in its "gembunitchi" form. And too, it has developed that there are only two or three men in all Japan today whose "gembunitchi" writings truly merit public praise; proving that "gembunitchi" is the most difficult style in which to write well yet simply. Whereas the "bunsho" is not only powerful, and brief, but most writers are capable of producing it because its rules are more definite than those for "gembunitchi."

Now as I had not made a special study of "bunsho" I felt myself quite unprepared to make the changes necessary to turn my translation into the literary style. Therefore, I decided to entrust this work to a capable Japanese, feeling sure that, with the review of the grammatical rules for "bunsho" and a careful reading of the changed translation, I could detect any and all violations of the meaning and have them rectified.

Having decided on the "bunsho" style there was no necessity to go

outside of Tokyo to get one capable to write it, so I selected Hirogoro Hirai, Kinza Hirai's brother, a teacher in Waseda University, to do the work. The contract for his services was signed by him and me September 2, 1907 at headquarters. (It may be worthwhile to state here that my rejection of Mr. Noguchi and selection of Mr. Hirai caused the former to write a very bitter letter to me and also one to Mr. Hirai, whom he thought had come in and stolen the job away from him. On the other hand Mr. Suzuki of Sendai was very well satisfied with the selection of Mr. Hirai and only asked that five yen be paid him for the time he spent in preparing a sample of his work and in consulting with me.)

The contract with Mr. Hirai is here copied.

AGREEMENT

The Japan Mission of the Church of Jesus Christ of Latter-day Saints hereby agrees to employ Mr. Hirogoro Hirai for one year commencing September 9, 1907 and ending September 8, 1908. Tokyo, Japan.

September 2, 1907.

(Signed) Alma O. Taylor

For the Japan Mission of the
Church of Jesus Christ of
Latter-day Saints.

AGREEMENT

I, Hirogoro Hirai, hereby agree to devote all my time and services during the year commencing September 9, 1907, and ending September 8, 1908, to the Japan Mission of the Church of Jesus Christ of Latter-day Saints, under the direction of its present president, Alma O. Taylor, or any person who may succeed him to this position or preside in his absence. Tokyo, Japan.

September 2, 1907.

(Signed in Japanese) Hirai, Hirogoro (Seal)

CONDITIONS OF AGREEMENT

1. During the year of agreement, Hirogoro Hirai shall not accept any appointment or work outside of his service to the Japan Mission.

2. The work which Hirogoro Hirai shall perform during the stated period of one year shall be the criticism of Alma O. Taylor's Japanese translation of the Book of Mormon. He shall also perform any other labor which shall grow out of the aforesaid criticism and which is necessary to make it complete, thorough, and entirely satisfactory to his employer. He shall also be expected to perform the work as provided for in section 7.

3. The magnitude of the work in connection with the said criticism is so great that it is estimated that although the best and most diligent labor is placed upon it, it cannot be entirely and satisfactorily completed in less than seven months. Therefore the Japan Mission shall pay

to Hirogoro Hirai thirty-five yen for a complete and satisfactory criticism of each volume of the translation manuscript.

4. The number of said volumes shall be not less than twenty-seven, nor more than thirty.

5. In case a satisfactory and complete criticism of the whole translation is made in less than seven months, Hirogoro Hirai shall remain in the employ of the Japan Mission for the unexpired portion of the seven months without pay.

6. In case the criticism of the entire translation cannot be satisfactorily and completely finished within seven months, the Japan Mission shall pay Hirogoro Hirai at the rate of one hundred and twenty-five yen per month for the eighth, ninth, tenth, eleventh, and twelfth months in addition to the regular fee of thirty-five yen per volume of the manuscript.

7. From the close of the criticism of the entire translation (providing, of course, that such completion is not earlier than the estimate of seven months referred to in section 3) to the end of the year, September 8, 1908, Hirogoro Hirai shall continue in the employ of the Japan Mission, assisting in the work of printing, publishing, and advertising the criticized translation, or making any translation or criticism of translations that the presiding officer of the Japan Mission shall direct; and the Japan Mission shall pay Hirogoro Hirai for his labor at the rate of one hundred and twenty-five yen per month.

8. Provided no unforeseen and unavoidable obstacle, such as sickness, accident, etc., is encountered, the complete and satisfactory criticism of the Japanese translation of the Book of Mormon should be finished within the year agreed upon; Hirogoro Hirai shall labor with diligence, using all his energy, to complete the work within this time limit.

9. In case, after diligent, honest and conscientious labor, the criticism is not completed in the year of agreement, Hirogoro Hirai shall make a new agreement to devote his entire time to the criticism until it is satisfactorily completed and shall ask no more than one hundred yen per month.

10. The Japan Mission shall pay Hirogoro Hirai on the 25th of each month the amount that is due for his work in accordance with the conditions already stated.

11. Hirogoro Hirai shall be at liberty to rest on Sundays, on all the three great national holidays, and shall be privileged to take a New Year's vacation beginning December 28, 1907 and ending January 5, 1908. On no other days shall he rest without special permission of his employer.

12. Inasmuch as Hirogoro Hirai agrees to give his whole time to the Japan Mission during the specified year, he shall consider nothing less than seven hours of actual labor an honest day's work.

13. In case at the expiration of the year agreed upon, the Book of Mormon translation having been completely criticized, Hirogoro Hirai cannot find an appointment or satisfactory work outside of the Japan Mission, the said Mission shall agree, at the request of Hirogoro Hirai, to take him into its literary service for any length of time within the limit of

five months from the close of the year of agreement and shall pay him at the rate of one hundred yen per month, provided he gives his entire time to the Mission.

We, the undersigned, hereby approve and solemnly agree to carry out faithfully each and all of the above conditions.

Tokyo, Japan.

September 2, 1907

(Signed) Alma O. Taylor

For the Japan Mission of the
Church of Jesus Christ of
Latter-day Saints.

(Signed in Japanese.) Hirai, Hirogoro (Seal)

Supplement to Section 1. But by mutual agreement between the Japan Mission and Hirogoro Hirai, the latter shall be allowed to devote at the rate of ten hours per week to the Waseda University from September 15th, 1907, to October 1st, 1907.

Second supplement to Section 1. By further mutual agreement between the Japan Mission and Hirogoro Hirai the latter shall be permitted to devote three hours on Monday and three hours on Wednesday of each week to teaching in the Waseda University, from January 29, 1908, to May 31, 1908.

The first supplement to section 1 was added the day the agreement was signed. The second supplement was added January 14, 1908.

Shortly after this an article appeared in the newspaper claiming that Hirogoro Hirai had been frequenting a house of ill fame and had, with money, ransomed a harlot, taking her to his home as a second wife much to the shame of the already broken-hearted wife of his youth. This charge made an investigation by me necessary. I continued it for a long time, finding that the charge was absolutely unfounded. His vindication was made and innocence proven by the facts presented in three articles in the Miyako Newspaper published at Tokyo, March 27, 31, and April 1st. But in these newspaper articles there were references to his connection with Waseda University which, if true, made him a liar to me; and upon the strength of those falsehoods he had got supplement 2 added to the contract. I went to the University and found that Mr. Hirai had never severed his connection with the school but played sick to them as long as he could and then lied to me to get to go back. I went immediately to Mr. Hirai with these charges and finding him ready to hide a lie with a lie and not in a repentant mood, signed the following note whereby our agreement was dissolved.

Tokyo, Japan

March 31, 1908

We the undersigned do hereby mutually dissolve the agreement made between us on September 2, 1907.

(Signed) Alma O. Taylor. For the Church of
Jesus Christ of Latter-day Saints.

(Signed in Japanese.) Hirai, Hirogoro (Seal)

I received all the books and papers pertaining to the translation he had in his possession and returned. Elder Caine accompanied me as witness to the dissolving of the agreement. This step was taken on the morning of April 1st, although the note was written on the previous evening.

Critical as such a step was and as far reaching as its consequences may have appeared I felt and said, "Sad indeed am I over this outcome of recent affairs, for I realize that the translation work will be more or less belated. But thank God no sacred work need be destroyed because of the wrongs of men. The Lord is able to accomplish His work in spite of the default of men, and, inasmuch as the translation of this sacred volume is God's work, it will, by His blessings, prosper and speedily be accomplished."

By the time of his dismissal, Mr. Hirai had reviewed and changed the translation down to the end of III Nephi, 3rd chapter, and had also carefully read his work over once.

Before leaving Mr. Hirai, this much must be said of him. He could sit at his table and work continually for more hours at a time than any Japanese with whom I had anything to do. This made it possible for him to cover so much ground in so short a time.

Mr. Hirai having failed to continue to the end it became necessary to find some one to take his place. I was anxious to get, if possible, one of the best writers in Japan. Through Mr. Iwano, a gentleman who helped prepare our songs some years before, I secured an introduction to Mr. Yujiro Tsubouchi, a famous writer and head of the department of literature in the Waseda University. He couldn't accept my offer. Next I met Mr. Kinnosuke Natsume, a writer of fame, but he also was not able to give the time necessary to perform the work. He recommended Mr. Hirocharu Ikuta, a recent graduate of the Imperial University and author of several books which had been well received in literary circles. I visited Mr. Ikuta who said he could and would do the work if I considered him suitable. Of course I didn't know anything about his ability. So I handed him two volumes of the manuscript as already corrected by Mr. Hirai and requested him to read them and make any changes he considered necessary. After he had done this I took these two volumes to Messrs. Tsubouchi, Iwano, and Kawai and, without telling anything about my connection with Mr. Ikuta, asked them to read the books and give a criticism of the merits or demerits of the composition. When I went to hear their judgment I asked especially if the composition had been improved by the changes which appeared in lead pencil (Mr. Ikuta having used a pencil). The opinions of all three were that the changes, in most cases, were improvements. Then in a manner not calculated to betray myself, I asked about Mr. Ikuta, his ability and reputation. The answers were all complimentary to him, the three gentlemen having met Mr. Ikuta several times. I then asked if they thought that Mr. Ikuta was capable of producing a better work than the translation they had just been reading. The reply was that the translation as it was didn't need to be changed, but that a man of Mr. Ikuta's ability might be able to improve it just a little.

My investigations of and experiments with Mr. Ikuta decided me to employ him. The following agreement was drawn up and we signed it July 29th, 1908.

AGREEMENT

We the undersigned, do hereby enter into agreement relative to the Book of Mormon translation as follows:

Article I. Beginning August 1, 1908, Koji Ikuta agrees to devote at least five hours every day except Sundays to the work of reviewing, correcting, criticizing and consulting about the Book of Mormon translation under the direction of Alma O. Taylor, President of the Japan Mission of the Church of Jesus Christ of Latter-day Saints. Though he is permitted to perform this work at his own home, he covenants to give his time and energies in faithful obedience to his word of honor in this agreement.

Article II. In compensation the Japan Mission through its president, agrees to pay Mr. Ikuta one hundred yen per month for his labor, provided that labor is performed without irregularity and with due regard to its sacredness and importance.

(Signed in Japanese.) Ikuta, Hiroharu (seal)

(Signed) Alma O. Taylor
For the Japan Mission of the Church of
Jesus Christ of Latter-day Saints.

Tokyo, Japan
July 29, 1908.

The name "Koji" in the agreement is another pronunciation of the characters with which his given name is written.

Before speaking of Mr. Ikuta's work on the translation I must tell of my own review of Mr. Hirai's work. All of his changes and criticisms were inserted in red ink right in my manuscripts and in red ink he added the "kana" (simple Japanese characters which enable the less learned to pronounce and understand the more difficult Chinese characters) to all Chinese characters. In this condition I reviewed his work, reading and studying it carefully, making a minute comparison with the English. Until April 1st, 1908 I had consulted from time to time with Mr. Hirai about his work and had his mistakes corrected. By the time he was dismissed I had only progressed as far as the middle of volume 7 of the manuscript, whereas he had finished to the end of volume 20. So after his dismissal I continued to review his work, making the corrections I considered necessary. Thus, though the time from the dismissal of Mr. Hirai to the employment of Mr. Ikuta was rather long, I had all the work I could attend to. As soon as I finished the review of a volume I had it copied intending that the copy should be for the printers' use and afterwards preserved as the finished manuscript of the Japanese Book of Mormon. Four natives took part in making this copy up to the end of Mr. Hirai's work, that is, to the end

of III Nephi chapter 3. Bro. Aritatsu Kawanaka copied from the title page to I Nephi 8:18 while I was visiting at Sapporo, Hokkaido. Bro. Hachiro Mori copied from I Nephi 8:19 to end of I Nephi chapter 21. Then Mr. Yoneji Nakamura, recommended by Bro. Mori, copied from where Bro. Mori left off to the end of Helaman, chapter 1. From Helaman chapter 2 to end of Mr. Hirai's work was copied by Bro. Eisaburo Kuga. Bro. Kuga did not finish the job until near the middle of August.

In making this copy the kana was not placed on the Chinese characters by any of the native scribes. The work of putting on the kana was given entirely to Elder Caine because he knows more about it than any ordinary Japanese. Elder Caine and I proof read the copy to the end of Enos and from there on Elder Caine and the scribes did all the proof reading.

Again reverting to Mr. Ikuta: The styles of writing in Japan are vastly different. Everyone has his own personalities and his likes and dislikes, hence the dismissal of Mr. Hirai and the employment of a new man, of a different school as it were, gave rise to the necessity of having the new man begin at the very first, for if such a course were not followed the danger of having one style in the beginning and another in the end would be too great to risk. Therefore Mr. Ikuta was handed the beautifully written copy of Mr. Hirai's work and instructed to begin at the beginning so that by the time he got to where Mr. Hirai left off he would become so accustomed to the style and already have changed it enough to agree with his own idea of good and bad that he might continue from there to the end without making the least riffle or leaving the slightest line of demarcation between the part Mr. Hirai touched and the part he did not touch.

Mr. Ikuta began August 1, 1908. His changes and corrections to the end of II Nephi chapter 3 were all made in pencil. Again a review by me was necessary. My review brought forth hundreds of questions all of which I discussed with Mr. Ikuta, and, if not satisfied with his answers I discussed with others until the points were all cleared up. I then erased the changes and criticisms I could not accept and wrote in ink those I approved and copied the approved changes into the manuscript used by Mr. Hirai. Fortunately Mr. Ikuta did not make enough changes in the manuscript to make another copy necessary.

On Jan. 13, 1909, Mr. Ikuta finished his work as far as Mr. Hirai had gone and began immediately on the remaining part changing it from gembunitchi to bunsho. After making this change, at my request, he re-read and criticized his own work from the beginning of III Nephi chapter 4 to the end.

This work ended April 3. He then read and criticized my translation of the table of contents. My review of his work went along with as much speed as care and deep study would allow. I could by no means keep pace with him, so, after Mr. Ikuta had finished, he was often called to consult about points and answer questions which my review of his work

brought up. The final consultation with Mr. Ikuta was held May 11, 1909. But still there were some points not settled because I could not feel satisfied with Mr. Ikuta's explanations and ideas.

The reading by Mr. Ikuta of the part of the translation criticized by Mr. Hirai gave that part the advantage of a double criticism. I now wanted a double criticism on the latter part, so on May 7th I called on Mr. Kosaburo Kawai, a writer and poet, and left the latter part of the manuscript for him to read. He finished this job June the 8th and on that day I listened to his suggestions. Two days later, June 10th at 12:30, just as the call for dinner came, I wrote the translation of the last reference and took a long deep breath of relief which so naturally accompanies the culmination of all great labors, and my heart throbbed strongly under the indescribable feelings of gratitude and joy which filled my soul. But from the closed books there protruded here and there little slips of paper with a reminder that a question was yet unsettled, a criticism still unapproved, a pencil mark still unerased. The last of these slips was thrown into the waste paper basket July 24th (8th anniversary of the day I left home) and the manuscript finished to the end.

Here I have to introduce another helper, Mr. Hiroyuki Namekawa, who was employed Feb. 11, 1909, to copy the manuscript from III Nephi chapter 4 to the end as changed from gembunitchi to bunsho by Mr. Ikuta. This young man also acted as the only native assistant to the work of correcting the printer's proof sheets.

The work of Bro. Yasubeie Chiba in carefully reading and making suggestions on the completed manuscript before it went into the printer's hands is not to be overlooked. He began this work as soon as the first volumes of the manuscript were ready and finished June 6th 1909. Elder Caine was also requested to make a final reading of the manuscript before declaring it ready for the printer. This he did after he had written the kana on all the Chinese characters.

The translation of the references that appear in the English text was no small part of the work. In the first place, I considered it my duty to determine whether or not the original references were correct. So I investigated every reference and the ink lines that appear in my English Book of Mormon show that this investigation was sufficiently fruitful to justify the hours required in making it. I then translated the references as corrected, first solving a feasible table of abbreviations for the names of the various books. My translation manuscript paper was so ruled that the references belonging to each page could be easily inserted on that page.

The last stroke in connection with the work was the preparation of a table explaining the use of the references and various marks and signs that were used here and there in the translation. This done and the characters for the title decided upon and all worries were over. The characters used in the title were written by Mr. Chokubun Hirano. During the time of the translation, Mission Headquarters were moved twice, first

to 870, Sendagay a Machi, Tokyo, suburb. And then to 81, Yakuojimae Machi, Ushigome Ku, Tokyo City, the final work being performed at the latter place.

THE STORY OF THE PRINTING AND PUBLICATION

I decided that the first edition of the Japanese Book of Mormon should consist of 5,000 copies, bound in good cloth. After spending much time and applying for and comparing bids on this edition, I selected the Shueisha Daiichi Koba because their bid was the lowest, and as printers they are known as one of the best equipped firms in Tokyo.

The first few volumes of the manuscript were left at the printers Thursday, Jan. 28th, 1909 and on Feb. 3rd a few sample sheets of the type setting were sent for my examination. I recommended many changes. The second sample came Feb. 6th and, with one or two suggestions, approved. The first form of proof sheets (16 pages) arrived Feb. 13th and the labor of proof reading began in earnest. Proof reading an ordinary book in Japanese is no small task, but the Japanese Book of Mormon with its verses, references, lines, marks, etc., proved to be an especially stupendous job. It was performed as follows:

The first proof was always read aloud by Mr. Hiroyuki Namekawa and Elder Caine followed the reading with the printer's manuscript in hand, while I followed with the manuscript from which the printer's manuscript was copied. The references were also read at this time. Either Elder Caine or Mr. Namekawa read aloud from the proof sheets while one followed with the printer's manuscript and I followed with the English text before me. After this reading by three of us, either Elder Caine or I carefully read them once alone before sending them back. The second proofs were always read alone by Mr. Namekawa first, then reviewed by either Elder Caine or me to see if all the corrections in the first proofs had been properly made. After this review, either Elder Caine or I carefully read the proofs through once more. The third proofs were always read first by Mr. Namekawa and then compared with the second proofs by Elder Caine or me to see if any changes had been omitted or improperly made. The fourth, fifth, sixth and seventh proofs were examined in the same manner as the third proofs.

Usually the forms, which all consisted of sixteen pages each, were approved on the fourth proof, but they frequently went to the fifth and on three or four occasions, to the sixth and seventh. Towards the last, some were so well done that the mark, "O.K." was placed on the third proof.

On September 30th, 1909, we completed the proof reading. And on October 6th, two bound copies were rushed out for the purpose of filing with the Home Department. October 10th was the reported and advertized date of the publication, but not till the next day, Monday, was the first installment of 1,000 copies delivered to Headquarters. On the 14th the second thousand, on the 17th the third thousand, on the 20th the fourth thousand, and on the 23rd, 918 copies were delivered. Special binding

for the remaining 80 copies having been ordered, they were not all delivered until Friday, Nov. 26th. Among these last are four copies, one each for the Emperor and Empress of Japan and one each for the Crown Prince and Princess. The copy for the Emperor is in a beautiful deep cardinal red and deep violet morocco with specially drawn cover design of gold and silver. The copy for the Crown Prince was the same design in black morocco. The copies for the Empress and Crown Princess are in pure white morocco with the same cover design in gold. Among the ordinary full morocco copies are those intended for the heads of the different departments of the Government.

The main part of the book fills 942 pages, the contents cover 26 pages. The translation of the English title page fills both sides of one sheet. The testimonies of the witnesses take a page each and the table of explanations covers four pages; in the end is a page required by law giving the names and addresses of printer, publisher, etc. Two ribbons are bound in each book. A printed book mark and a card advertising our other literature are inserted in each volume. The book is encased in a paper cover on which the title and price is printed. Another narrow strip of paper passes around the book to keep it sealed while in stock.

By way of summary: It was just five years and nine months from the day of the first appointment to the day of delivery of the first 1,000 completed copies. The time from the day I was entrusted with the entire work to the day the translation proper was completed was four years, ten months and twenty-four days. The printing, proof reading and binding of the first edition, excluding the 80 copies in special binding, covered a period of eight months and twenty-five days. The number of critics of my work is five - Elder Caine and four natives. The number of scribes who labored on the translation is eight - Elder Caine and seven natives. In making the translation and reviews, I read the English text verse by verse five times and after writing the Romanji manuscript with my own hand, I read the translation twice in Romanji and seven times after it was copied in the ideographs. It has been read seven times by the critics. None of these include proof readings. Four manuscripts, one in Romanji and three in the native characters have been required.

The Romanji manuscript consisted of twenty one hundred pages. The first character manuscript filled fourteen volumes and covered 2400 pages. The second character manuscript required 27 volumes and filled 3600 pages, while the last or printer's manuscript filled 34 volumes and over 5,000 pages. The reason for the increase in pages in the character manuscripts is that each time wider spaces were left between the lines. The last two manuscripts are preserved intact. All but samples of the first two were destroyed as valueless, even as relics. There are in the translation without counting references, table of contents, table of explanations, and testimonies, about 467,000 characters (not all different by any means). The fee for critics and scribes and incidental expenses connected with the translation alone required a cash outlay of Yen 2,177.26. The printing and publication of the first edition, including special volumes for the Imperial Family, represents a cash outlay of Yen 2,614.97. Yen 1,588.89 was spent in advertising the edition. The book is retailed at one yen each, a liberal discount being allowed to all book stores.

LIST OF THOSE TO WHOM LEATHER BOUND COPIES OF THE BOOK OF MORMON WERE PRE-
SENTED (The information is taken from Taylor's Journal)

Imperial Family

Emperor
Empress
Crown Prince
Crown Princess
Prince Iwakura

Prime Minister and Members of the Cabinet

Marquis Taro Katsura - Prime Minister and Minister of Finance
Count Jutaro Komura - Minister of Foreign Affairs
Viscount Seiki Terauchi - Minister of War
Baron Minoru Saito - Minister of the Navy
Baron Tosuke Hirata - Minister of Home Affairs
Baron Kanetake Obura - Minister of Commerce and Agriculture
Baron Shimpei Goto - Minister of Communications
Eitaro Komatsubara - Minister of Education
Viscount Choshoku Okabe - Minister of Justice

Members of the Privy Council

Prince Aritomo Yamagata, President
Count Tsuzen Higashikuze, Vice President
Marquis Masayoshi Matsukata
Count Shiki Kabayama
Viscount Kuotei Fukuoka
Marquis Takayuki Sasaki
Baron Junjiro Hawakawa
Viscount Michitaki Kawase
Viscount Kurauosuke Nakamida
Baron Keisuki Otori
Baron Ryuichi Kuki
Baron Seifu Takahashi
Viscount Magoshichiro Sugi
Marquis Mosho Hachisuka
Viscount Tomonasuke Takashima
Viscount Miyoji Ito
Viscount Kiyotsura Kinoda
Baron Tokujiro Nishi
Viscount Atsushi Saisho
Viscount Kentaro Kaneko
Viscount Kencho Suematsu
Viscount Keigo Kiyoura
Baron Kameo Nambu
Baron Hirayuki Kato
Viscount Shuzo Aoki
Baron Keiroku Tsuzuki
Count Keizo Kagawa
Viscount Watanabe
Count Go Okyu
Baron Shinken Makino

APPENDIX C

TABLE 1. MISSION STATISTICS 1901-1924.

Year	No. of Missionaries (as of December 31)	Baptisms	Male	Female	Average Age	Excommunications	Blessings of Children	Priesthood Ordinations	Melchizedek	Aaronic	Marriages	To non-members
1901	4											
1902	12	3	3	0	36.3		2	2	2			
1903	9	2	1	1	21.5	1						
1904	6	2	0	2	18.5	1	1					
1905	9	1	0	1	49.3							
1906	11	2	2	0	29.3							
1907	17	3	2	1	27.2	1	1					
1908	16	14	6	8	24.0		1					
1909	14	8	4	4	19.1	3		1		1		
1910	15	11	6	5	20.5		1				2	2
1911	15	6	6	0	22.0		2				2	2
1912	15	3	3	0	22.3	1		1		1		
1913	17	9	8	1	21.8	1		3		3		
1914	11	3	3	0	22.5	1		2				
1915	12	11	9	2	23.2		4	1		1		
1916	15	11	6	5	30.1	1	3	8		8		
1917	15	11	9	2	28.0		1	11		11		
1918	13	10	6	4	18.6		2	6		6		
1919	10	12	8	4	18.7	1	7	7		7	1	1
1920	9	10	5	5	19.8		2	7		7		
1921	11	10	9	1	24.7	1	4	5		5		
1922	20	10	5	5	21.4	1		7	1	6		
1923	17	6	2	4	21.5		2	2			4	4
1924	0	8	6	2	27.8		1	1			2	no rec.
Totals		166	109	57	23.3	13		64				

TABLE 2. MISSION STATISTICS, JAPANESE, 1937-1943, 1948-1957.

Year	No. of Missionaries (as of December 31)	Baptisms	Male	Female	Average Age	Excommunications	Blessing of Children	Priesthood Ordinations	Melchizedek	Aaronic	Marriages	To non-members
1937	5											
1938	19	13	7	6			1	4		4	1	no rec.
1939	32	*26	10	16			1	12	4	8		
1940	54	37	13	24	19.9		7	8		8	2	1
1941	15	49	13	36			1	18	1	17		
1942	18	157	55	102	18.4		4	60	5	55	6	2
1943	13	72	25	47			5	44	7	37	6	3
1948	17	20	9	11				1	1			
1949	44	111	57	54				45	9	36	1	1
1950	80	184	80	104			4	41		41	2	1
1951	75	195	67	128	22.1			66	4	62	11	2
1952	73	123	39	84		3	3	59	10	49	7	5
1953	66	149	50	99		2	2	79	18	61	no rec.	
1954	82	126	45	81			11	48	3	45	24	18
1955	82	55	22	33			7	26	1	25	31	30
1956	**95	127	44	83			2	41	6	35		
Thru Sept. 1957	**95	317	120	197			2	117	9	108		
Totals from 1948		1407	533	874			31	523	61	462		

*8 of this number in Japan

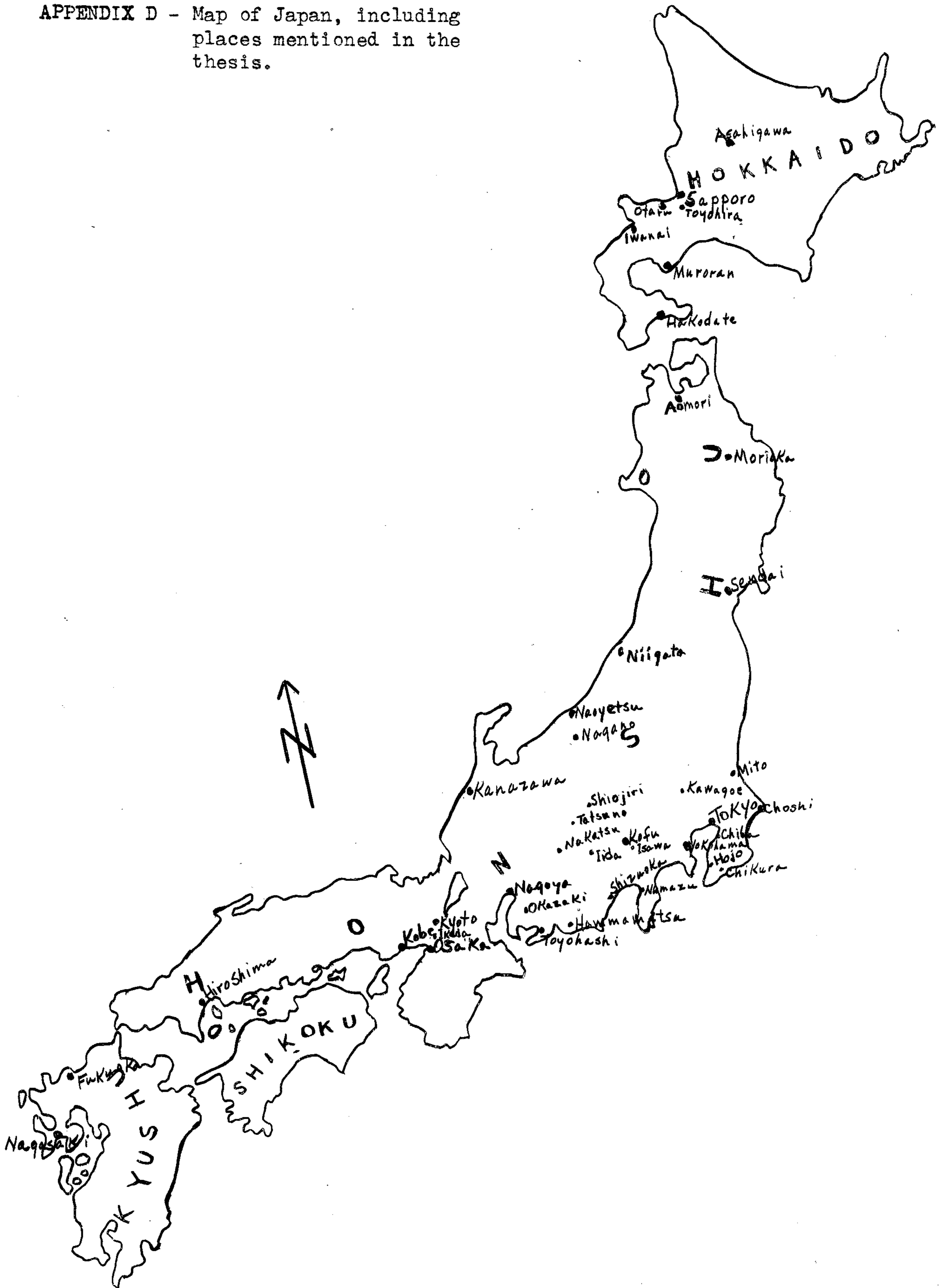
**1956 - 8 of these local full time
1957 - 10 of these local full time

Note: From 1937-1943 the mission in Hawaii retained the title Japanese Mission but was then changed to the Central Pacific Mission. The figures from 1948 on are of the work in Japan.

TABLE 3. MISSION STATISTICS, KOREA, AMERICAN SERVICEMEN, AND OKINAWA, 1948-1957.

Year	KOREA						AMERICAN SERVICEMEN						
	Baptisms	Male	Female	Priesthood Ordinations	Melchizedek	Aaronic	Baptisms	Male	Female	Blessing of Children	Priesthood Ordinations	Melchizedek	Aaronic
1948							2						
1949							13			8	6	3	3
1950							3			14	7		7
1951	1	1					18			18	18	5	13
1952	4	1	3				35	26	9	10	25	6	19
1953	20	11	9	8	1	7	34	32	2	20	21	5	16
1954	14	13	1	6		6	42	35	7	37	12		12
1955	31	24	7	24		24	50	38	12	35	27	3	24
1956	12	9	3	16	1	15	22	16	6	18	16		16
Thru Sept. 1957	53	47	6	16	3	13	23	19	4	10	10	1	9
Totals	135	106	29	70	5	65	242			170	142	23	119
			<u>OKINAWA</u>										
Thru Sept. 1957	28	8	20	2		2							

APPENDIX D - Map of Japan, including places mentioned in the thesis.



APPENDIX E

MISSIONARIES 1901-1924

<u>Name</u>	<u>Address</u>	<u>Date of Arrival</u>
Heber J. Grant	Salt Lake City, Utah	8/12/01
Louis A. Kelsch	Salt Lake City, Utah	8/12/01
Horace S. Ensign	Salt Lake City, Utah	8/12/01
Alma O. Taylor	Salt Lake City, Utah	8/12/01
Augusta W. Grant	Salt Lake City, Utah	7/17/02
Mary W. Ensign	Salt Lake City, Utah	7/17/02
Joseph F. Featherstone	American Fork, Utah	7/17/02
Marie S. Featherstone	American Fork, Utah	7/17/02
Erastus L. Jarvis	St. George, Utah	7/17/02
John W. Stoker	Salt Lake City, Utah	7/17/02
Sanford W. Hedges	Salt Lake City, Utah	7/17/02
Fred A. Caine	Salt Lake City, Utah	7/17/02
Mary Grant Judd	Salt Lake City, Utah	7/17/02
Justus Burt Seely	Ephraim, Utah	1/1/05
John L. Chadwick	North Ogden, Utah	1/1/05
William R. Fairbourn	Sandy, Utah	1/1/05
Daniel P. Woodland	Logan, Utah	6/29/05
James Anderson	Richfield, Utah	6/29/05
John Henry Roskelley	Smithfield, Utah	8/23/06
Joseph Henry Stimpson	Riverdale, Utah	12/14/06
Joseph Preston Cutler	Salt Lake City, Utah	12/14/06
Moroni Stewart Marriott	Ogden, Utah	7/26/07
Elliot Campbell Taylor	Coalville, Utah	7/26/07
Charles Willard Hubbard	Bench, Idaho	9/28/07
Warren Ellis Harris	Emmett, Idaho	9/28/07
Elbert Duncan Thomas	Salt Lake City, Utah	10/12/07
Edna Harker Thomas	Salt Lake City, Utah	10/12/07
William Samuel Ellis	Pleasant View, Utah	11/23/08

<u>Name</u>	<u>Address</u>	<u>Date of Arrival</u>
Jay Clair Jensen	Heber City, Utah	11/23/08
Walter William Steed, Jr.	Syracuse, Utah	6/28/09
Melvin Frank Barton	Kaysville, Utah	6/28/09
Robert Henry Barton	Kaysville, Utah	6/28/09
James Scowcroft	Ogden, Utah	7/15/10
Thomas Lester Chipman	American Fork, Utah	7/15/10
Ezra LeRoy Anderson	Salem, Idaho	11/23/10
Heber Grant Ivins	Salt Lake City, Utah	11/23/10
James Albert Miller	Murray, Utah	11/23/10
Henry Roland Emmett	Dee, Oregon	
Lloyd Oscar Ivie	Salina, Utah	2/19/11
Leonard Elsworth Harrington	American Fork, Utah	11/10/11
Alvin B. Hintze	Murray, Utah	11/10/11
Ether Spackman	Lewiston, Utah	5/9/12
James Leo Hatch	Panguitch, Utah	5/9/12
Arthur Frank Crowther	Provo, Utah	11/13/12
Arthur Cutler	Salt Lake City, Utah	11/13/12
Edwin John Allen, Jr.	Salt Lake City, Utah	11/13/12
Amasa W. Clark	Rexburg, Idaho	6/19/13
Edwin Anthon Bennion	Logan, Utah	6/19/13
Blair H. Stringham	Provo, Utah	6/19/13
George Albert Turner	Lago, Idaho	12/23/13
John Vernon Adams	Logan, Utah	12/23/13
Harold Kingsford	Franklin, Idaho	3/7/14
Charles Ralph Amott	Salt Lake City, Utah	3/7/14
Joseph Henry Stimpson	Riverdale, Utah	3/11/15
Mary E. Stimpson	Riverdale, Utah	3/11/15
LaFayette Cox Lee	Hinckley, Utah	11/25/15
Pearl M. Lee	Hinckley, Utah	11/25/15
Joseph Ray Stoddard	Richmond, Utah	3/18/16
Valentine William Palmer	Logan, Utah	3/18/16
Varsall Lee Cowley	Venice, Utah	3/18/16
Lillian L. Broadbent	Ogden, Utah	11/14/16

<u>Name</u>	<u>Address</u>	<u>Date of Arrival</u>
Bryan L. Wright	Ogden, Utah	11/14/16
Albert Ray Olpin	Pleasant Grove, Utah	11/14/16
Myrl L. Bodily	Fairview, Idaho	4/8/17
Owen McGary	Shelley, Idaho	4/8/17
Joseph Sterling Pyne	Provo, Utah	12/21/17
Louring Arthur Whittaker	Circleville, Utah	12/21/17
A. Howard Jensen	Brigham, Utah	5/20/20
Deloss Watson Holley	Slaterville, Utah	5/20/20
Irwin Todd Hicken	Heber City, Utah	5/20/20
Lloyd Oscar Ivie	Salina, Utah	2/11/21
Nora Blamires Ivie	Kaysville, Utah	2/11/21
Ernest B. Woodward	Wellsville, Utah	3/22/21
William Ervin Davies	Ogden, Utah	3/22/21
Aldo Stephens	Ogden, Utah	3/22/21
Orlando Fowler	Henefer, Utah	3/22/21
Hilton Alexander Robertson	Springville, Utah	6/6/21
Hazel Metcalf Robertson	Springville, Utah	6/6/21
F. Wallace Browning	Ogden, Utah	7/11/22
Louise Meadows Browning	Ogden, Utah	7/11/22
William Lamont Glover	Brigham, Utah	7/11/22
Sylvia Petersen Glover	Brigham, Utah	7/11/22
Elwood L. Christensen	Brigham, Utah	7/11/22
Arva B. Christensen	Brigham, Utah	7/11/22
Rulon Esplin	Orderville, Utah	12/7/22
Vinal G. Mauss	Murray, Utah	12/7/22
Milton B. Taylor	Harrisville, Utah	12/7/22
Lewis H. Moore	Salt Lake City, Utah	6/26/23

<u>Length of Mission</u>	<u>No. of Missionaries</u>	
8 yr. - 8 yr. 5 mo.	1	Average length of mission - 3 yr. 3 mo.
7 yr - 7 yr. 11 mo.	1	
6 yr. - 6 yr. 11 mo.	1	Two served 2 missions totaling 11 yr. 6 mo. and 7 yr. 1 mo.
5 yr. - 5 yr. 11 mo.	5	
4 yr. - 4 yr. 11 mo.	19	*4, 7, and 6 missionaries re- spectively left without com- pleting missions because of the closing.
3 yr. - 3 yr. 11 mo.	24*	
2 yr. - 2 yr. 11 mo.	19*	
1 yr. - 1 yr. 11 mo.	13*	
Less than 1 yr.	5	

APPENDIX F

MISCELLANEOUS

Addresses of the four mission headquarters in Tokyo 1902-1924:

1902-1908 - No. 16 Kasumiga Okamachi Juraku banchi
Yotsuya Ku. (Moved here from the Metropole Hotel)

1908-1909 - No. 870 Sendagayamachi. One mile west of the
previous headquarters.

1909-1922 - No. 81 Yakuojimaemachi, Ichigaya Ushigome Ku.
A. Ray Olpin, when visiting Japan in 1953, looked
up the site of this mission home and found that it
had been razed to make way for an apartment build-
ing, but the surroundings still looked the same.
Ushigome is now apparently changed to Shinjuku.

1922-1924 - No. 87 Tsunohazu Yodobachi Shinjuku.

The following is a list of places where missionary work was carried
on at one time or another; Sunday Schools were established in most of them.
The list is very likely incomplete, but included for what interest it may
have. All places cannot be located on available maps and in one or two
instances names may be a subdivision of a larger place. They are listed
under the conference title:

Tokyo 1901-1924

Yokohama
Asagaya
Chiba
Hojo
Funakata
Nago
Nagano
Naoyetsu
Nakano
Chikura
Sendai
Choshi
Shizuoka
Okawa
Boshu
Miyakamura
Mito
Morioka

Sapporo 1906-1924

Toyohira
Tene
Asahikawa
Yochomachi
Iwanai
Muroran
Otaru

Osaka 1911-1924

Tsuruhashi
Ikeda
Onomachi

Kofu 1907-1922

Isawa

APPENDIX G

ACQUIRING A MISSION HOME IN JAPAN - 1948

After several days of endless driving all over Tokyo in search of a house for rent or sale, all to no avail, I went for rest and relaxation to visit my former acquaintances in Meguro, the Seijiro Hayakawas. Sennosuke Hayakawa whom I had met casually on the street when I was here at the close of the war and with whom I was best acquainted, was in Kobe, but his family seemed glad to see me and I spent an hour visiting with them. In the course of our conversation I told them of my fruitless search for living quarters in Tokyo. Mr. Hayakawa assured me there was little possibility of success. He did, however, offer to help, as did his son-in-law, Mr. Reiji Abe.

A few days later, Mr. Seijiro Hayakawa came to the hotel to tell me that Mr. Abe had spoken to his friend Mr. Kawasoe, the business advisor of Prince Takamatsu, and that he had arranged for me to meet Mr. Kawasoe the next day, Saturday, March 20, 1948. Saturday afternoon Mr. Hayakawa, Mr. Abe and I drove out to Prince Takamatsu's official residence and visited with Mr. Kawasoe amid the elegant surroundings of the mansion. Mr. Kawasoe listened to the story of our housing needs and promised to help. As the first possibilities, he gave us the addresses of two burned out buildings which he understood were for sale. Upon leaving the mansion, we three drove immediately to the nearest address in Azabu and examined the skeleton of a once palatial residence in a very nice neighborhood opposite a park. I was impressed immediately with the possibilities of the place but withheld comment. We then drove to the other place nearer town but found it in a completely burned out area and far too large for our needs. On our way back to Meguro we passed the first house again and I expressed interest in it and asked where we could get further information. Mr. Abe offered to inquire of Mr. Kawasoe and let me know.

The following Monday, Mr. Abe reported that the property was for sale by an agent named Koderu and that Mr. Kawasoe would see him. Thinking to save time I asked Mr. Abe to see Mr. Koderu himself. This he did and informed me that the property was for sale for ¥2,000,000.00. At 200 yen to the dollar, the realistic but not the legal rate of exchange, the property would cost around \$10,000.00. This seemed reasonable enough and I requested Mr. Abe to look into the possibility of obtaining an option to purchase, after explaining what an option was. Not hearing from Abe for two or three days I decided to bring my friend Mr. Fujio Nakano, a former banker, into the picture. I took him to the Hayakawa home and after an hour's talk we decided to press Mr. Koderu for some promise that the property would not be sold to anyone else while Mr. Nakano and I looked into the matter of raising two million yen. Before doing anything in this direction I decided to get some expert opinion on the present state of the building and some idea of the cost of restoration.

Meanwhile, I followed every lead and rumor concerning available housing. One prospect brought me in touch with a Mr. John Sekiya, whose sister's house we went out to see in Ichikawa on March 26th. I was attracted to Mr. Sekiya and accepted his kind offer to assist me further. The next day, I was delightfully surprised to find that Mr. Nakano's good friend, an officer in the contracting company recommended by Mr. Kawasoe, was this same Mr. Sekiya. That afternoon Mr. Nakano, Mr. Sekiya, a number of architects and engineers from his firm and Brothers Paul Merrill and Guy Hart, members of the Church here with the Army Engineers, made a thorough inspection of the building. They all pronounced the skeleton in good condition and the house very well constructed, as evidenced by the little damage done by three direct bomb hits.

The following Monday, I started out to get the answers to three questions: Would SCAP (Supreme Commander Allied Powers) regulations permit us to buy the property? Could we buy it with a favorable exchange rate through Boeki-cho (the Japanese Government Foreign Board of Trade)? Could we also finance the repairs through Boeki-cho? Captain Koob in G-1, GHQ, thought we could purchase it and suggested that I write a letter to SCAP through his office. Mr. Kodaki, an official of Boeki-cho, explained that the property could not be acquired through his organization but that they would handle the repairs at about 200 yen to the dollar.

With high hopes of depositing \$10,000.00 in the National City Bank of New York in Tokyo and having the bank lend the mission two million yen, I went in to see the manager, Mr. L. W. Chamberlain. He was sympathetic, said the legal rate was not realistic and that he hoped it would be changed soon, but regretted that the bank could not lend yen at all nor recognize any transaction outside the legal exchange rate. He expressed doubt that foreigners could buy property and suggested that I talk with GHQ again.

Outside the bank I met Dr. Paul Mayer, prominent in missionary activities. He told me he had seen a directive authorizing missionaries to buy property and told me to see someone in the ESS section. I went direct to Colonel Ryder, the deputy chief of the section, who scratched his head for awhile and asked me to come back for an answer the next day.

As I left his office I thought: Even if the answer is yes where will I get the yen? Then came the bright idea born of many years of mortgage experience: I'll buy the property in Mr. Nakano's name and have him borrow two million yen from the bank; then he can lease the property to the Church, and we can go ahead with the restoration through Boeki-cho and in time to get a deed from Mr. Nakano.

I was seeing Mr. Nakano almost daily and mentioned the idea to him that afternoon. He was not too enthusiastic but agreed to speak to a banker friend.

As I analyzed the scheme it seemed feasible. The bank would have only a fifty per cent loan after the repairs were finished. Mr. Nakano would be safe with the title vested in him and a fifty per cent margin for security, and the Church would be safe with a long term lease and an option to buy.

The next day, while waiting for Colonel Ryder I explained the reason

for my call to his administrative officer, Mr. M. H. Halif. He had handled the same problem for other missionaries and knew all about it. There was no directive specially allowing missionaries to buy property he said, but missionaries had purposely been left unmentioned in a directive restricting others from purchasing property, thereby leaving them free to act.

Things were now at a point where some authority from Salt Lake should be obtained. While I was turning over in my mind the contents of a wire to the Brethren, Mr. Abe called on me with an interpreter, Mr. Kuroda. Mr. Koder, the owner's agent, had another prospect for the house and wanted to know how matters were proceeding. Up to this time Mr. Nakano had refused to commit himself on the question of an option and had steadfastly refused to reveal the name of the owner of the property. I explained that I was making some headway but was unwilling to continue unless Mr. Koder and the owner would sign a letter to the effect that the property would be held for us for at least thirty days. Mr. Abe and Mr. Kuroda went back to see Mr. Koder and I sent a 128-word message to Salt Lake.

The following day, Mr. Nakano said he had spoken to our mutual friend Mr. Sekiya, who was well acquainted at the Hypothec Bank where we could probably get the loan in a few days.

The Brethren answered promptly authorizing the purchase or lease of the property and advising that the funds had been cabled.

But now Mr. Abe and Mr. Kuroda came back with the story that the owner was thinking of turning the property over to his firm as a recreation club house for his employees. A meeting was to be held to determine this the following Monday and we would have an answer on Tuesday.

When Mr. Sekiya arrived to give me a Japanese lesson the next evening, he reported that the Hypothec Bank was not making loans to foreigners. I decided to try the Bank of Tokyo without the benefit of an introduction or a go-between. The English speaking Vice President was very polite but couldn't quite understand my going in without references or an introduction. He thought his bank could do nothing in the matter without some word from GHQ Finance Section.

Before I could follow this through, Mr. Nakano had talked to his brother who was a personal friend of the Vice-President of the Hypothec Bank, although not an active officer in the institution. We saw this officer, Mr. Tanaka, a dapper looking fellow in striped trousers and black coat but quartered in a rundown office.

In two days he had cleared the way to the head of the loan department and went with us to see him. Before this man would discuss the case he also required some word from the GHQ Finance Section. Fortunately, some of my old service friends were still in Finance and one of them, Mr. L. Smith, called Mr. Ono, liaison officer of the bank, recommending the Church as a responsible institution. Mr. Ono passed the word on to the loan chief who talked with us at length. Finally we learned that the bank was restricted to certain loans by the Bank of Japan and permission to make this loan would have to be obtained from them. Ten minutes later we were at the Bank of Japan and told the whole story again. A board meeting the next day would consider the case and advise the Hypothec Bank.

Two days after the planned meeting at which the owner of the property was to decide about selling, I called Mr. Abe and informed him that permission had been obtained to buy the place and that the money was on the way. The owner had not notified him of his decision. I thought it was time I learned the name of the owner of the property. Armed only with the property address and my imperfect Japanese I started out. Two hours later, after a tour of the Diet building and the Minato Ku building I arrived at the Azabu ward office. I found the owner to be Hachiro Shimizu and that he had purchased the property only the previous October (1947).

Now to put some little pressure on Mr. Kodera. I called in Mr. Abe and Mr. Kuroda and insisted upon seeing Mr. Kodera whom I hadn't met up to this time. We found him in his office. In our conversation I mentioned the owner's name and Mr. Kodera was surprised. A telephone call to Mr. Shimizu then brought out the fact that the story of a meeting concerned only his employees. He agreed to see us the next morning.

I liked Mr. Shimizu right away and was sure we could do business with him. In fact, after much praying over this matter I felt we would eventually get the property no matter what the obstacles. Mr. Shimizu still wanted only two million yen. I was afraid the price had gone up. He was holding off, however, because of the tax problem and would go right ahead if I would support him in a plan to report a sale of only ¥500,000 to the tax office. This being out of the question, I searched for another solution and suggested that he actually sell us the property for ¥500,000 but that instead of taking the yen, he leave the equivalent (\$10,000) in the bank until he could take it out in dollars. Being in the automobile business and in need of foreign credit he liked this idea and left to think it over.

Two days later, Messrs. Kuroda, Kodera, Shimizu, Suzuki, Mr. Shimizu's clerk, Nakano, and I had another long session. We finally agreed that Mr. Shimizu would deed the property to the church free of encumbrances and that the Church would give him a letter agreeing to pay him \$10,000 or the then equivalent in yen when the law permitted. We talked of titles and transfer procedures and I left with Mr. Kodera the Corporate name of the Church.

At this juncture Mr. Nakano left town for a few days and I called on Mr. Kei Kurosawa to assist me. He came to the hotel the next morning as I was going over the blue prints submitted by the Gigosho Contractors. The Kajima gumi, Mr. Sekiya's firm, was also working up some plans. Mr. Kurosawa and I went to see about registering the Church as a corporation in Japan. Through the ministry of Education we learned the requirements and went to the Nihonbashi office of the Tokyo local court of Justice. A quick perusal of the application form indicated that a lawyer was needed. Mr. Kurosawa sent me with his office man, Mr. Takasa, to Mr. Takasa's brother, a real estate expert. In about ten minutes I was a forgotten on-looker in the corner of his office and our business was being discussed by half a dozen men including two who came in off the streets.

The next day I sought out my own lawyer, a Mr. Yamamoto whom I had met in connection with another piece of property. He thought the matter fairly simple. It then occurred to me that the Church might have been registered when it was here before. In the course of the day Mr. Yamamoto

checked this and found no record.

On my return to his office I found him working on a constitution of the Corporation of the President of the Church. The lawyer explained that some sort of organization of the Church had to be effected in Japan before we could hold property. There was no such thing as registering the Corporation of the President existing in Utah. I then decided to incorporate the Japanese Mission and changed the constitution accordingly.

It occurred to me to check the proposed contract with the property against GHQ regulation. This proved to be a good idea although the result was disappointing. I learned that no mention may be made in any transaction of foreign money values. The only solution to this was to make an agreement in which the sale price of the property would be mutually determined at a future date.

Mr. Shimizu seemed undaunted by my report that we couldn't give him a letter promising to pay the equivalent of \$10,000. He said he had decided to let us have the property and that the word of the Church through me was security enough for him.

On April 19th, in company with Mr. Yamamoto I made the rounds of the Japanese government offices having to do with the registration of the mission as a corporation. The process usually takes ten days but to Mr. Yamamoto's great surprise the officials decided to give our application immediate attention and promised to have our certificate of registration ready by the following day. This was almost imperative as we were to sign the papers covering the transfer of the property the following day and I feared some legal complications if the title papers were dated prior to our registration as a legal entity.

On April 20th, the certificate of registration was issued and Mr. Yamamoto and I went immediately to Mr. Shimizu's office where we signed the papers deeding the property to the Church. I gave Mr. Shimizu one thousand yen (the equivalent of \$20.00), and a deposit slip showing \$10,000.00 credited to a special account in the National City Bank of New York and my word that the money would be held there by the Church subject to his order. We left his office with all the signed papers and I marveled at the trust and kindness of the man. Mr. Yamamoto remarked he had never seen anything like this piece of business in all his experience!

The title papers were next registered and we were ready at last to accept one of the contractors' bids and authorize him to proceed with the work. The Gigosho Company submitted a bid of ¥4,950,000.00 and the Kajima Gumi agreed to do the same job for ¥2,700,000.00. On April 24th, I signed a copy of the Kajima Gumi estimate and told them to proceed with the work. They agreed to have the servants quarters over the garage completed in three weeks in order that I might have a place in which to live when my privileges with the Occupation Forces expired.

It was necessary that the contractor have permission from Boeki-cho to proceed and Boeki-cho asked that the mission obtain letters from the Occupation authorities releasing the materials, etc. There followed the usual round of conferences with SCAP officials whose approval moved the project along.

The first materials were delivered on May 1st and the workmen started that day. Several friends warned me that I should place no reliance in the promise of the contractor to finish the small house in three weeks. But by dint of much urging and the oft repeated threat that they would be responsible for my health if I were forced to sleep in the park, the work was rushed along.

During this time, materials for the big house were being assembled and the superintendents and engineers were selected. They came to me in a body one day and told me of the Japanese custom of having an opening ceremony for the work. This they called an "Ocharai," which was usually performed by a shinto priest.

When I fully understood the purpose and nature of the ceremony I suggested that we have one but that I be permitted to offer the prayer for God's blessing upon the work instead of that of a shinto priest. They wanted to think this over.

The following day, I was advised that they were agreeable to a Christian prayer. They changed the name of the function, however, to "Kikoshiki".

It was held on the south side of the building on May 19th, at 3:00 p. m. John Sekiya, who had helped me prepare a speech and the prayer in Japanese, acted as master of ceremonies. I spoke first in Japanese and then said a few words in English. Mr. Chojiro Kuriyama, a member of the church and a member of the Diet, also said a few words on behalf of the church. Mr. Sekiya then called upon Mr. Shimizu, the former owner of the property and upon Mr. Kajima, a vice president of Kajima Gumi. The ceremony closed with my offering the following prayer:

Ten ni mashimasu warera no Chichi yo, honjitsu Nihon ni deki masu Anata no kyokai no hombu no kikoshiki ni atari watakushi domo shosu no mono ga koko ni atsumarimashita. Anata no michibiki ni yori erabareta toshi wo ataerare, kore wo kau koto wo yurushi tamae shi koto wo kansha itashimasu. Chichi yo, watakushi domo ni shinsetsuna tomodachi wo atae, watakushi tachi no shigoto wo tasukeru koto wo kansha itashimasu. Mata kono tochi no mochinushi ga shinsetsu de atta koto wo kansha itashimasu. Chichi yo, honjitsu koko ni atsumata hitobito no kyoryoku no seishin wo kansha itashimasu. Chichi yo, Anata no shukufuku ga kono shigoto no susumu aida tomo ni aru koto wo inori masu. Hataraku hito to kantoku suru hito ni megumi wo kudasai Mata kono koji ni kankei suru hito ga kokoro no hitosu ni shite shigoto wo shikari to mata jozu ni tsukuru yo ni inorimasu. Koko ni hataraku hito no ue ni kega to wazawai no okoranu yo ni inorimasu. Doka onono ga kami no mamori wo kanzur koto wo. Hataraku mono ni yorokobi ga ari. Kore ni yotte dekita yujo ga itsu made no tsuzuku koto wo inorimasu. Mata watakushi domo wa tokito chikara wo kono shigoto no kansei ni sasage, Nanji no shigoto ga kono tochi no kakuritsu saren koto wo inorimasu. Anata no takubetsu no megumi ga watakushi domo to tomo ni aru koto wo. Iesu kirisuto no na ni yotte. Amen.

(Our Father in heaven, a few of us are gathered here today, for the ground breaking ceremony of the mission headquarters in Japan. We thank Thee for permitting us to buy this piece of ground which was selected by Thy guidance.

We are grateful for the many kind friends gained and for their helping us in our work. We are also grateful that the owner of this land was kind and cooperative with us.

We are grateful for the people who are gathered here today, and for the spirit which permeates this choice spot.

Our Father, we pray that thy blessings will be with us while this work goes on. Grant thy blessings to the workers and the supervisors and we pray that the people connected with this construction will work harmoniously and build strong and skillfully. May there be no misfortune or injury to the workers. May the individuals feel thy protection; may the men at work have happiness; and may the friendships derived from these labors continue forever. May we offer our time and efforts willingly for the completion of this work; and by their efforts, may this mission be established.

We pray that thy special blessings may attend us always. In the name of Jesus Christ, Amen.)

There were about sixty people at the "Kikoshi". The members were Brother and Sister Fujio Nara, Brother Kuriyama, Sister Miyoshi Sato, Marjorie Thompson, George Jordan, James H. Martin and Kent Acomb. A number of friends were there, including Fujio Nakano and Mr. Reiji Abe, both of whom had been very helpful in obtaining the property. The remainder of the group consisted of Kajima officials and workmen. We served ice cream to all, which was a great treat to many of the Japanese and the affair ended with everyone in the highest of spirits. The restoration of the house had officially begun and the headquarters of the Japanese Mission were finally in the course of construction.

I have not the patience to write nor would the reader have the interest to read about the details of construction through the hot summer months. Living on the grounds, I was in constant touch with the work. There were delays in getting materials, such as hardwood for floors and plumbing supplies from Honolulu. Differences cropped up in methods of construction, such as in the laying of sub-floors. Some work had to be rejected, such as the surface of the roof. There were many minor changes in the plans as the work progressed. Through it all, however, there was the best of feeling and cooperation. I couldn't ask to work with finer men than Mr. Watanabe, the supervising architect, Mr. Kamizawa the construction superintendent, and Mr. Shibuya, his assistant.

The finished product doesn't measure up to the best standards of construction which we expect in America. The job is well done, however, and considering the difficulties encountered in Occupied Japan I think the men of the contracting firm merit commendation.

A little farewell party was held at the mission home on Thursday afternoon, November 18th, for Mr. Shibuya and Mr. Yokichi, who were to be transferred to another job the next day.

The landscape gardening firm of Fuji Ueki Gardening Co., Ltd., was employed on October 16th. Mr. Suzuki, its foreman, was also very easy to work with and under his direction the once wilderness-like yard became a

veritable paradise.

The final job of the contract, the hanging of the front gates and the last bit of planting and pruning were finished, most significantly on Thanksgiving Day, November 25, 1948. It was Thanksgiving Day indeed to us who had watched the progress of the restoration and now have the privilege of enjoying the comfort and beauty of the mission home. Our heartfelt gratitude goes up to our Heavenly Father for His many blessings, manifest from the beginning to the end.

(Signed) Edw. L. Clissold
Mission President

December 5, 1948.

HISTORY OF THE JAPAN MISSION OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS
1901 - 1924

An Abstract
of a Thesis Presented to
the Department of History
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Science in History

by
Murray L. Nichols

November 1957

By the end of the last century, Japan, having made such remarkable progress, was attracting attention throughout the world. About this time the authorities of the Church of Jesus Christ of Latter-day Saints were moved to open a mission there. Subsequently Heber J. Grant of the Council of the Twelve Apostles was chosen to undertake the task, and taking with him three companions, landed in that country August 12, 1901. The news of their coming had preceded them and they found it difficult to get a foothold, facing opposition principally from other Christian missionaries.

Progress was slow; the Mormon missionaries had no knowledge of the people, language, customs, food, etc.; everything had to be learned. The second group of elders came the following year and a few kept coming each year or so to keep a force of twelve to fifteen in the field.

Within two years of the opening they felt that they had enough of the language to engage in more active work, so left Tokyo and established themselves in cities across Honshu. The main work was done in Tokyo, Sendai, Sapporo, Kofu and Osaka, and smaller surrounding places.

Strongly sensing the need of translated material, as soon as they possibly could, which was between the second and third year after arrival, they began to do this themselves with the aid of native critics. They started with pamphlets, some of which they composed to suit the particular needs while others were translated from published English pamphlets. Several books were translated, the most important being the Book of Mormon which took nearly six years.

Conversions were slow, the message was difficult for the Japanese to accept. Between 1901 and 1924, 166 baptisms were performed and thirteen of this number left the church during that period. Growing anti-Oriental feeling in America, particularly on the west coast, did not help matters. Japan was a proud nation and resented the slaps given her by the United States. This reached a height in 1924 when a law was passed making immigration impossible for Orientals to this country. Conditions became worse for the missionaries and they received instruction to close the mission in July. Books and records were moved to Honolulu and Salt Lake City.

Many of the members were faithful and were sad at the prospect of having the missionaries leave. They did the best they could to keep meetings going, but gradually all activity ceased. Occasionally there was some contact of members by someone from Utah who was traveling that way.

In 1937, work was begun in Hawaii among the Japanese there, and a degree of success with the young people was accomplished. In 1948 the work was reopened in Japan and the prospect looked different among a humbled people. Other things, too, helped make a different situation; church members among the occupation forces aided with time and money, missionaries who already knew the language came from Hawaii, old faithful members helped reactivate various branches, and a greater number of missionaries were sent. Baptisms multiplied from the first; there are now well over a thousand members and the mission is spreading to outlying areas.