EAST WIND TO HAWAII: CONTRIBUTIONS AND HISTORY OF CHINESE AND JAPANESE MORMONS IN HAWAII

by

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Mormonism in Hawaii

Mormons first became interested in sharing their Restored Gospel in the Pacific on 11 May 1843, when Joseph Smith and members of the Council of the Twelve called four missionaries to the Sandwich Islands. Although these missionaries labored instead in the Society Islands, Hawaiians were soon to be proselyted. In July 1846, a group of over 200 Mormons aboard the ship <i>Brooklin</i> made port in Honolulu. Four years later, on 12 December 1850, the first installment of Mormon missionaries landed in Hawaii. These ten young elders, including George Q. Cannon, were directed by Elder Hiram Clark. By the end of the second month five had become discouraged and left the Islands. The American elders who remained were eventually blessed with success among the native Hawaiian population, particularly on Maui.

The Mormon Church has had an active proselyting mission in the Islands since 1850 except from 1 May 1858 to 27 March 1864 when the Utah War necessitated recalling the missionaries. During the interim Mormon apostate Walter Murray Gibson, the self-proclaimed Chief President of the Church in the Islands of the Sea, deceived the native Saints and attempted to establish a profitable political Zion in Hawaii.

Mission records and histories indicate the mission was successful. In April 1852 Mormon Church membership in Hawaii totalled 700. This increased to over 4,000 before the mission closed in 1858. After gathering in Laie, Oahu in 1865, membership in Hawaii has steadily grown to today's approximately 30,000 members who live and worship in its 5 branches, 76 wards, 11 stakes, and 42 chapels.

Chinese and Japanese Immigration to Hawaii

When Captain James Cook arrived in the Sandwich Islands in 1778, the native Hawaiian population was estimated at 300,000 to 400,000. One hundred years later, a period during which stone age Hawaiians were catapulted into the nineteenth century, the indigenous population was reduced through disease and infertility to an alarming 13% or 58,000 Hawaiians. By this time intermarriage between Hawaiian women and foreigners was gaining momentum. The resulting offspring were generally classified according to the father's ethnic group. This drastic decline in native population coupled with a glimpse of the fortunes to be made in sugar prompted plantation owners to look to foreign sources for labor.

Although the first Orientals may have arrived in the Islands as early as 1788, the major period of immigration for Chinese and Japanese was between 1852 and 1924. The Chinese were the first to come in significant numbers.

Chinese labor immigrants originated almost exclusively from southeast China's Kwangtung Province. Two distinct ethnic groups, the Punti (niej) and Hakka (xian), signed contractual agreements beginning in 1852. The Punti or "local people" spoke Cantonese and were the original inhabitants of Kwangtung. The Hakka or "guest peoples" spoke their own dialect and originated from Northern China. Antagonism between the two groups was carried to and continued in Hawaii.

The Chinese peasants who arrived in Hawaii were sojourners intent on becoming rich in a foreign land and returning to China. After being plagued with frequent disorders such as the First Anglo-Chinese or Opium War (1839-1842) and the Taiping Rebellion (1850s), these young men were eager to work in the reportedly idyllic "Sandalwood Mountains" of Hawaii. The first 196 Chinese signed five year contracts at $36 per year. Until the 1870s, however, Chinese labor immigrants came on a relatively small scale.

After 1870 the Chinese arrived in Hawaii in increasingly large numbers—as many as 3,898 in 1881 and 4,295 in 1883. Some of these later Chinese were skilled and avoided the harsh plantation life by beginning shops and small industries. Hawaii's Chinese population grew from 364 or .5% in 1853 to 17,937 or 22.2% of the Islands' total population by 1884. The largest number of Chinese arrived between 1875 and 1887 when 25,497 entered the Hawaiian Kingdom and 10,196 departed, for a net gain of 15,000 Chinese residents. The
1970 U.S. census listed 52,039 Chinese in Hawaii. The first Japanese immigrants, an installment of 148, arrived on 19 June 1868 from Yokohama with labor contracts of $4 per month. Because of complaints of ill-treatment on the plantations, Japan's government halted migration until 1885. With the Convention of 1886 and the Irwin System of immigration, better contracts and working conditions were negotiated and immigration given full government approval. From a total Japanese population of only 116 in 1884, Japanese in Hawaii increased to 24,407 by 1896 to comprise about 24% of the total population. The Japanese came in larger numbers than the Chinese and a higher percentage stayed. It is estimated that as many as 220,000 Japanese entered Hawaii between 1885 and 1924 and that approximately 125,000 remained.

Japanese immigrants during the government contract period from 1885 to 1894 came mainly from southwestern Japan, specifically from the four prefectures of Hiroshima, Yamaguchi, Kumamoto, and Fukuoka. These areas suffered from an overpopulation of farmers and had similar temperate climates to Hawaii. They also bordered the sea.

Both Chinese and Japanese have become integral ethnic groups in Hawaii. Because the vast majority of labor immigrants were male, intermarriage with Hawaiians was commonplace and formed the basis for Hawaii's present mixed, multicultural population. Intermarriage soon confused and frustrated the purist who attempted to define or tally who is or should be regarded as Hawaiian, Chinese, or Japanese. From inauspicious beginnings on sugar plantations each succeeding generation of Hawaii's Chinese and Japanese have raised themselves economically and educationally. In Hawaii today, Chinese are noted leaders in the financial and business sectors and Japanese hold important roles in government, education, and industry. The ancestors of humble, imported laborers have permeated every facet of Hawaii's society and are helping build its international future.

**Early Mormon Contacts with Chinese and Japanese in Hawaii (1864-1937)**

*The History of the Hawaiian Mission,* compiled in 1935 by Andrew Jenson, records that the first mention of Orientals by Hawaiian Mormons was made by apostate Walter Murray Gibson on 1 October 1864, who is quoted as preferring the work performance of Hawaiian boys when compared to that of "Hindus, Asiatics, or hill coolies." The first Chinese began joining the Mormon Church in the 1870s although nineteenth century conversion among Orientals was uncommon. On 6 October, 1871, Elder H. H. Cluff wrote a report of the October 1871 conference in Laie which included this account of the first recorded Chinese member in Hawaii:

> Many indisputable testimonies of healing were given and among the number was that of a Chinaman who has just been baptized, and I suppose the first one of that nation who has received the gospel. He was lying at the point of death and given up by the doctors as a hopeless case, when one of our Hawaiian Elders visited him and promised him restoration of health if he would be baptized [sic.], which he did and he was immediately restored. He came from Honolulu to the conference and expressed a great feeling of interest in the church.

If this unnamed, deathbed Chinese was indeed the "first one of that nation who has received the gospel," then the first Chinese Mormon in Hawaii preceded the first Japanese in Hawaii to convert by 21 years.

The first real contacts between Orientals and Mormons began at the Laie sugar plantation which was in operation from the 1860s to 1931. Chinese immigrants were employed at nearby plantations, particularly at Kahuku (located two miles to the north) where the Church's cane was processed. Prior to Oahu plantation contacts, however, Elder Henry P. Richards reported participating with two native elders in a New Year Day's feast in 1879 organized by Chinese workers at Kapaa, Kauai.

The long, symbiotic association of Mormons and Chinese at the Laie plantation began during the summer of 1881. On 24 July 1881 President H. H. Cluff mentioned the following agreement about the plantation in a letter to *The Deseret News*: "...the brethren were about closing a lease of fifty acres of rush land to Chinamen, who undertake to sink an artesian well for the irrigation of the same."

This first lease was contracted for twenty years on 48 acres. The well, the first to be drilled on the windward side of Oahu, proved to be a tremendous blessing for the Mormons subsisting in arid Laie. On 13 November 1881 Cluff expressed to President John Taylor its success:

> I now have the pleasure of reporting to you success in sinking an artesian well at Laie. The well is now 230 feet deep with a flow quite sufficient in ordinary
seasons to irrigate the 48 acres leased to the Chinaman, but it will be sunk still deeper, as this supply is obtained from porous [sic.] rock and it is believed that a few feet further will give a flow of water sufficient for said land [during] any season of drought [sic.]. This is the first well on this side of the island and quite a feeling of interest has been awakened among foreigners in regard to it; also application for leasing more land here has already been made.

During the next year the Laie colony received “Nagasaki, Ambassador and Prince of Japan.” His visit (part of the still popular round island tour) coincided with the cornerstone laying of the new Laie chapel.

Although the Chinese and Japanese population in Hawaii was dramatically increasing, Mormon missionaries continued to labor almost exclusively among the native Hawaiian population until well into the twentieth century when acculturation and intermarriage confused and blurred the issue. In a letter dated 13 August 1882, Mission President Edward Partridge related to President John Taylor the conditions of the Laie plantation and its relationship with Chinese sugarmen. He also defined the mission’s purpose in aiding Hawaiian members:

It appears to me that there is more land susceptible [sic.] of cultivation than we need or can manage with our force of help and the means at command. I do not think it would be wise for us to extend our operations in growing cane at present any further than will be necessary to employ the native Saints who have or may gather to this place. Therefore I submit to you whether it would not be advisable to rent or lease some more of the land which is now lying idle, that it may be improved and bring an income as well. Chinamen are anxious to lease land to cultivate rice, or they will cultivate cane if we wish them to, provided we will deal with them as we do with the natives; but I tell them I will not do that; we make an exception with regard to the natives, as our mission is principally for their benefit, and we do for them what we would not do for those who are members of the Church. The Chinese will lease land and sink their own wells; but of course in this case they will require long leases. If we had means to sink wells ourselves, we could lease for shorter periods of time and for better figures. There appears but little risk in sinking wells on this land as there are three now flowing.

Additional letters of President Partridge (30 June 1882 and 26 January 1884, for examples) to President Taylor detail the lease arrangements and report the success and ingenuity of Chinese sugar and rice production on bordering lands.

Although grateful for Chinese assistance at Laie, Mormons were reluctant to hire Chinese labor at the Church-owned plantation and mill. Apparently, no attempts were made to convert local Chinese, many of whom must have become close business associates.

Early Hawaiian missionaries and members express no reasons for what may appear to be neglect on the Mormon missionaries’ part. One must bear in mind that the neighboring Chinese were sojourners, intent upon getting rich and leaving Laie. Their language and traditions of tea-drinking and observing ancestor worship were completely foreign to American-born, Utah-trained, nineteenth century missionaries. Early Chinese planters were most likely tradition-bound foreigners who were neither ready nor interested in Christianity.

Contact was maintained, however, at the plantation and mission day school. This school was initiated by Elder Frederick Beesley on 18 October 1887. During its first year Beesley reported teaching about forty children, mostly Hawaiians, and altogether seven nationalities including Chinese and Japanese pupils.

The 1890s witnessed the first recorded Japanese convert in Hawaii. According to Mission President E. Wesley Smith’s account, written in 1919, a Brother Toko was the first Japanese in Hawaii to become a Mormon:

During my recent visit to the many conferences on the Islands of Hawaii and Maui, I had the privilege of visiting the first Japanese convert to the Church of Jesus Christ of Latter-day Saints, who is now living in Kukuihale, Hawaii. We held an interesting meeting at his home and spent the night there. Becoming interested in Brother Toko, I learned that he was born in Tokyo, Japan in the year 1849. At the age of 17, he worked his way to Hawaii, arriving here in 1866. In 1879, he married an Hawaiian by the name of Kalala and they have happily passed their ruby anniversary. He joined the Church in 1892, nine years before the Church was organized in Japan. (At the time this article was written Brother Toko was 70 years of age, hale and hearty, and able to work six days a week raising Kalo, an Hawaiian vegetable used in making poi for the market. In this way he earns an honest living. He has a large family.)

In 1897 Lau Ah You, “a full-blooded Chinese boy,” accepted the position as kitchen boy at the Hawaiian mission headquarters. He was baptized in 1932 after 35 years of service. His baptism prompted Mission President Castle H. Murphy to organize the first Chinese class in the Kaliihi Branch, a precursor of the Japanese or Central Pacific Mission established in Hawaii in 1937. Ah You’s conversion to Mormonism after 35 years of close association with the Church demonstrates the conservative nature of the average Chinese in receiving the gospel and their apathy in things and religions which were new, even, possibly, true to them.
The next Japanese convert in Hawaii appears to be Dr. T. Katsunuma. Katsunuma, who at his death in 1950 was eulogized as the first Japanese Mormon in the Islands, was a graduate of the Utah State Agricultural College and a Priest in the Atonic Priesthood at the time of his arrival in Hawaii in 1898. Edward L. Clissold gives this account of Katsunuma's experience as a Japanese Mormon in Hawaii around the turn of this century:

Dr. Katsunuma attended services regularly at Auwaiolimu for several months. As the services were held entirely in Hawaiian, however, he became discouraged and for many years attended church only at conference time. During these periods of inactivity he continued to claim membership and never hesitated to admit that he was a Mormon.

When President Heber J. Grant passed through Hawaii on his way to preside over the Japanese Mission, Dr. Katsunuma met him and offered his services as a missionary. For some reason he was not called to the mission field and continued to live in Hawaii as the only Japanese member.\\n
In the meantime, portions of the Laie plantation continued to be leased to Chinese for rice and sugar cultivation. By February 1901, 250 acres were contracted to Chinese who were characterized as "honest in their dealings and industrious." In 1920 this increased to 350 acres which were used for pineapple.

When the mission celebrated its fiftieth anniversary in 1900, George Q. Cannon returned to represent the First Presidency. Part of the festivities included a Christmas dinner with Chinese neighbors in Laie. Other instances of Mormon-Oriental associations in the early twentieth century are found in minor building contracts with a Japanese named Yamada in 1906 and 1907. From 1908 to its end in 1930, The History of the Hawaiian Mission includes records of baptisms and ordinations of members with Oriental surnames with increasing frequency.

Ironically, missionary work among the Japanese in Hawaii was being formally established at about the same time the Mormon Church was closing its Japanese Mission. President Edward L. Clissold has provided this account:

In 1922, some missionary work was carried on among the Japanese people by the missionary sisters teaching school at Laie. Sister Jenkins and Sister Hyde, and President and Sister Bailey were most active in their efforts which resulted in several converts among whom were Ochie Matsumoto, Otokichi Matsumoto, Hisashi Ogawa, and Hanchi Matsumoto. Ochie Matsumoto has been the most active of this group and has continued steadfast in the Church until the present time [ca. 1948]. In the year 1923, Sister Martha Koroda, an Hawaiian married to a Japanese, converted her husband and he was baptized. Although of a very shy and retiring disposition, Brother Koroda became an earnest worker in the Mission. Many missionaries will remember the feasts of fresh fish had at the mission home through Brother Koroda's generosity. He sent fish to the mission home every Saturday for several years. In 1924, when the Japanese Mission was closed, all the literature and printed supplies of the Japanese Mission were sent to Honolulu. In 1923, Sister Tsune Nachie arrived in Honolulu from Japan. She had been a very staunch and faithful worker in Japan and had come to Honolulu to go through the Temple. Since her arrival, she has carried on her missionary work in her small circle of Japanese acquaintances.

President Castle H. Murphy also related the devotion and tenacity of Sister Tsune Nachie who died in 1938:

Sister Nachie lived with us, in a small apartment connected with our Mission Home in Honolulu. She went out each morning with her little bundle of Church books and a few pamphlets tied together in a handkerchief and diligently visited among her people. She preached the Gospel to them as those teachings had been imparted to her by the missionaries in Japan prior to the time that Mission was closed in 1923 [i.e., 1924].

The idea of using Hawaii and its large population of Oriental cultures as a training ground for Japanese missionaries was expressed as early as 1923 by retiring Hawaiian Mission President Elias Wesley Smith. On 25 May 1923 The Desert News published this article:

ISLANDS DECLARED LOGICAL PLACE TO TRAIN MISSIONARIES

The L.D.S. Hawaiian Mission is the logical training school for Church missionary work in the orient in the opinion of E. Wesley Smith, retiring president of the Hawaiian Mission who has returned from the islands.

The Hawaiian Islands, he said today, form the melting pot of the Pacific. We have represented in our Church school at Laie 15 different nationalities and we have also already a considerable membership among the Chinese, Philippine, and Japanese population with which to start such a training school. We have recommended to my successor, President Eugene Neff, that a certain number of the missionaries sent to the Hawaiian Islands be given work strictly among the Japanese and Chinese people. It is estimated that there are 70 different dialects in China, a rather formidable number with which to confront an American missionary. But this same number would not be such an appalling matter to native Chinese missionaries trained previously in L.D.S. work and sent out to preach to their countrymen.

Almost 50 percent of the population of Hawaii is Japanese. And there are a large number of Chinese, many of them very high class, including college graduates.

The superintendent of the largest L.D.S. Sunday School on the islands is part Chinese and one of his counselors is a full-blooded Chinese. The superintendent of the largest L.D.S. Mutual Organization on the islands is part Hawaiian and part Chinese, his first counselor is a part Chinese, his second is
Chinese. The Sunday School superintendent is also U.S. Federal harbor engineer, a university man from the local Hawaiian university. Most of the Chinese on the islands are already Christians. They are as a class honest, faithful and bright.24

With this marked change in philosophy, no doubt somewhat influenced by the termination of the Japan Mission in 1924, Mormons began actively proselyting Chinese, Japanese, and Filipinos residing in Hawaii. Special classes were organized for Chinese and Japanese members. In 1932, immediately proceeding the baptism of the Chinese mission cook, Lau Ah You, President Castle H. Murphy established the first Chinese class under the direction of Brother Henry W. Aki. Aki's wife, Sai Lang Aki, who was Chinese-Hawaiian, and a school teacher named Mary Tyau were called to assist Brother Aki.25

A similar Japanese class was initiated in the Kalihi Sunday School in May 1934 with the strong support and leadership of Sister Nachie and Brother Kay Ikegami, a newly arrived Japanese businessman who had lived most of his life in Utah.26

These ethnic classes and the missionary work and awareness they created encouraged President Heber J. Grant to re-establish the Japan Mission in Hawaii from 1937 to 1950. According to Murphy, during a visit in 1936 President Grant:

... saw a fine growing group of Japanese together in a church class, decided that Hawaii was the place to organize missionary work among the Japanese and he set up the Central Pacific Mission, with Hilton and Hazel Robertson as President and Matron of that mission in Hawaii. President Grant predicted that the Japanese in Japan would listen to their own people who would be trained in Hawaii and sent to Japan to take charge of the Missions there. That has been literally fulfilled. 27

Japanese/Central Pacific Mission 1937–1950

On 27 November 1936 the First Presidency announced the appointment of Hilton A. Robertson as President of the Japanese Mission with headquarters in Hawaii.28 This mission functioned from 4 February 1937 to 15 March 1950. It changed names to the Central Pacific Mission on 14 May 1944 because of undesirable connotations of the word "Japanese" during World War II. Five mission presidents served in the mission which in membership grew from 17 members in 1937 to 437 in 1944 to approximately 800 when it closed in 1950.29

Records indicate that the mission flourished.30 During 1942, for example, membership increased 185%, fast offering contributions increased 240%, and tithing increased 300%, in spite of the fact that during the year the missionary force was reduced from 55 to 18. J. Christopher Conkling believed these members to be the most faithful tithe payers in the Church. He cited 1945 statistics which show that over 97% paid tithing.31

Local Oriental members assumed much of the responsibility during the war years.32 On 11 September 1944 official notice was received from the First Presidency that the Chinese of Oahu formed part of the mission. During the same month the mission helped raise $32,000 for an entertainment fund for visiting American servicemen. In October 1947 members sent hundreds of packages and 19 footlockers of food and clothing to devastated areas of Japan. Investigators attending meetings reportedly outnumbered the members—in 1947 as many as 700 investigators were estimated. Accounts of meeting the challenges of being Japanese American Mormons during the war range from holding missionary discussions in waist-high bomb shelters to hearing testimonies in meetings attended by battle-weary American soldiers on leave from the Pacific theatre. On the morning Pearl Harbor was bombed, one elder remembered the excited local announcer cutting in during a Mormon Tabernacle broadcast with news of the attack and word for all people to take cover at the moment the choir was singing "Rock of Ages Cleft For Me, Let Me Hide Myself In Thee."33

During these years the Mormon Church continued to work towards re-opening a mission in Japan. A report by Elders Spencer W. Kimball and Matthew Cowley dated 12 August 1946 to President George A. Smith, the First Presidency, and the Council of the Twelve cites conflicts and duplication of effort between the Central Pacific and Hawaiian missions:

Because of the mixture of the races the problem continues to arise and be most vexing, as to whom each of the two groups of missionaries shall proselyte, who shall baptize the converts, and to which mission they shall belong. One of the recommendations at the conclusion of the report reads: "We are persuaded that consideration should be given to the re-establishment of a mission in Japan."34

This long-awaited event occurred on 6 March 1948 when Edward L. Clissold returned
to Japan as Mission President and the Japan Mission was reorganized. In July 1949 the Central Pacific Mission supplied Clissold with six missionaries.

Conkling concluded of the Central Pacific Mission:

The greatest contribution of the work in Hawaii is just being seen today in Japan. Almost every major mission leader in Japan from the mid-1960's until now was converted or served as a missionary in Hawaii under the Japanese Mission.35

The same contributions continue to be evidenced throughout the Orient.

Contributions of Chinese and Japanese Mormons in Hawaii

An assessment of the contributions and experiences of Chinese and Japanese Mormons in Hawaii over the past century is perhaps best approached through an examination of the progression of each generation. Although the division into three generations is admittedly artificial, it does delineate certain characteristics which have culminated in the major role these members play today in both Hawaii and in their homelands.

One must bear in mind the similarities and dissimilarities in social evolution between what was occurring in the larger society of Hawaii and the much smaller world of Oriental Mormons. With the advent of higher educational, social, and economic status, it has been argued that traditional values for some Chinese and Japanese living in Hawaii have been re-shaped and redefined to the point that ethnic cohesiveness is no longer valid.36 We believe that Oriental Mormons have been mostly successful in blending and balancing traditional cultural values with their religion. With widespread racial mixing, it is also important to realize the difficulties involved in defining exactly who in Hawaii are Chinese and Japanese Mormons. These major considerations must be kept in mind throughout this analysis.

What we have termed the first generation of Chinese and Japanese Mormons comprise the handful of Orientals who were converted from the 1870s to about 1920. Notable examples include the nameless Chinese from Honolulu who was healed through faith and baptism in 1871; Brother Toko, reportedly the first Japanese to join in Hawaii in 1892; Dr. T. Katsunuma, who was educated and converted in Utah and lived from 1898 to 1950 in the Islands; and Lau Ah You, the mission cook for 35 years before conversion in 1932.

These pioneer Oriental Mormons must be regarded as novelties in the nineteenth and early twentieth century haole-Hawaiian dominated mission. Since the early Mormons had found success among the Hawaiian population, there were few if any attempts to spread the gospel to foreign labor immigrants, even those working on Mormon leased land in Laie. The Mormons seemed most concerned with establishing Laie as a gathering place for Hawaiian Saints. In this objective they were successful. Uneducated, illiterate Oriental immigrants undoubtedly seemed as foreign and remote to nineteenth century Mormons as they did to all of nineteenth century Hawaii.

Unfortunately but understandably, there were few opportunities for contributions by this first generation. They seem primarily concerned with applying Mormonism to traditional values and with remaining active members. The inactivity of Dr. Katsunuma because of his discouragement in not comprehending Church services entirely in Hawaiian, and the long, close relationship of mission cook Ah You before his baptism serve as examples. The avenues for leadership, service, and full activity were unavailable to Oriental Mormons before the 1920s.

The second generation of Oriental members in Hawaii were blessed with an awareness by Mormon leaders of the great potential Hawaii held as a training ground for future missionary programs in Asia. During this period Orientals were actively and specifically proselyted with the best success realized among Hawaii’s Japanese. They learned the gospel and became well acquainted with Mormon society and organization. As the faith, knowledge, familiarization, and membership of this second generation multiplied, opportunities for volunteer missionary work and some leadership positions were available. These opportunities and contributions expanded through the years of the Japanese and Central Pacific Mission in Hawaii. Real impetus for service and training among Oriental members came with the withdrawal of Mainland missionaries during World War II. The backbone of the Oriental Mormon contingent in Hawaii was formed with the second generation.

Members who epitomize this new level of Church sophistication include Sister Nachie, Brother Henry W. Aki, Brother Kay Ikegami, and hundreds of others who filled leadership
positions and performed missionary work among their own peoples. Underlying factors behind the success and lasting contributions of this generation were an increased emphasis on converting Orientals, more knowledge of Mormon doctrines and institutions, and increasing opportunities for service and leadership.

The third and final generation, from the 1950s to the present, definitely has its roots in the previous generation. After World War II, Chinese and Japanese in Hawaii advanced rapidly in social and educational levels. This statewide development has resulted in the substantial roles Chines and Japanese play in today’s top government, education, and business circles. As Mormons, Chinese, Japanese, and members with mixed racial backgrounds have come of age in the Islands.

Their aptitude and competence in leadership have reached fruition in such individuals as Elder Adney Y. Komatsu, Hawaii’s Regional Representative, Glen A. Lung, and a plethora of Asian mission presidents—all born and trained in Hawaii. Particularly noteworthy in this generation is its demonstrated dedication and faith to Mormonism as well as its ties to ethnic traditions. Their effectiveness must be attributed to their ability to identify and apply gospel principles to meaningful cultural values, thereby complementing and merging both the gospel culture and the traditional culture. This merging is the basis for an international church.

Consideration must also be given to the importance of the Church College of Hawaii, since 1974 known as Brigham Young University—Hawaii Campus. Since its beginning in 1955 the college has played an overwhelmingly significant role in training potential leaders who return to build the Mormon Church in their native countries. The first Chinese students arrived at the college in 1958. This semester’s statistics indicate 120 Chinese, 32 Japanese, 85 from Hong Kong, 26 from Singapore, 5 from Korea, and 11 from Indonesia are enrolled at the University. Many Japanese, Korean, and Chinese American students are not included in these figures. Not only do these often fledgling members gain strength in the gospel and serve as trained leaders and missionaries when they return, but all in Hawaii benefit from the concentrated, international, supra- and multicultural brand of Mormonism which results.

Conclusions
Chinese and Japanese in Hawaii have joined the Mormon Church for over one hundred years. Although their numbers, roles, and contributions were somewhat limited until the twentieth century, today’s Oriental members from Hawaii provide much of its strength and leadership both in the Islands and in Asia. Efforts to continue and increase Hawaii’s position as a springboard or training center will undoubtedly result in preparing more Asian Mormons to more effectively spread the gospel in the East.

Pilot programs for Asia should continue to be implemented and modified in Hawaii for possible transfer to the Orient. Caution must be exercised, however, in designating the Hawaiian experience as ideal or as a general model for the international Church. With its orientation increasingly towards tourism and business, Hawaii’s environment contains many values and influences contrary to Mormon principles. However, Chinese and Japanese Mormons in Hawaii have effectively and convincingly demonstrated its value as a common meeting ground between East and West. One can only conclude that the fourth and future generations of Oriental Mormons in Hawaii will be even more knowledgeable, more eloquent, and overall better prepared to build the Kingdom of God throughout the world.
NOTES

1For historical information on Mormonism in Hawaii see Comfort Margaret Bock, The Church of Jesus Christ of Latter-day Saints in the Hawaiian Islands (M.A. thesis, University of Hawaii, 1941) and Richard C. Harvey, The Development of the Church of Jesus Christ of Latter-day Saints in Hawaii (M.A. thesis, Brigham Young University, 1974). Current statistical information gathered from unpublished research by Dr. Kenneth W. Baldrige.


7History of the Hawaiian Mission, 1 January 1879.


10History of the Hawaiian Mission, 5-6 April 1882.


12See, for example, Frederick Beasley’s report included in History of the Hawaiian Mission, 6 October 1886. The same attitude was expressed in The Deseret News 35:43 (10 November 1886), p. 685 by missionary J. F. Gates.

13History of the Hawaiian Mission, 18 October 1886.

14Reported by Melvyn A. Weening in Missionary Work Among the Japanese People in Japan and the Hawaiian Islands by the Church of Jesus Christ of Latter-day Saints. Unpublished typescript, HDC, p. 1. Weening was President of the Central Pacific Mission from 1946 to its end in March 1950.

15See Castle H. Murphy, The Instructor 67:10 (October 1932), p. 559. Murphy was President of the Central Pacific Mission from May 1944 to 1946. He also served as President of the Hawaiian Mission from 1931 to 1936.


21For examples, see History of the Hawaiian Mission, 3 February 1908, 10 June 1908, 17 January 1915, 18 October 1915, 7 February 1916, 15 October 1917, 10 November 1918, 21 April 1919, 12 May 1919, 27 May 1923, 28 February 1924, 23 March 1924, 25 January 1925, 1 February 1925, and 18 March 1928.

22Clissold, p. 1.


24The Deseret News (25 May 1923).

25For additional details see Murphy, pp. 38, 70 and The Instructor 67:10 (October 1932), p. 559.

26Clissold, pp. 1-2.

27Murphy, p. 41.


29For information on the Japanese Mission in Hawaii and the Central Pacific Mission, see J. Christopher Conkling, “Members Without a Church: Japanese Mormons in Japan from 1924 to 1948.” BYU Studies 15:2 (Winter 1975), pp. 209-211. See also numerous histories and reports of these missions at the Historical Department of the Church.

30See Harvey, pp. 72-73.
31 Conkling, p. 211.

32 Examples gathered from *Historical Reports of the Central Pacific Mission, 1937-1950*. Unpublished manuscript, HDC.


34 For report and additional documentation of the conflicts between the two missions, see *President's Records, Central Pacific Mission, 1946-1950*. Unpublished manuscript, HDC. Melvyn A. Weenig was President during this period.

35 Conkling, p. 211.

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