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**The Pilgrimage Phenomenon: An Analysis of the  
Motivations of Visitors to Temple Square**

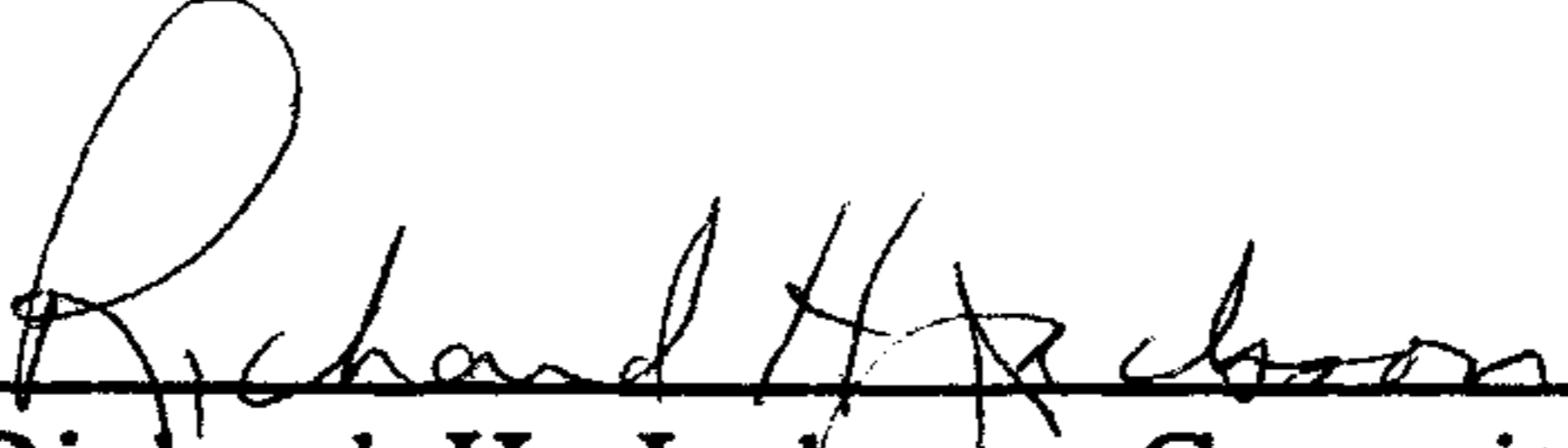
**A Thesis**

**Presented to the  
Department of Geography  
Brigham Young University**

**In Partial Fulfillment  
of the Requirements for the Degree  
Master of Science**

**by  
Jill W. Knapp  
December 1989**

This thesis, by Jill W. Knapp, is accepted in its present form by the Department of Geography of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.

  
Richard H. Jackson, Committee Chairman

  
Lloyd E. Hudman, Committee Member

7 Dec 1989  
Date

  
Dale J. Stevens, Department Chairman

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## Chapter I

### INTRODUCTION

Sacred places of religious meaning dot the world's landscape, and pilgrimage to these places has taken place since the early days of the history of mankind. Pilgrimage travel is most commonly referred to in the context of the major world religions (Hinduism, Buddhism, Judaism, Christianity, and Islam), with the holy pilgrimage (the *Hajj* ) to Mecca for Muslims being the most well-known of all. However, pilgrimage-like travel is associated with almost all religious groups. Due to modern means of transportation, especially increased use of the automobile, and complemented by a modern society filled with leisure-seeking people who turn largely to travel and tourist activities, of which pilgrimage has become a part, pilgrimage travel has experienced a world-wide boom in the last few decades (Bhardwaj and Rinschede, 1988).

This pilgrimage boom has created a need for studies focusing on pilgrimage activity and pilgrimage places within the framework of geography. An examination of the phenomenon of pilgrimage travel within the established framework of geography bridges three different, but related themes: the geography of religions, spatial mobility and interaction, and the study of space, or place. Each of these sub-disciplines has been established as a valid theme in

geographic study, as literature dealing with these themes is numerous. In addition, studies concentrating specifically on pilgrimage travel has substantially increased in the last decade, as interest in the phenomenon has grown.

Though no official doctrine for Mormons mandates pilgrimage to sacred sites in Mormondom, there is some indication of pilgrimage-like travel among Mormons. This thesis will attempt to study pilgrimage travel specifically as it relates to Mormons, members the Church of Jesus Christ of Latter-Day Saints, to the most sacred site in Mormondom, Temple Square in Salt Lake City Utah.

### Geography of Religion

Religion has always played an important role in creating the world's geography, but only in the last few decades has it been the focus of systematic scholarly research by geographers. In the decade of the 1960's two scholars offered a justification and precedent for geographic study of religion. Erich Isaac (1960) defined the geography of religion as "the study of the part played by the religious motive in man's transformation of the landscape" (p. 14). Isaac claimed that studies in the geography of religion up to that time had failed to provide an understanding of "the transforming power of religion upon the landscape," presenting instead "simple classifications of [the] types of effects religion has exercised in landscape" (p. 16). Several years later, David Sopher (1967), in what is to date the definitive work on geography and religion, Geography of Religions, expanded Isaac's definition to include four cultural themes through which the geographic role of religion could be

studied. These themes concentrated primarily on the interaction between religious thought and action and the environment and the land. The arguments and counter-arguments offered by Wight (1967) and Tuan (1972) concerning the role of Christian attitudes in the use of ecological systems are notable examples of this approach. Further examples are found in the work of John Wright (see Lowenthal and Bowden, 1976) who proposed (1947) the adoption of the term geosophy to refer to studies of "geographical knowledge from any or all points view." Wright suggested that in order to fully understand the causal agents which have resulted in unique landscapes, some understanding of human attitudes and mental constructs had to first be accomplished (Jackson, 1970).

Sopher, in a review article written 15 years after his original work, made several important observations concerning the increased number of studies being done in the geography of religion. He acknowledged that his original programmatic outline is in need of revision yet contended that "neither themes nor research techniques have changed much" (p. 511). Sopher organized work in the geography of religion during the 1970's and 80's into three thematic clusters: "American denominational geography; the landscape impress and spatial organization of certain conspicuous American Sects; [and] sacred centres and pilgrimages" (p. 513). He concluded that although "geographic work that deals with religion [was] likely to remain diffuse," (p. 519) it was a viable and valid part of the discipline of geography as a whole:

For to the extent that geography is prepared and able to take man seriously, to accept as data his symbols, rites, beliefs, and hopes in all their cultural actuality, religion broadly conceived must become a central object of the disciplines' best endeavors. (p. 519)

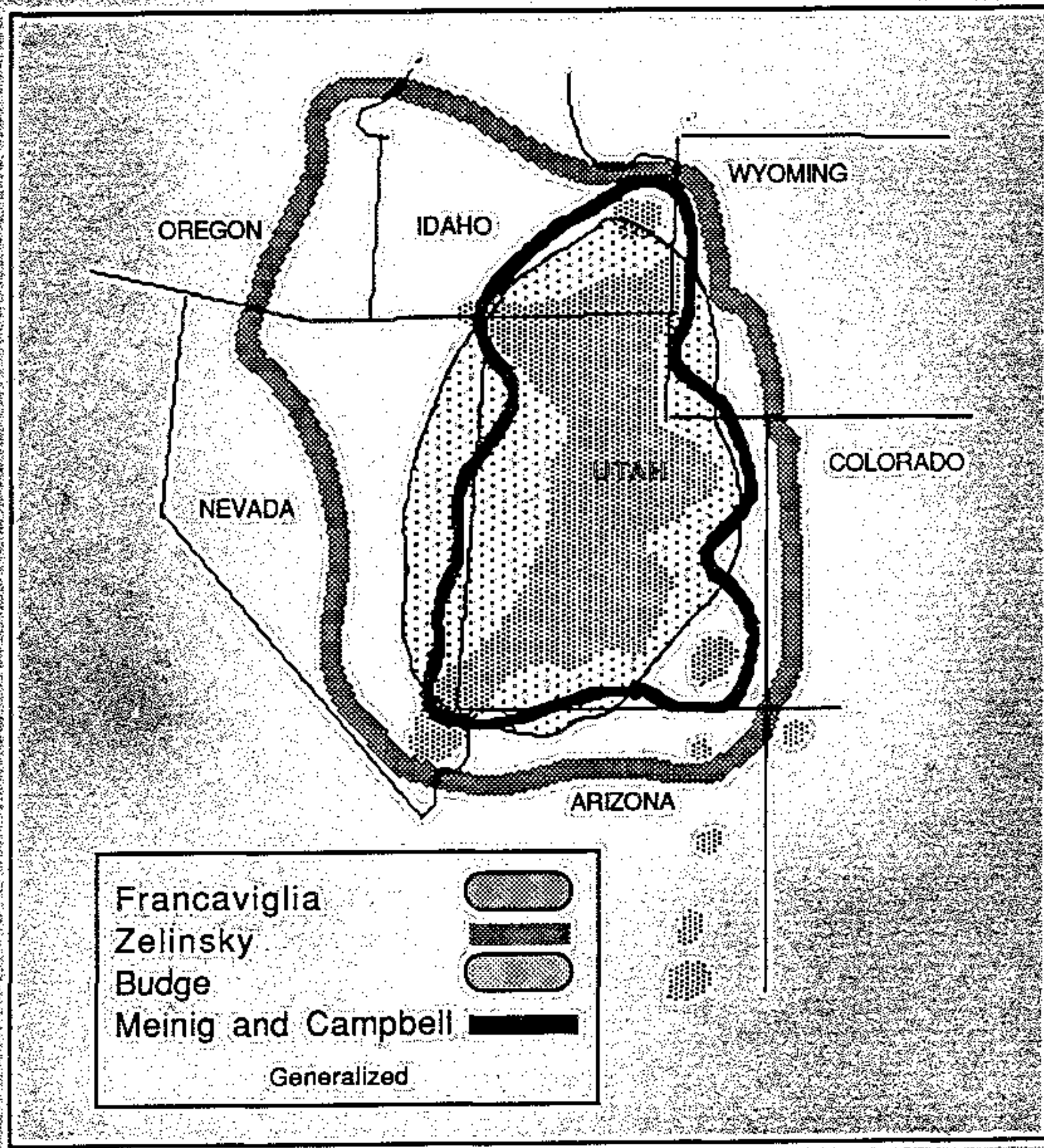
Wilbur Zelinsky (1961), who made one of the first comprehensive studies of the religious geography of the United States, should also be noted for the contribution his study made to an initial recognition of a Mormon realm or cultural region. His hypothesis, that religious institutions are of central importance in the study of man-land relationships and subsequent distinguishable cultural regions, is particularly significant to those interested in the Mormon cultural region. Zelinsky argues that "in the case of the Mormon realm, [religious impact on the land] has been a phenomenon of overwhelming importance" (p. 166).

Recognition of the Mormon cultural region and its unique importance to geographer has grown, as specific studies of the Mormon cultural region (Map 1) have multiplied (Meinig, 1965; Jackson, 1970; Pitman, 1973; Budge, 1974; Campbell, 1974; Jackson, 1978a, 1978b; Francaviglia 1970, 1979). Though these studies focus attention on various aspects of this unique cultural realm, one pervading theme is clear: "The concentration of Mormons in the Intermountain West has created one of the most distinct and long lasting cultural regions in the country" (Jackson, Rinschede, & Knapp, 1989).



Map 1

Representative Examples of Definitions  
of the Mormon Culture Region





## Geography as a Science of Movement

Friedrich Ratzel (1844-1904), one of the founders of human geography, viewed geography, among other things, as a science of movement. As such, geographers, especially human geographers, attempt to study the earth in such a way as to understand the impact of movement and the resulting interaction between peoples and cultures.

Geographic movement, more commonly referred to as spatial mobility, takes on many forms from large migrations to small-scale circulation, from nomadism and transhumance to commuting and recreational travel. The spatial interaction and resulting impact upon the earth and its people varies according to movement distance, movement purpose, and the personal characteristics of those involved in making the movement. Geographic inquiry, then, is focused upon the "wheres" and the "whys" of this movement. The study of pilgrimage is one type of geographic inquiry in which the "wheres" and "whys" of spatial movements are the primary focus. As such, it can be studied both by itself, or as will be discussed in greater detail later, as a part of the larger framework of recreational travel, or tourism. Certainly within the study of pilgrimage, the "wheres" and "whys" are the primary focus.

In attempting to justify the importance of the geographic study of religion, Sopher (1967) states,

Cultural geography is concerned with man . . . as a sharer and bearer of culture. Its particular concern is with two kinds of relationships: the interaction between a culture and its complex earth environment, and the spatial interaction among different cultures. The geography of



religion investigates these relationships, concentrating its attention on the religious component in culture. (p. 1)

In an attempt to understand the "whys" and "wheres" of pilgrimage travel, studies of religious pilgrimage explore the interaction between different cultures and the environment as well as the interaction among different cultures.

### Geography of Place

Another component of pilgrimage is that of place, more broadly spoken of as space. Indeed "the character of places and spatial organization lie at the core of geography" (Bhardwaj, 1973: 9). Conceptual studies of place are at the center of everything that a geographer studies simply because the earth is made up of places. Within this study geographers seek to understand places, studying specifically those aspects which combine to make a site and situation unique.

Movements within and between places cannot be ignored as having no impact upon the places involved. For example, the impact of tourist travel on a specific place has long been recognized by geographers. Many studies address this theme. A survey conducted by the World Tourism Organization (1981), cites 233 such studies completed in 53 countries over less than a five year period. Yet, excepting those studies that recognize pilgrims as a viable part of tourist travel, few studies have been done which deal directly with the specific influence of pilgrim travel on a place. "With regard to studies focused on pilgrimage places . . . our contribution has not been strong, despite our interest in places related to human life as

the subject of geographic inquiry" (Tanaka, 1988: 23). The distinctiveness of religious places requires more attention by geographers, and among these religious places, places of holy pilgrimage perhaps hold the most interest:

A religious center has particular geographical importance because of the strong centripetal flow of traffic it may generate. A circulation system is set up that may augment significantly the flow of traffic in existing patterns; or it may cut across other circulation patterns associated with commercial, administrative, and military networks." (Sopher 1967: 52)

The concept of "sacred space" or "sacred place" is central to understanding the geography of pilgrimage. Among geographers there is recognition that not all space or places are perceived in the same way by different humans. Environmental perception has been the focus of an increasing number of studies in the past few decades (Wright, 1947; Eliade, 1957; Hall, 1959; Clebsch, 1968; Saarinen, 1970; Gould, 1967; Henrie, 1972; Tuan, 1974, 1977, 1978; Jackson and Henrie 1983) and several scholars have analyzed specifically the idea of sacred space (Eliade, 1957; Henrie, 1972; Tuan, 1978; Jackson and Henrie, 1983). Sacred space has been defined as "that portion of the earth's surface which is recognized by individuals or groups as worthy of devotion, loyalty or esteem" (Jackson and Henrie, 1983: 94). This type of space exists for all people. For pilgrims, it is such feelings of devotion, loyalty or esteem invoked by sacred places that create the need to make a pilgrimage. This idea, discussed in the specific context of the perception of sacred space by Mormons, appears later in this chapter.

## Pilgrimage Study

The geographic study of pilgrimage combines three main themes within the larger framework of geography: the study of religion, the study of spatial mobility and interaction, and the study of places, specifically those places defined as sacred. For geographers studying these issues, it should be noted that among the many types of religious expression, pilgrimage has the greatest geographical significance (Deffontaines 1948; Sopher 1967). In the past, studies concentrating on pilgrimage issues have been relatively few. Recently, however, more attention has been focused in this area. Of those geographers of religion already mentioned, several have written small sections devoted specifically to the study of religious pilgrimage (Sopher 1967; Tuan, 1978; Eliade, 1987). Moreover, the number of contributors has increased in the past two decades (Turner, 1973; Bhardwaj, 1973; Turner and Turner, 1978; Rinschede, 1986; Rinschede and Sievers, 1987; Davies, 1988; Tanaka 1988; Bhardwaj and Rinschede, 1988;), motivated partly by the increased recognition of pilgrimage as an important part of geography and partly by a world-wide boom being experienced by pilgrimages. (Bhardwaj and Rinschede, 1988) In 1981 a conference held at the University of Pittsburgh entitled "Pilgrimage, The Human Quest", produced several worth-while papers on the topic. Since 1987 the annual meetings of the Association of American Geographers has had specific sessions on pilgrimage. Many of the papers presented there have been combined with other studies on pilgrimage in Asia, Europe, North America and the Caribbean, to make up an issue of



Geographia Religionum, "Pilgrimage in World Religions" (Bhardwaj and Rinschede, 1988). In addition, interdisciplinary international symposia on pilgrimage were held in Eichstadt, Federal Republic of Germany; London, England; and Boston, Massachusetts in 1988, reflecting the growing interest in pilgrimage among several scientists.

### Hypothesis

Pilgrimage in the United States has been most associated with Catholics, but some have suggested that there is pilgrimage-like behavior among other groups. For Mormons and non-Mormons alike Salt lake City is one of the most famous sites in the Western United States. Its relation to the Mormon Church gives it a unique position among other cities in the west and as a consequence it attracts millions of visitors annually. There are numerous attractions for tourists in the city, but the chief one is the Mormon temple and its environs. Over four million people visited Temple Square in 1988, making it the most important tourist attraction in the entire intermountain region (Deseret News, 1989). This thesis will focus on the character and motivation of the visitors to Temple Square. It is hypothesized that the majority of the visitors to Temple Square are Mormon visitors who come as pilgrims because of their religious ties to the temple and the city. Secondary questions related to this hypothesis are concerned with the origin of the visitors, their length of stay and perceptions of the city and the square, and their familiarity with other Mormon and general tourist attractions in the region.

## Methodology

Most of the information for this thesis came from the distribution of a questionnaire to visitors of Temple Square in Salt Lake City, Utah. This site was chosen because it attracts both Mormons and non-Mormons and because of the large numbers of tourists and pilgrims who visit it each year.

Six-hundred and fifty questionnaires were distributed over a period of 15 months, beginning in July of 1987 and ending in October of 1988. Questionnaires were distributed at various times of the day in every month of the year and on every day of the week in order to gain a broad perspective on those visiting temple square.

Distribution of the questionnaire was accomplished through two methods. The largest sample came from questionnaires placed on cars in the parking lots and streets surrounding to Temple Square. Utah cars were not included in the distribution unless they displayed evidence of vacation-type travel (suitcases, maps, etc.) or could be identified as rental cars, as it was assumed that most Utahans parked here were visiting the downtown area either for business, shopping, or regular temple visits and would not coincide with the concept of pilgrims or tourists to Temple Square. A few questionnaires were distributed to the visitors of Temple Square by handing them the questionnaire as they entered or left the Temple Square grounds. Because of Church security regulations, it was not possible to pass the questionnaire out directly on the Square itself<sup>1</sup>.

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<sup>1</sup>Several attempts were made to obtain permission to distribute the questionnaire directly on Temple Square. Though this permission was denied, it apparently raised awareness of the need for such a survey and the Church



A reconnaissance study indicated that the length of the questionnaire (four pages) made it inconvenient for most tourist and pilgrims to fill it out in its entirety while visiting Temple Square, in turn resulting in a low number of completed questionnaires. Thus, future questionnaires were distributed with self-addressed stamped envelopes, enabling visitors to complete and return the questionnaires at their convenience. Of the six-hundred and fifty questionnaires distributed, two-hundred and sixty-seven were returned, producing a response rate of forty-one percent. The two-hundred and sixty-seven responses created a wide sample of information on visitors from almost every U.S. state and Canadian district, as well as from several European countries.

The methods used in distribution of the questionnaires do create some weaknesses in the acquired data. Though many visitors to Temple Square presumably come by means other than automobile transportation (i.e. air, bus, train, etc.), the largest sample was obtained from those who actually drove to Temple Square. This naturally creates some bias in the data, favoring those who live in closer proximity to Salt Lake City, most certainly within the United States or Canada, and probably limiting it more specifically to those in the western part of the country. In addition, it is possible that automobile transportation is used more by visitors who come with families than by those who don't and even perhaps be those who can not afford to fly. These weaknesses are not as important as they

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subsequently conducted their own survey (referred to in the remainder of this paper as the Mormon Church Survey) in July of 1988 using many of the same questions contained in this (The Temple Square Survey) questionnaire.



might first appear, however, as many of the survey results obtained from the questionnaire coincide closely with previous demographic surveys done at Temple Square (Wood, 1980; The Church of Jesus Christ of Latter-Day Saints, 1988; see Appendix B). Questionnaire results will be discussed in detail in chapter five.

The Temple Square survey, (see Appendix A), which consisted of 30 questions, was designed to elicit information in four primary areas of study: (1) Thirteen questions were asked to gain specific information on the number of times, length of stay, and reasons for visits to Temple Square, (2) Three questions, which included a possible 60 answers, elicited responses concerning other places visited by respondents, both in Salt Lake City, Utah state, and other places of importance to Mormons outside Utah, (3) Three open-ended questions asked respondents about their likes and dislikes in regard to Temple Square, and (4) Ten questions were asked to gain information concerning the personal backgrounds of the respondents. With the exception of the three open-ended questions referred to above, all questions included formulated answers from which the respondents could choose. These answers were designed using some previous work done on visitors to Temple Square (Wood, 1980) and a reconnaissance survey conducted in June of 1987.

The two-hundred and sixty-seven completed Temple Square surveys make up the bulk of information contained in this thesis, and are the basis for testing the hypothesis. Statistical analysis drawn from this Temple Square survey data includes simple percentage matrices for questions asked and a chi-square analysis to determine correlation of a number of factors.

## Overview

The remainder of this thesis will be concerned with a study of the concept of pilgrimage, and specifically at an attempt to understand this type of spatial mobility as it applies to Mormons. Theoretical aspects of pilgrimage will be presented in chapter two, with emphasis being placed on the "what", "where", and "who" of pilgrimage travel. Chapter three will be devoted to an examination of pilgrimage as it specifically applies to Mormons. A brief history of Mormonism will be presented, with an attempt to explore the idea of Mormon perception of sacred space. This will lead to a discussion of specific pilgrimage sites in Mormondom, focusing primarily on Salt Lake City and Temple Square, in chapter four. Finally, chapter five will examine the Temple Square survey responses, based on a statistical analysis of the data obtained. Conclusions will then be drawn and discussed in chapter six, the final chapter.

## Chapter II

### THE PILGRIMAGE PHENOMENON

#### The Definition of Pilgrimage

Traditional definitions of a pilgrimage have focused on the sacred, hazardous, and distant journey of a faithful, sacrificing observer. "A pilgrim is a person who abandons his assigned roles and status in a structured community for the hazardous journey to a sacred place" (Turner, 1973). Tuan (1978), in accord with this definition, stated that "for a pilgrim to reach sacred place, he must abandon the safe borders of home and traverse *unfamiliar* [italics added] space" (p. 89). Bhardwaj and Rinschede (1988) added that a "pilgrimage signifies the visit to a distant religious center once or a few times in the life of a believer." "At the sacred place the pilgrim becomes one individual among a multitude of like-minded seekers after truth. His particular loyalties and obligations are there transcended by the overarching value of universal brotherhood and love" (Tuan, 1978: 89).

Though these statements identify key elements in what has traditionally been understood as a "true" pilgrim or pilgrimage, scientific and transportation advancements have necessitated the recognition of less arduous, though still religiously motivated



journeys, as pilgrimages. It is apparent that "in modern industrial societies (Europe, America, Japan, etc.) the pain and effort endured on a pilgrimage have greatly decreased or virtually disappeared." (Bhardwaj and Rinschede 1988: 15) For today's pilgrims, the characteristics of distance and hardship do not necessarily apply; instead, modern concerns of time distance and cost distance have emerged (Tanaka, 1988: 29). Modern pilgrims in a fast-paced modern world are concerned more time with financial aspects, than with the physical hardship of their journey.

In addition, though we may perhaps categorize all religiously motivated travel as pilgrim travel, in our modern society there is need for some distinction. As Sopher (1967) stated, "Pilgrim travel to religious shrines has often had the character of tourist travel and recreation" (p. 54). Because of this, many geographers in the field now recognize the need to compliment the classical term pilgrimage with concepts such as "pilgrim-tourist" and "religious travel" (Bhardwaj and Rinschede, 1988: 18; Tanaka, 1988: 33) Many visitors to religious sites come more for recreational or simple sightseeing purposes rather than for spiritual enlightenment or devotion. Still, many of these tourists visit with the additional motivation of spiritual or religious intent. Accordingly, the term "pilgrim-tourist" is an appropriate one. For purpose of this paper, the term pilgrimage (or pilgrim) will be used to denote a wide spectrum of spatial mobility, from those who travel purely for spiritual reasons to those who, perhaps more commonly, travel for religiously-motivated recreational travel. In addition, though many religious groups are doctrinally compelled to make a holy pilgrimage to a

sacred site or shrine, Mormons are not, and thus pilgrimage as spoken of in this paper will be focused on spontaneous, self-motivated journeys.

### The Characteristics of a Pilgrim

The definition of pilgrimage implicitly suggests who makes pilgrimages. Traditionally, a pilgrim is defined as *a person* who is religiously compelled, either by doctrine or by some internal desire, to make a religious journey to a distant sacred place. But, just as the definition of pilgrimage needs to be modified to meet the modern circumstances brought on by advancements in science and technology and diffusion of education, the traditional definition of *who* makes pilgrimages must be expanded to include a broader spectrum of people. "Religious travel cannot be considered merely an activity of the ignorant or superstitious people whether in the Orient or the Occident." (Bhardwaj and Rinschede, 1988: 18) As evidence of this, increasing numbers of people are making pilgrimages today:

The World Christian Encyclopedia (1982) estimates that altogether about 130 million people take part in pilgrimages every year. Of these approximately 90 million are Christians, and the remainder 40 million are Hindus, Buddhists, Jews, Moslems, and others. However, our calculations suggest that well over 200 million pilgrims must be participating annually in international, national, and regional pilgrimages; about 150 million Christians, and over 40 million Hindus, Buddhists, Jews and Moslems. (Bhardwaj and Rinschede, 1988: 11)

Religious pilgrimages are made then by members of every large religious group, and by many of the smaller sects.



As the previous discussions have indicated, modern circumstances have created a definite need for terms such as "pilgrim-tourist" or "religious travel." Not only do these terms give indication to the fact that real distinction between pilgrims and tourists has become difficult, but that there is, perhaps, a qualitative nature can be assigned to the person who makes a pilgrimage (Tanaka, 1988). There is an experiential dimension to a pilgrimage which can only fully be understood by the pilgrim himself, and which, though impossible for a geographer to study through positivistic means, needs to be recognized as extant when studying pilgrimage. (Bhardwaj and Rinschede, 1988; Tanaka, 1988) This idea demonstrates even greater reason for terms which display a broader interpretation of those who participate in this phenomenon.

#### The Characteristics of Pilgrimage Sites

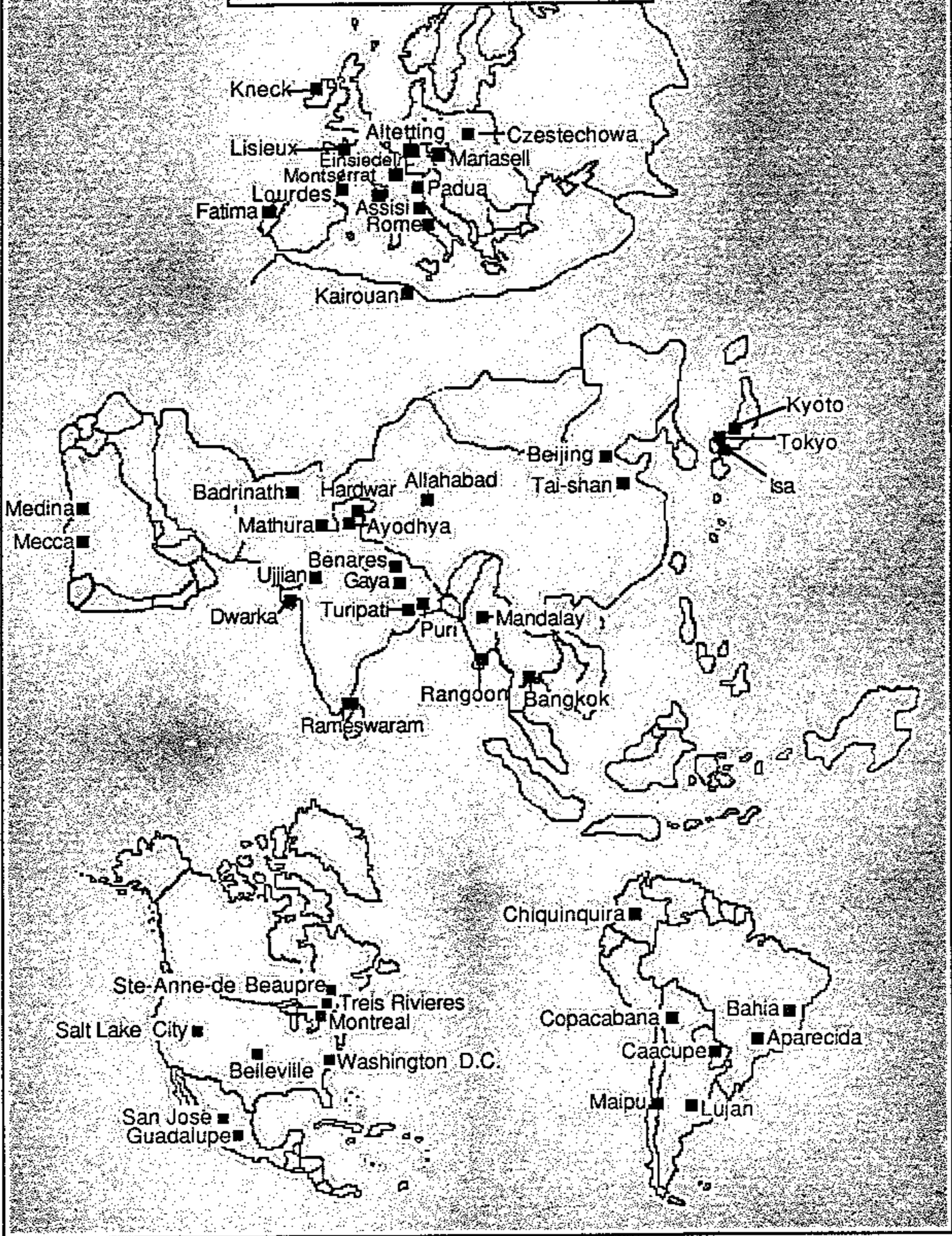
Pilgrimage sites can be spoken of in both general and specific terms. Generally speaking, "the destination of every pilgrimage is a holy object. These can be natural phenomena, such as mountains, rivers, trees and animals; cultural phenomena such as churches, temples, graves, pictures, relics, icons, statues or similar things, as well as human individuals." (Bhardwaj and Rinschede, 1988: 14)

Speaking more specifically in terms of major religious bodies, pilgrimage sites number in the hundreds, perhaps even thousands (Map 2). Most important to members of the Islamic faith are Mecca and Medina in Saudi Arabia, with Mecca being the destination of the *hajj*, the most important pilgrim site for all Moslems. Other Muslim



MAP 2

Pilgrimage Places of National and International Importance





pilgrim sites can be found in Iran, Iraq, Israel, India, and Pakistan. For Hindus, the most important sites include, among others, Benares, Allahabad, Mathura, Hardwar, Gaya, Ayodhya, Ujjain, Dwarka, Puri, Tirupati, Rameswaram, and Badrinath. Buddhism has significant sites in South-East and South Asia, Mandalay, Rangoon, Bangkok, and in Sri Lanka. Other forms of Buddhism also have places in Tibet and in India. In addition, Buddhism, along with Shintoism, has numerous places of pilgrimage in Japan. Finally, large numbers of Christian pilgrimage places can be found throughout Europe, Latin and Anglo America, with greatest international significance being found in Rome, Jerusalem, Lourdes, and Fatima. Of course, Salt Lake City has long been recognized as having national and international importance for Mormons (Bhardwaj & Rinschede, 1988).

Though these cities are part of the broader study of pilgrimage as a phenomenon, Tanaka (1988) asserts that they have not been at the center of geographic study, contending instead that pilgrimage circulation is at the forefront. He offers guidelines by which to study the nature of pilgrimage places, stating that "the distinct contribution of geographers to the understanding of pilgrimage places may be said to be the explicit recognition of the significance of pilgrimage within the framework of place-bound phenomena" (p. 23). Within this framework, a number of facets can be explored among which are the historical development of the pilgrim site, the location and geographic setting, and the impact of the pilgrims and tourists on the place, itself, in economic and developmental terms.

## Chapter III

### MORMON PILGRIMAGE

#### Mormon Belief Concerning Pilgrimage

No official doctrine concerning pilgrimage exists within the Mormon Church. Accordingly, Mormons, for the most part, refrain from using the term "pilgrimage" because, as previous discussion has indicated, the traditional usage of the word connotes a journey to a sacred place, most often some type of shrine, for the primary purpose of worshipping a holy object (Gurgel, 1975). Bruce R. McConkie (1966) notes that "Mormons believe that shrines play no part in true worship, [for] God can be worshipped in all places and at all times . . . True worship does not depend upon the place of devotion but upon the righteousness of the worshipper" (p. 574, 710-711).

Except in the special case of Mormon temples, at which sacred ceremonies are performed, visits to other sacred sites in Mormondom are made more for recreation purposes or to re-affirm group membership (Gurgel, 1975) by establishing personal links with past places and persons of ancestral or religious historical importance and not for worshipping purposes. It should also be noted that, doctrinally, even a Mormon Temple itself is not considered



intrinsically sacred, neither does it house a sacred "thing" or "things" that are worshipped therein. Rather, its sacredness is due to its dedication to the Lord and to the ceremonies which are performed within its walls. At the completion of the construction of each Mormon temple it is opened to public viewing, by members and non-members alike, until it is formally dedicated to holy service. After this dedication sacred ceremonies are then performed within the Temple. "Although Mormons do not view visits to temples as a form of pilgrimage, in practice such visits are pilgrimage for many. Especially before the construction of numerous temples after 1970, visits to temples by members from many countries involved sacrifice, travel in unfamiliar space, and other elements of the traditional definition of pilgrimage" (Jackson, 1989: 12).

An understanding of the doctrinal belief of Mormons concerning the idea of pilgrimage is necessary in order to ascertain what pilgrimage within the Mormon culture is like. Because Mormons have no doctrine concerning pilgrimage and since, with the exception of temple ceremonies, they do not participate in ritualistic religious performance, Mormon pilgrimage to Salt Lake City and other sacred sites in Mormondom fits most appropriately within the more modern definition of a pilgrimage as religiously motivated travel. Some discussion of the historical process which led to the establishment of Mormon pilgrimage sites is essential to this argument. Tanaka (1988) notes that "when and where and how and through what [historical] process given pilgrimage sites emerged and developed requires attention. In reality, historical fact and legend are intertwined and clarifying the historical process of the

establishment of pilgrimage places is often difficult" (p. 23). Clarifying the development of pilgrimage sites is especially difficult in the case of ancient religions, yet the task is not quite as formidable in the case of Mormonism. Because of its relatively new beginning (1830), relatively abundant documentation, and its American inception, it is much easier to trace the historical process which led to the establishment of Mormon pilgrimage sites.

### History of the Mormon Church

The Church of Jesus Christ of Latter-day Saints (Mormon) is a uniquely American religion (Sopher, 1967; Ahlstrom, 1971; Bedell, Sandon, and Wellborn, 1975; Jackson, 1989). Numbered among such other notable American religions as Seventh-Day Adventism, Jehovah's Witnesses, Pentecostalism, and Christian Scientists, its geographical impact on the American landscape is impressive. By the end of 1988 its membership had climbed to nearly 7 million, and "it is the only church which has organized, fully and almost exclusively, the territory of a true religious homeland in the United States" (Sopher, 1967: 64). These achievements can only be understood in the context of historical review.

Mormonism had its beginnings in western New York in the early 1820's when a young Joseph Smith, Jr., sought through divine prayer which church was true. According to an official church account, he was told in a vision to join none of the existing denominations for they were "all wrong" (Allen & Leonard, 1976). Over the next 10 years, Smith reported that he had a number of subsequent visions and revelations that prepared him, the one who

God had chosen, to restore the true church of Christ to the earth. In one of these revelations Smith was directed to a local hill at which he unearthed a set of golden plates. With divine aid and some seer stones referred to as the Urim and Thummin<sup>2</sup> Joseph Smith translated the Book of Mormon, which was subsequently published in 1830, shortly prior to the official organization of the Church (Hansen, 1987).

Persecution of members of this new religion, led to a number of geographical moves by Smith and his followers (Map 3). Soon after 1830 the majority of Church membership migrated to Kirtland, Ohio, where the first Mormon temple was completed as early as 1836. At the time of its construction the church was very small, and temple construction required great sacrifice on the part of its members. In fact, so great was the importance of this sacred place to early Mormons, that some members sacrificed all their time and financial means to build it.

Completion of this temple and the continuous migration of Mormon converts to Kirtland, was not met cordially by non-Mormons in Ohio. By 1838 the Mormons were forced to flee Kirtland and migrate to Missouri. However, their stay was shortened here as well, as conflict with Missouri residents led to subsequent relocation in Nauvoo, Illinois only three years later.

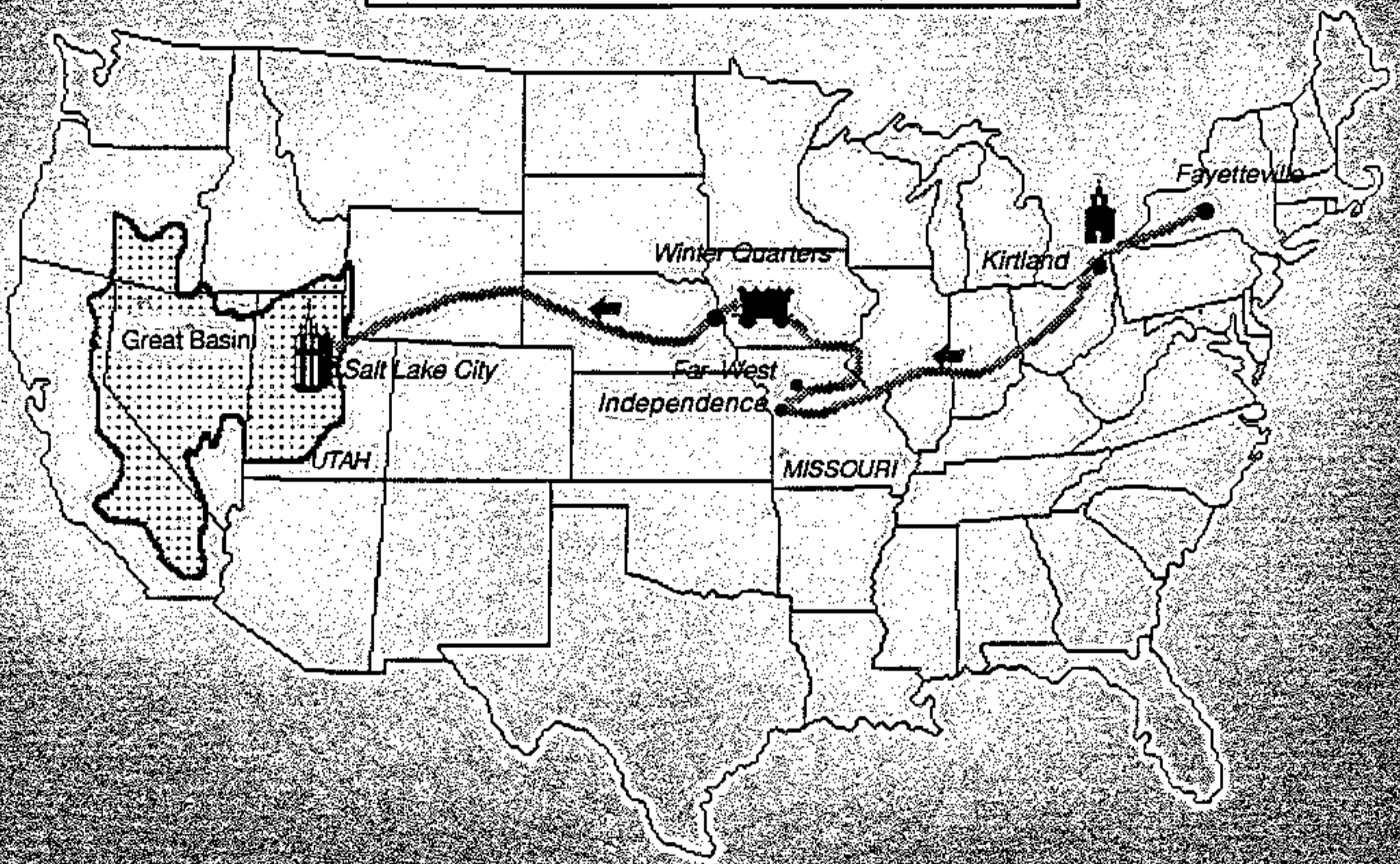
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<sup>2</sup>A Urim and Thummim consists of two special stones called *seer stones* or *interpreters*. Joseph Smith was reportedly given these stones at the same time he received the golden plates for the express purpose of translating the plates into the Book of Mormon (McConkie, 1966).



Map 3

Mormon Migration Route and Major Historic Sites





Nauvoo is of special importance to Mormons, for here they believed they were building a city of Zion<sup>3</sup>. In May of 1846 it became the site of the second Mormon temple, which was abandoned when the majority of the Church membership moved west to Great Basin. It was also in nearby Carthage that Joseph Smith and his brother Hyrum were murdered on June 27, 1844. They are buried in Nauvoo.

However, persecution did not end with the death of Joseph Smith. In 1846, under the direction of their new leader, Brigham Young, the Mormons made their longest migration, this time moving west over the Rocky Mountains to establish a new headquarters in the Valley of the Great Salt Lake in July of 1847. Safe from persecution for a while, the Mormon church sunk roots in the Salt Lake Valley, attracting converts from all over the country and from other parts of the world.

Church membership and influence has continued to grow (Chart 1) and today "the Mormons are a political, economic, and social power in a number of states . . . the regional concentration of Mormons in the Intermountain West has created one of the most distinct and long lasting cultural regions in the country" (Jackson, Rinschede, & Knapp, 1982: 2). Church growth is due in a large part

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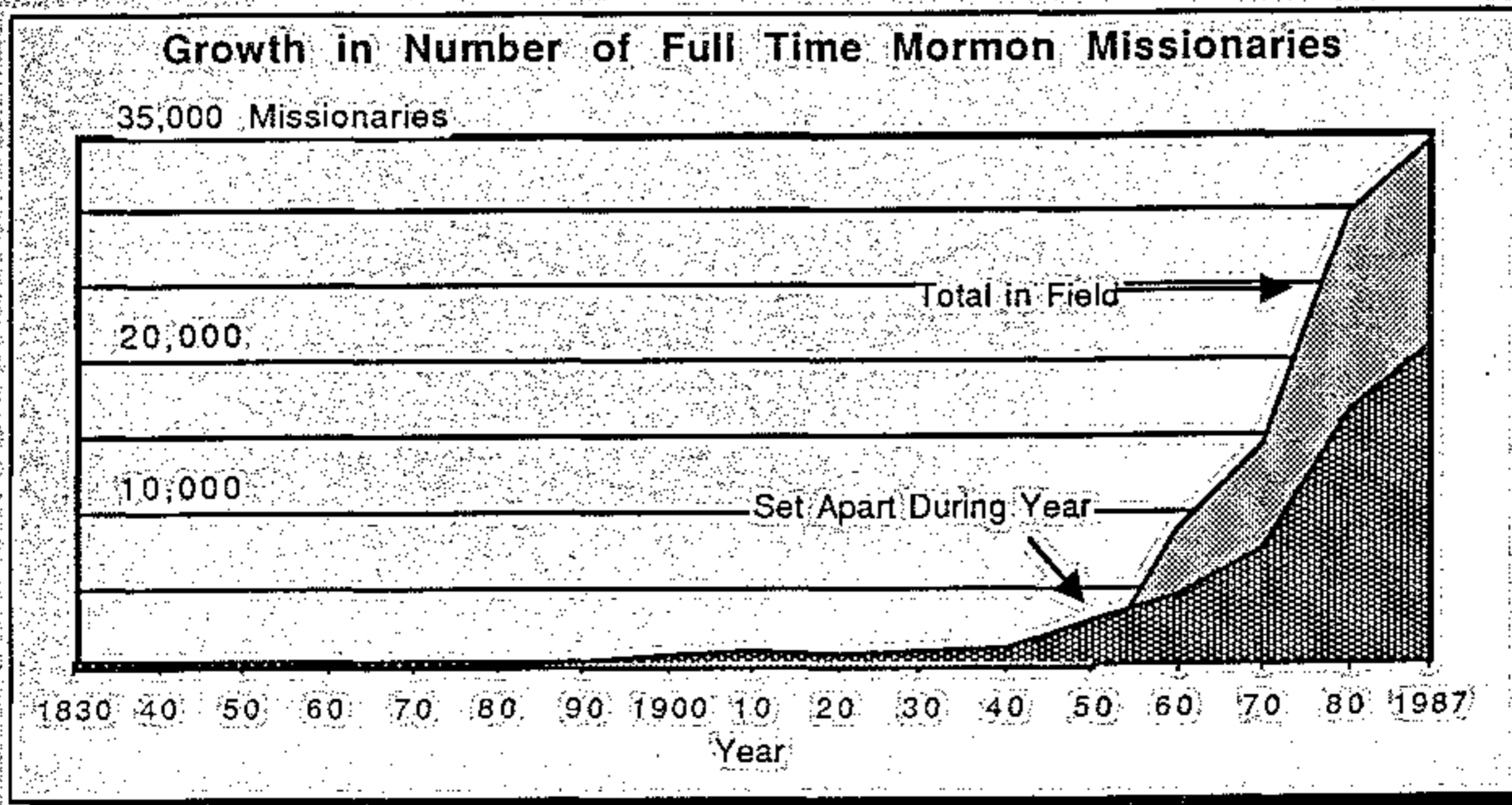
<sup>3</sup>Zion means *City of Holiness*. The Mormon concept of Zion has its roots in a concept of millennialism, which maintains that in the near future "Christ will reign personally upon the earth" for a thousand years, and that "Zion" will be built upon this (the American) continent. Zion, in this context, refers to a holy city of refuge at which the Saints could gather and from which Christ would reign (McConkie, 1966; Henrie, 1972).



Chart 1



Chart 2

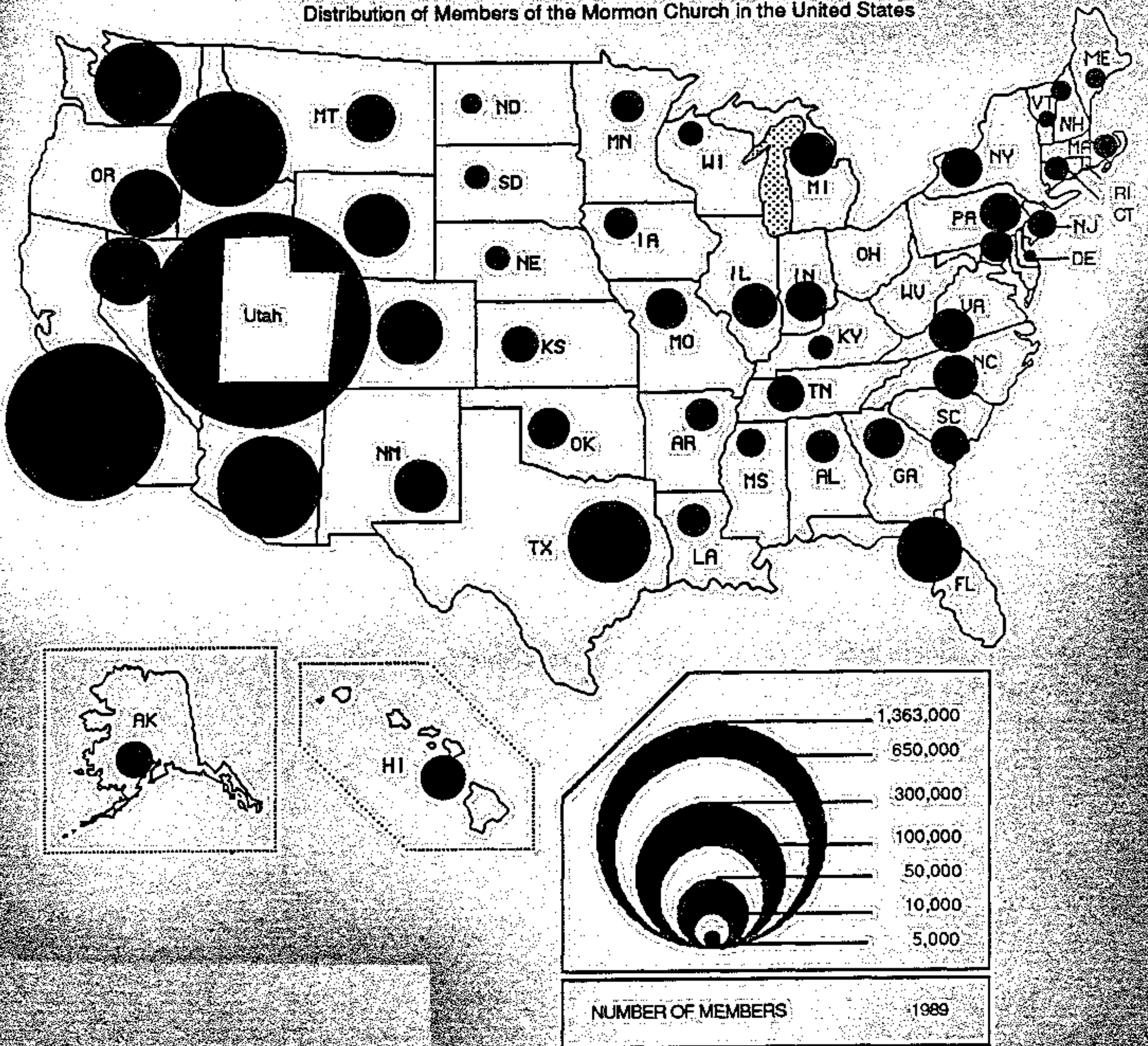




to the growth in number of full-time Mormon missionaries in the last three decades (Chart 2). Mormon missionaries are spread throughout the world, and though the intermountain region still contains the largest numbers of Church members, a substantial membership can be found in many other areas of the United States (Map 4) and the world (Map 5) as well. The American historical development and present-day dominance of Utah as the headquarters of the Mormon Church motivates many converts to visit Mormon Church sites found throughout the United States and especially in Utah.

Map 4

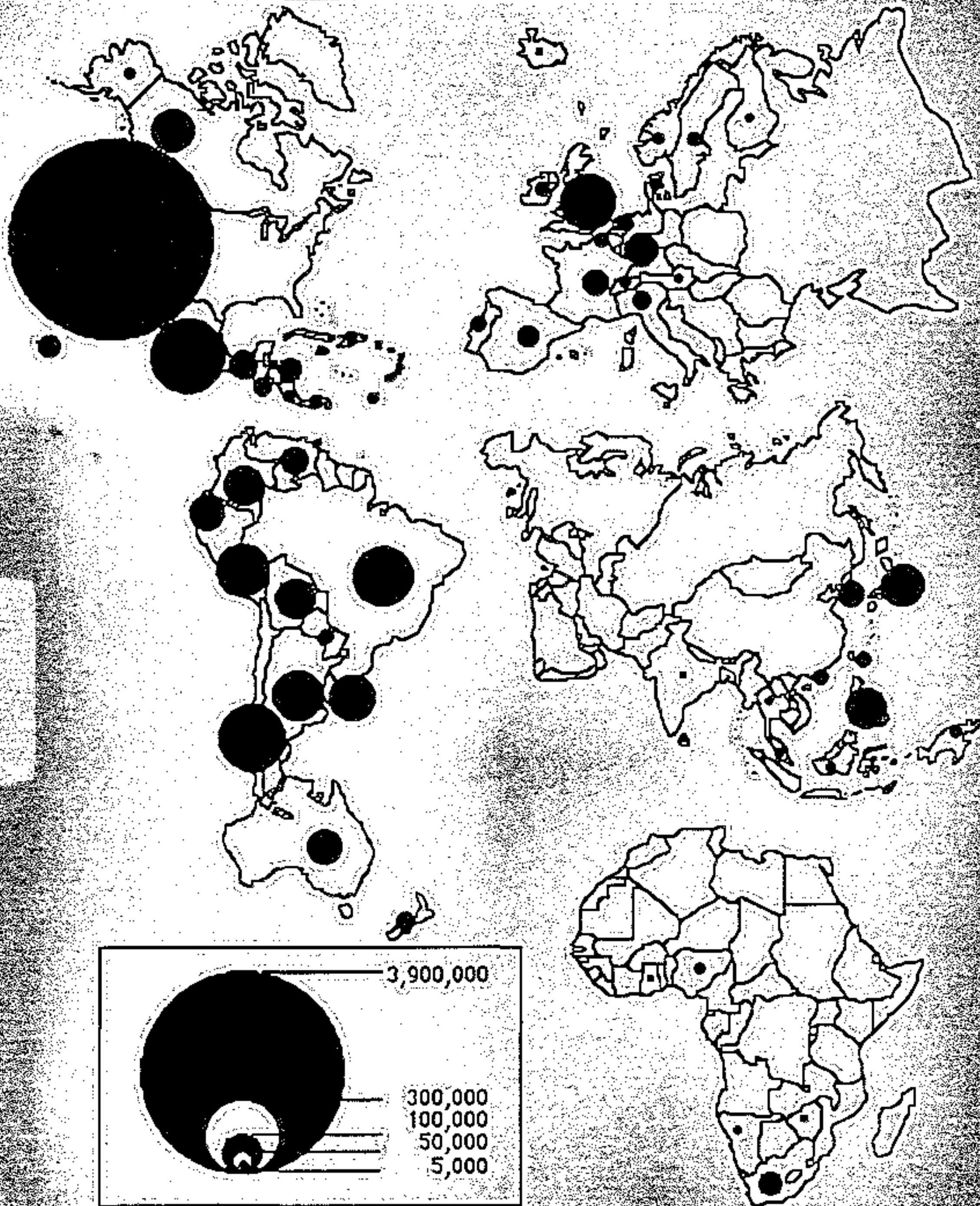
Distribution of Members of the Mormon Church in the United States





Map 5

World-wide Distribution of Mormons





## Chapter IV

### MORMON PILGRIMAGE SITES

#### Mormon Sacred Space

An understanding of the historical development of Mormonism gives insight to Mormon perception of sacred space. The origin of Mormonism "as a Christian sect in Anglo America provides a rich heritage of places and areas which can be viewed as sacred" (Jackson and Henrie, 1983: 98). There are a large number of places viewed as sacred by Mormons. Specific events leading to the designation these places as sacred vary from site to site, some of which have been alluded to already. "In each case, for the believer, something occurred or manifested itself at that place to sanctify it, distinguishing it from the surrounding profane world" (Jackson, Rinschede, & Knapp, 1989: 3-4). Studies have indicated that Mormon sacred space can be divided into three main categories: Mormon temples, other sacred sites associated with the Church's history, and sites associated with future fulfillment of prophecy (Henrie, 1972). Each of these will be discussed in further detail in the next section, giving historical and descriptive analysis to strengthen an understanding of their importance.

## Temples

"Mormon temples represent the most sacred space in Mormondom, both in official doctrine and in the perception of members" (Jackson, Rinschede, & Knapp, 1989: 4). Yi Fu Tuan (1978) proposes that the word "sacred" signifies apartness and definition. For Mormons, temples are sanctuaries that separate patrons from the otherwise profane world outside. Tuan (1978) also suggests that the literal meaning of "profane" is the ground outside the temple. Mormons are encouraged to leave their worldly (profane) concerns outside the temple in order to preserve the sanctity and sacredness that resides in the temple. It is believed that by so doing, God's presence may be more strongly felt. Accordingly, Church members must receive a "temple recommend" attesting to their worthiness before they can enter the temple. By not allowing "unworthy" members and non-Mormons to enter, the temple's internal sanctity is carefully preserved.

Today there are forty-one functioning temples located throughout the United States and in Canada, Europe, Latin America, the South Pacific, South Africa, and Asia (Map 6). Six more are in the planning and construction stages in the western United States, Canada, and South America. The number of patrons these temples admit each year reaches into the millions (Chart 3). Many of these temples are located in close proximity to the Church members that use them, especially those found in the intermountain region; others, however, are used by members who travel several hundred, and in some cases several thousand miles. The first two Temples (Kirtland



Map 6

Mormon Temples in 1987

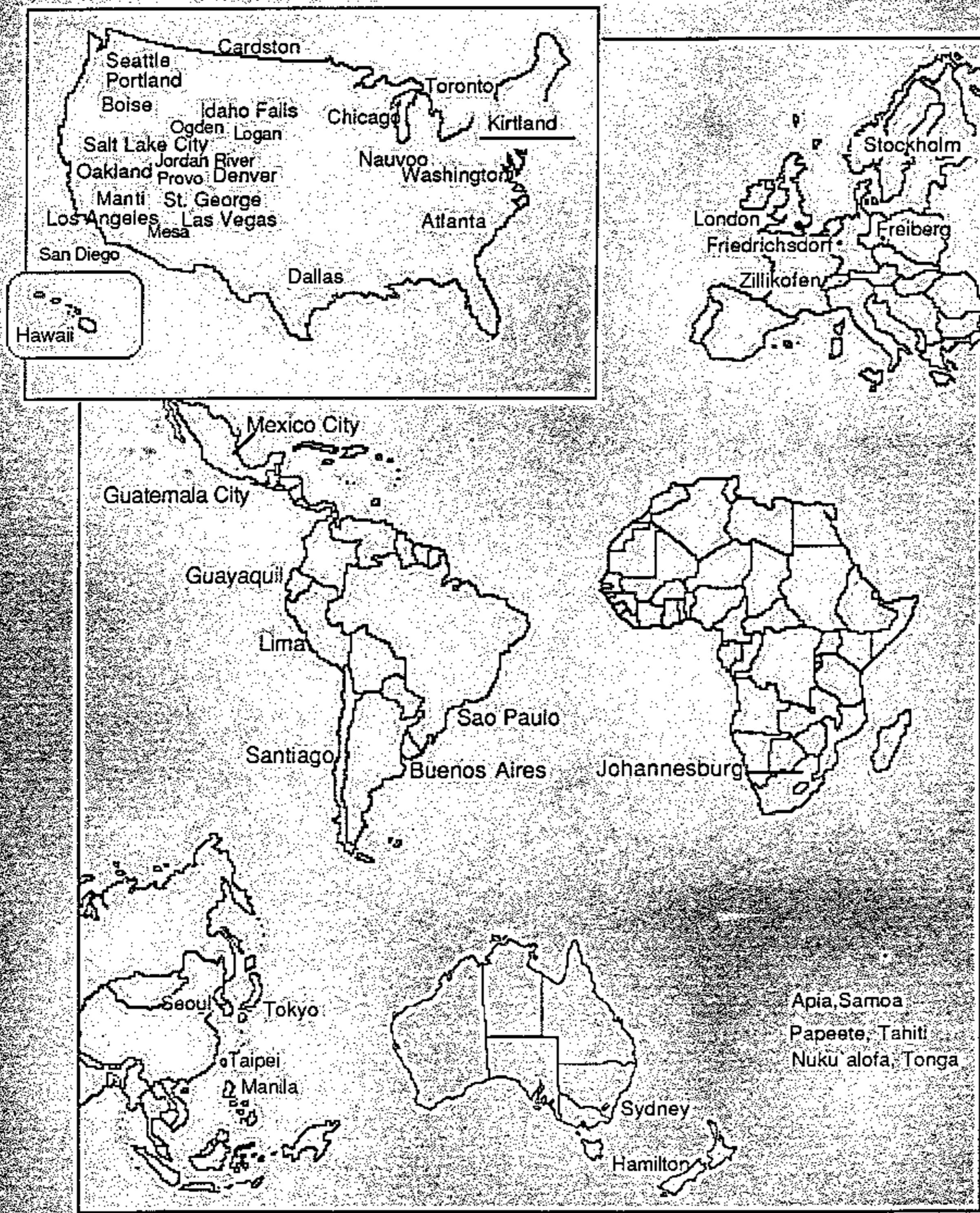
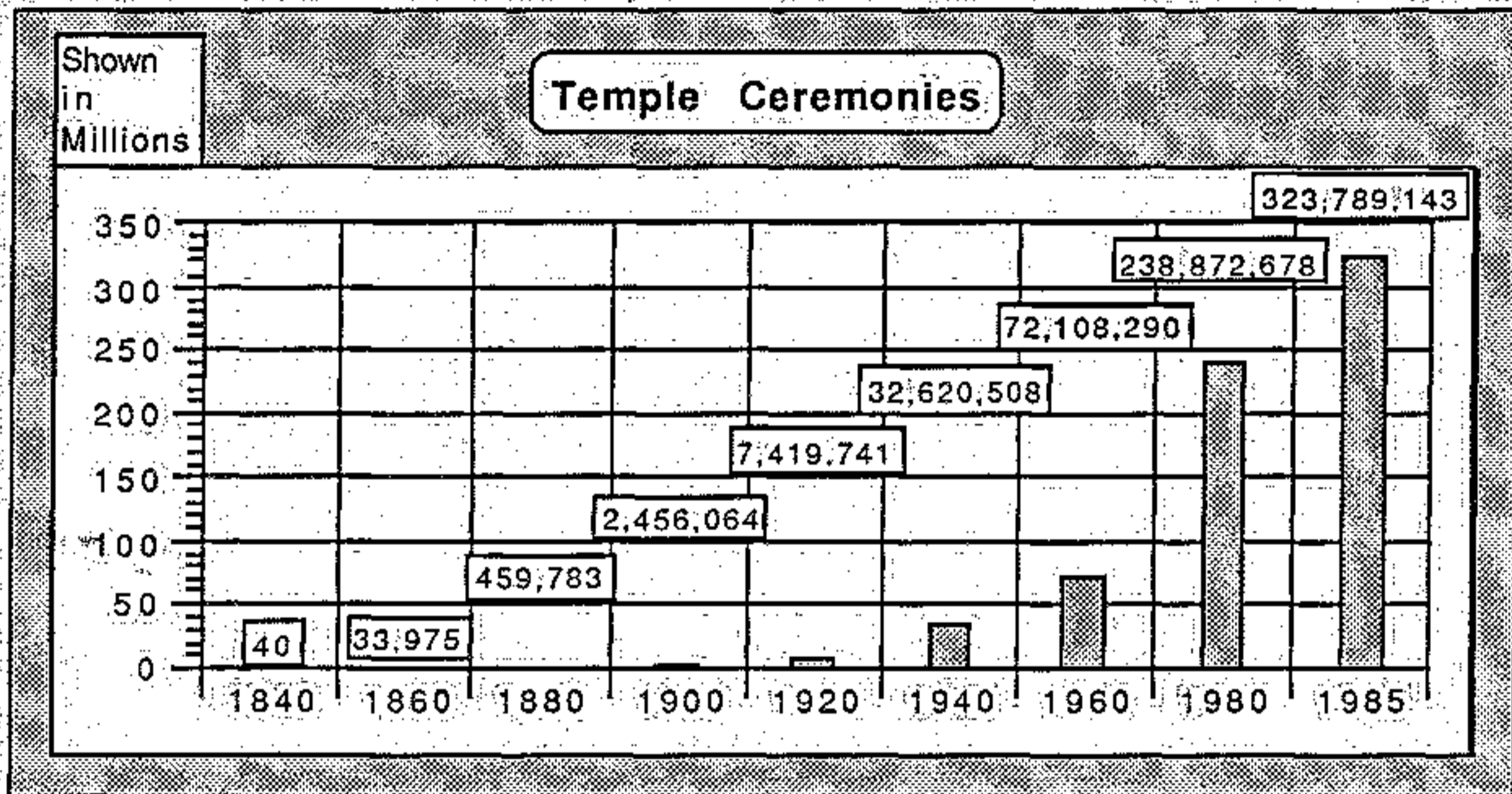




Chart 3



and Nauvoo) are no longer used because the former is no longer in Church hands and the latter was destroyed.

Temples built prior to 1945 were located solely within North America. Though the Kirtland and Nauvoo Temples are no longer in use, their sites are still perceived as sacred by Mormons because of the historical significance they hold. After moving west, Mormons began construction on several other temples to be located in the intermountain region. The first, dedicated on April 6, 1877, was located in St. George, Utah. It originally contained 56,000 square feet, though a century later it was remodeled and expanded, doubling its size.














































The second temple completed in the West was in Logan, Utah, in May of 1884. It too was initially a relatively small temple, containing 59,130 square feet and was also later expanded to almost twice that size. The Manti Temple was dedicated four years later in May of 1888 and was 87,000 square feet. The largest and final temple completed in Utah during the early settlement period was the Salt Lake Temple, dedicated in 1893. The temple took forty years of work and at its completion included over 253,000 square feet in the main structure and its annex.

Two other temples were completed in the early 20th century: the Hawaiian Temple, completed in November of 1919 and originally containing 10,500 square feet (remodeled to include 35,400 square feet), and the Arizona Temple, which is 72,712 feet in size and was completed in October of 1927.

Temple construction was delayed during World War II, but by 1980 temples had been built in Idaho, Switzerland, California, New Zealand, England, Washington D. C., Idaho and two more in Utah. Since 1980, Church membership has continued to grow and spread even further throughout the world. As a result, temple construction has progressed at an unprecedented rate, averaging three completed temples every year (Chart 4) in locations as far removed as Tahiti, South Africa, Brazil, Sweden, the German Democratic Republic, and Japan. In a three-year period alone, 1983-86, seventeen temples were built. These new temples are located so as to lessen travel distance and costs for large regions where Church membership is not as numerous. Generally, they are smaller, averaging less than 15,000 square feet, and receive fewer patrons.



Chart 4  
**Temple Dedications**

1836		KIRTLAND
1846		NAUVOO
1877		SAINT GEORGE
1884		LOGAN
1888		MANTI
1893		SALT LAKE
1919		HAWAII
1923		ALBERTA
1927		ARIZONA
1945		IDAHO FALLS
1955		SWISS
1956		LOS ANGELES
1958	 	NEW ZEALAND, LONDON
1964		OAKLAND
1972	 	OGDEN, PROVO
1974		WASHINGTON
1978		SAO PAULO
1980	 	TOKYO, SEATTLE
1981		JORDAN RIVER
1983	     	ATLANTA GEORGIA, APIA SAMOA, NUKU'ALOFA TONGA, SANTIAGO CHILI, PAPEETE TAHITI, MEXICO CITY
1984	     	BOISE IDAHO, SYDNEY AUSTRALIA, MANILA PHILIPPINES, DALLAS TEXAS, TAIPEI TAIWAN, GUATEMALA CITY
1985	    	FREIBERG DDR, STOCKHOLM SWEDEN, CHICAGO ILLINOIS, JOHANNESBURG SOUTH AFRICA, SEOUL KOREA
1986	  	LIMA PERU, BUENOS AIRES ARGENTINA, DENVER COLORADO
1987		FRANKFURT GERMANY



### The Salt Lake City Temple.

Of all the temples and other sacred sites, the Salt Lake Temple is perceived by Mormons as being the most sacred (Henrie, 1972; Table 1). Several factors may account for this perception. This temple was built in a period of time when the Church was struggling for existence, and in a place where, it is perceived, God had directed the Mormons to settle. The construction of the temple, took forty years to complete, while workers suffered hardship and setbacks caused by untamed land and adverse conditions. Belief among Mormons is that the temple was built using divinely-inspired plans, displaying far-sighted characteristics in their design. (Lundwall, 1945). The idea of divinely-inspired plans also comes from a claim made by Brigham Young that he had seen the temple in a vision five years before the Saints entered the Salt Lake Valley, and that the temple had "six towers instead of one" (Lundwall, 1945: 122-46). Certainly in time and treasure it has been the most costly and elaborate of all temples built by the Church.

**Table 1**

**Ranking of Selected Mormon Sacred Space**

<b>Place</b>	<b>*Mean</b>
Salt Lake Temple	1.92
Future City of Zion	2.12
Sacred Grove	2.39
Utah	2.76
Temples other than Salt Lake City	2.95
Bethlehem	3.02
"Holy Land" (Israel)	3.48
Joseph Smith Birthplace	3.70
Nauvoo, Illinois and Kirtland, Ohio	3.70
Carthage Jail	4.63
Regions Surrounding Utah	4.95
Present Day Jackson County, Missouri	5.41
Lincoln Memorial	5.86

\*The values represent how respondents valued each place on a scale of 1 to 7, where 1 is most sacred and 7 indicated no sanctity. Rankings indicate *relative* sanctity, which means they were ranked in comparison to one another.



Today the Salt Lake temple it is viewed as a place where leaders of the Church meet to receive Divine instruction. The Council of the Twelve Apostles<sup>4</sup> meet here weekly with the First Presidency<sup>5</sup> and within its innermost walls the Holy of Holies is found<sup>6</sup>. Here, the president of the Church retires to seek guidance from the Lord when he is burdened with difficult decisions (Packer, 1980). In addition, a number of theophanies and other visions have been reported to have occurred there (Lundwall, 1945). The Salt Lake temple is viewed as the great temple, "the temple of temples," (Talmage, 1978) a symbol of all Mormon temples and of Mormonism as a whole. It attracts greater interest and excitement from Mormons than any other place in Mormondom.

#### Early Sacred and Historical Sites

Other sacred sites for Mormons are associated primarily with early Church history (Map 7). Most important in terms of the perception of its sacredness by Mormons is the Sacred Grove, located near Palmyra, New York (Table 1). Mormons believe that the place where Joseph Smith conversed with the members of the Godhead and received, what is referred to as the First Vision. Though the precise location Joseph Smith received the vision is unknown, the

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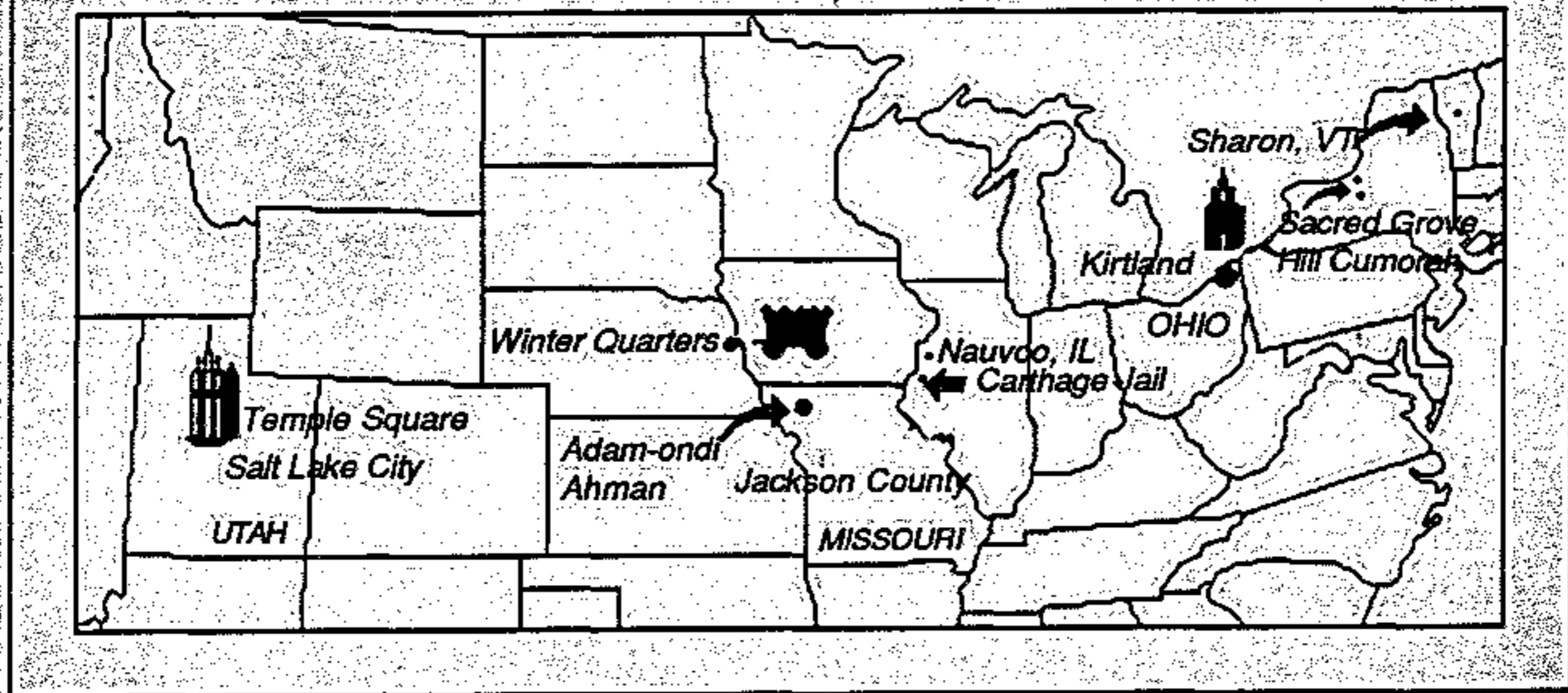
<sup>4</sup>The Mormon Church has at the top of its hierarchy The First Presidency (the Prophet of the Church and two counselors), and the Council of the Twelve Apostles (a quorum of twelve men who assist the First Presidency in leading the Church).

<sup>5</sup>See note 4.

<sup>6</sup>The Holy of Holies is the most sacred precinct of the Temple and is reserved for the most sacred ordinances or ceremonies (Talmage, 1968).



Map 7  
 Sites Recognized As Sacred To Mormons



general location was a wooded area close to the Smith family home on the Manchester-Palmyra border. The home is now a historic site, and a path leads a nearby grove of trees where the vision is thought to have occurred.

Not far from the Smith home is the Hill Cumorah, where Joseph Smith found the plates from which he translated the Book of Mormon. This site is of significant importance to Mormons, not only for this reason, but because it is believed that the last ancient prophet, Moroni, buried the plates here and that he later appeared to Smith and directed him to the spot. Again, although the precise location on the hill is unknown, a monument of the Angel Moroni stands at the top of the hill. In late July a pageant is held here presenting the story of the Book of Mormon and Joseph Smith; it alone attracts an estimated 100,000 visitors (Anderson and



Anderson, 1988; Jackson, Rinschede, & Knapp, 1989).

Other early Mormon historical sites are located in the New England-New York area as well, though of less importance to Mormon Pilgrims. They include the birthplaces of Joseph Smith and Brigham Young, the farms of Martin Harris and Peter Whitmer (other early Church leaders), and monuments marking the original sites of Joseph and Emma Smith's home, the burial place of their first baby and Emma's parents, and several other places which related to events associated with the Church's beginning (Anderson and Anderson, 1988).

More important to Mormons, however, are sites associated with events occurring in and around Nauvoo, Illinois. It was here, out of swampy land, that the Mormons established a refuge after fleeing Missouri and built a city which emerged as the largest in the state by 1845. One study estimates that there were approximately 30,000 people (Flanders, 1965: 245) at that time. When the Saints moved west in 1846 and abandoned Nauvoo, it became a small, quiet village. The temple that the Mormons had built was eventually destroyed by arson and storms and most of the Saints' homes gradually deteriorated completely or partially away.

Finally, in the the 1950's, restoration projects began on the homes of many of the important Church leaders of that time, beginning with the home of Heber C. Kimball. Now parts of the old city are authentic representations of the buildings and homes of the 1840's. In addition to restoring homes, other stores, church buildings, and meeting halls have also been restored. A model of the Nauvoo temple and plaques mark the original site of the temple. The

cemetery where the bodies of Joseph, Hyrum and Emma Smith lie is also located in the city. A visitors center has been restored from an original Nauvoo building, and a Historical Society Museum has been built. In addition, the Mormon Church has also built a Women's Memorial Garden where statues represent and commemorate the organization of the Relief Society, an organization in the Church solely for women. The recently-dedicated jail complex, where Joseph and Hyrum were assassinated, is located in nearby Carthage, Illinois. The wealth of Mormon historic buildings and sacred sites located here makes Nauvoo and the surrounding area an important sacred place for Mormons. "As a destination for pilgrimage, Nauvoo and its associated historic sites nearby is second only to the Temple Square . . . for both Mormon Pilgrims and non-Mormon visitors" (Jackson, Rinschede, & Knapp, 1989).

Missouri also holds special meaning to Mormons, both for past events and in connection with the future fulfillment of prophecy. As noted prior to this, early Church members fled to Missouri in the late 1830's to escape persecution in Ohio. Here they again met with mob opposition which eventually led to a confrontation between the Mormons and their tormentors at Crooked River, near Far West. As a result, an executive decree forced the Mormons to leave Missouri. In addition, Joseph Smith and several other leaders were taken without trial to prison, first in Independence, then to Richmond, and finally to Liberty Jail, where they spent the winter of 1838-39. Conditions in the jail were appalling. The dungeon in which they held was cramped, unheated, and without sanitary facilities. Yet, it was here that Joseph Smith reportedly received several revelations which are



now contained the Doctrine and Covenants, a book Mormons believe to be scripture (D&C 121, 122, and 123). Because of the meaning these scriptures have to Mormons, and the hardship which Joseph Smith endured, Liberty Jail has significant meaning to Mormons as the prison temple. Though the original jail no longer exists, the Mormon Church has purchased its original site and built a replica of part of Liberty Jail on the actual foundation still remaining from original jail. In addition, a visitors center has been built, and the site now acts as an important, though for fewer people, pilgrimage site (Anderson and Anderson, 1988).

Other meaningful sites in Missouri include Independence and Adam-ondi-Ahman. Mormons believe that Independence is the future site on which a great temple will be built to which Christ will come at His Second Coming. It is believed that Joseph Smith received revelation marking the exact location of this temple, and upon doing so, dedicated the temple site on April 7, 1831 (Doctrine and Covenants, Section 57). Though Joseph Smith originally purchased slightly over sixty-three acres for the site, the land is now divided among several different groups, primarily the Church of Jesus Christ of Latter-Day Saints (Mormons), and a splinter group, the Reorganized Church of Jesus Christ of Latter-Day Saints.

Adam-ondi-Ahman also holds special meaning in the future fulfillment of prophecy. Located in the Valley of the Grand River, this site is believed to be the place in which Adam dwelt and at which he met with all his posterity prior to his death (Doctrine and Covenants Section 107). To this site, Mormons believe, Adam will

again return in the Last Days to preside over a gathering to which Christ will appear.

Finally, The Pioneer (or Mormon) Trail leads from Nauvoo to Salt Lake City, marking the route which early members took when moving West. Several sites of interest are located along it, most notable of which is the Pioneer Memorial Cemetery located in Winter Quarters (now Florence), Nebraska. Here, in the winter of 1846-47 six hundred Mormon pioneers died from disease caused by unsanitary living conditions, cold and poor nutrition. The site is marked with a memorial which includes a statue of a pioneer mother and father looking into the open grave of their child. There is also a visitors center and a log cabin which has been built to show the living conditions of the Saints at that time. The site is a symbol to Mormons of the hardships that were endured in order to establish a remote place in which the Church could survive (Anderson and Anderson, 1988).

### Sacred Sites Within the Mormon Culture Region

Even the state of Utah, itself, can be seen as a pilgrimage destination as it is highly sacred for most Mormons (Henrie, 1972; Jackson and Henrie, 1983; Table 1). Utah is part of a larger region commonly referred to as the Mormon Culture Region. As such, it makes up a phenomenon unequalled by any other cultural or religious group in the United States (Zelinsky, 1961; Meinig, 1965; Sopher, 1967; Francaviglia, 1970, 1979; Jackson, 1978a). The impact that Mormonism has had on the region creates a perception among Mormons that this area holds special significance, even a sacredness,



about it. Important places of interest to Mormons in Utah include such sites as Brigham Young's winter home in St. George, several temples found throughout the state (including the Manti Temple at which a pageant similar to the one held on Hill Cumorah is held every July), the Golden Spike National Historic Site (which is of interest to both Mormons and non-Mormons alike), and many others. Additionally, for many Mormons there are the village and home sites which the sweat and sacrifice of ancestors have sanctified as well as numerous cemeteries in which these ancestors lie.

### Temple Square.

The most important pilgrimage destinations, however, can be found in and around Salt Lake City, with the most sacred of all pilgrimage sites being Temple Square (Henrie, 1972; Jackson and Henrie, 1983; Table 1). The location of Temple Square was selected by the Prophet Brigham Young the day after the arrival of a small group of Mormon Pioneers in the Salt Lake Valley in July 1847. He proclaimed that he had seen this place as the future temple site in a vision prior to arriving in the Salt Lake Valley.

The Temple itself was built of granite quarried from a canyon twenty miles southeast of the Square. The building is of composite style, presenting features of both the Gothic and the Roman eras. It is one hundred eighty-six feet long and one hundred eighteen feet wide including the ground-level extensions of the corner towers. Its most dominant features are its six spires or towers, the tallest of which rises 210 feet in height, capped by a gold-leafed statue of the

angel Moroni. The entire block on which the temple is located is surrounded by a wall, fifteen feet in height, which was made primarily of adobe bricks and red sandstone and has since been reconstructed with more durable material. The wall is six-feet thick and stretches one-eighth of a mile in each of its four directions, surrounding not only the temple, but several other buildings as well (Map 8). The area enclosed within these walls is Temple Square (Talmage, 1978; Jackson, Rinschede, & Knapp, 1989).

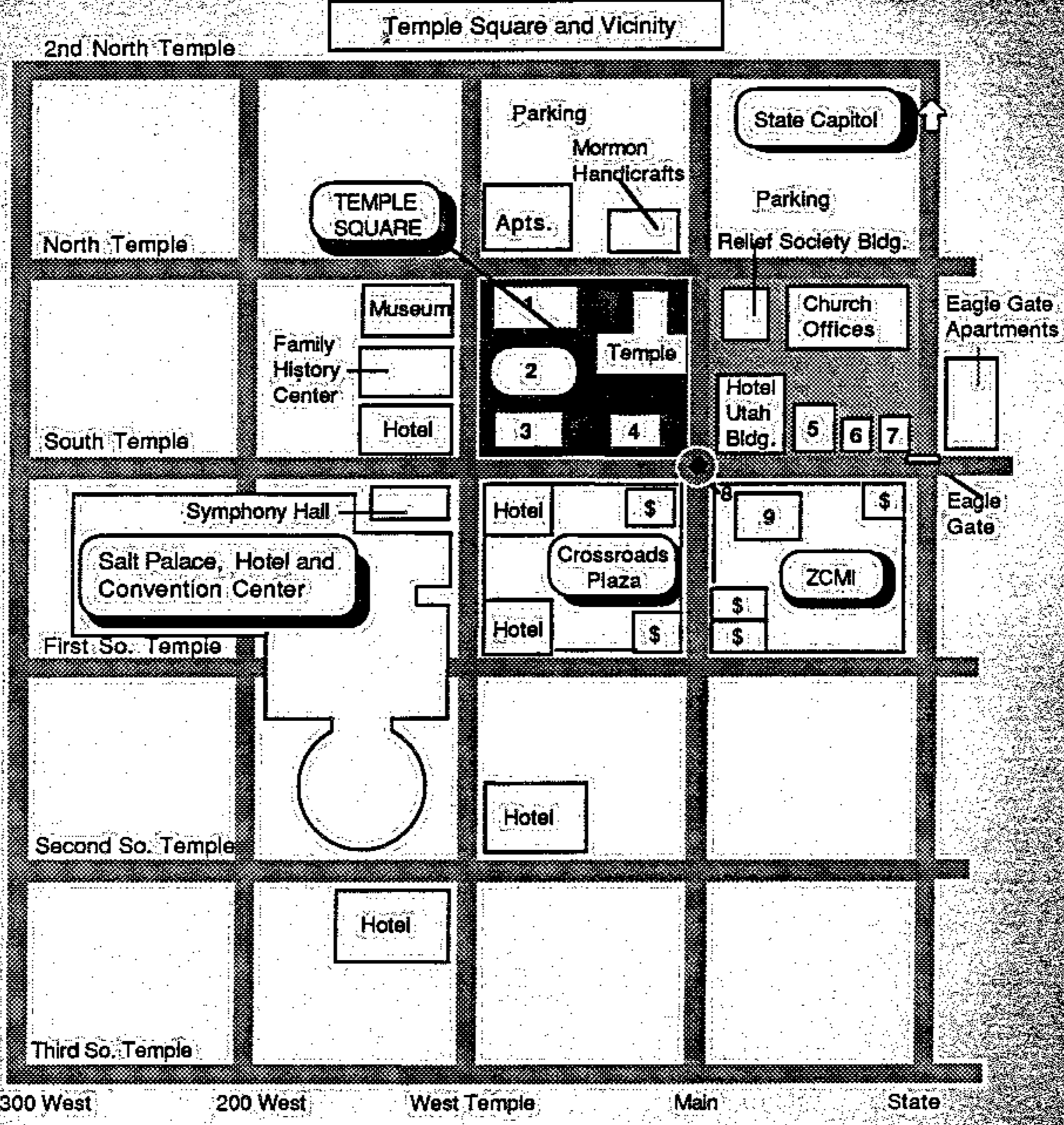
Chief among other buildings on Temple Square is the Mormon Tabernacle, home of the world renowned Mormon Tabernacle Choir. This dome shaped structure was built between 1863 and 1867, at the direction of Brigham Young, and without blueprints or nails. Made of native timbers, and held together with wooden dowels, homemade glue, and rawhide thongs, it is 250 feet long and 150 feet wide. The elliptical dome shaped roof (reroofed with aluminum in 1947) rests on forty-four sandstone piers which are fourteen to twenty feet high and three by nine feet thick. Inside there are no posts to hold up the roof. Benches cover the bottom floor, while over-head a horseshoe gallery increases the seating capacity to 6,000 (though 8,000 and more fill the tabernacle at times). At the west end there is a speakers' platform, and organ console, and choir seats. The back wall is covered by a very large organ case containing 189 ranks and 10,810 pipes.

The Tabernacle is the official congregation site for the two semi-annual meetings held by the Church in April and October. In a real sense these meetings are pilgrimage destinations. Every Sunday a Mormon Tabernacle Choir performance, Music and the Spoken



# Map 8

## Temple Square and Vicinity



- 1. North Visitor Center
- 2. Tabernacle
- 3. Assembly Hall
- 4. South Visitor Hall
- 5. Original Church Office Bldg.
- 6. Lion House
- 7. Beehive House
- 8. Brigham Young Monument
- 9. Kennecott Tower
- \$ = Bank



Word, is broadcast from the Tabernacle, and every Thursday night the Choir rehearses. Both the Sunday performance and weekly rehearsals are open to the public. In addition, tours are given of the tabernacle everyday as well as organ recitals.

The Assembly Hall is also an important building on Temple Square. Completed in 1882, it is a multi-spired Gothic style structure which reflects the New England origins of the early leaders of the Church (Wood, 1980). Today it serves as the location of the Temple Square Concert Series held on Friday and Saturday nights, and as an over-flow building for meetings held in the Tabernacle.

Two visitors centers (Map 8), an older one on the North and a newer one on the South (opened in May of 1978) provide information for visitors. Several one-half hour tours are conducted in the North Visitors Center as well as in the South Visitors Center. These tours begin every few minutes, and are available in many languages.

The Square also includes several historical monuments. Most significant are the Seagull and Handcart Pioneer Monuments. The Seagull Monument gives recognition to the seagulls who saved the Mormon crops in 1848 when crickets (mountain locusts) were destroying their crops. The Handcart Pioneer monument commemorates the suffering and sometimes death of some fifteen hundred pioneers who attempted to cross the plains pulling handcarts at a late date and encountered early snow storms. In addition to these monuments, several other statues and memorials which depict aspects of early Mormon life can be found on Temple Square.



To beautify Temple Square, several flower gardens and grass areas have been planted, and fountains are found throughout the Square. Entrances to the grounds are found on all four sides of Temple Square, though the one on the east is kept permanently closed because it enters directly into the more restricted temple area. This area can be reached only through two separate entrances and is reserved for those attending temple sessions or weddings. The temple itself is not open to the public.

#### Other Sites in Salt Lake City and The Surrounding Area

Many other points of interest to Mormon pilgrims and non-member tourists are also found in the vicinity of Temple Square (Map 8). Directly west of the Square is the recently completed Church History and Fine Arts Museum. It features permanent and rotating exhibits from Church history, church artifacts, art and photographic displays, and a variety of other displays. Located adjacent to the museum is the Family History (Genealogical) Library. This is the largest facility in the world devoted to genealogical research. Mormons as well as non-Mormons are encouraged to use the facility. Located between the library and the museum is The Duell log cabin, the first house built in Salt Lake Valley in 1847, recently restored and placed here after being located at several other sites.

East of Temple Square is the Church Administrative Block. This block, which consists of ten acres, originally belonged to Brigham Young. Though growth and expansion has resulted in the construction of large, modern buildings, the block still includes a

variety of older buildings, some dating back the mid 19th century when the Mormons first arrived in the Valley.

The Beehive and Lion Houses are the oldest buildings in the Church Administrative Block (Map 8). The Beehive House, the former home of Brigham Young, is located on the southeast corner of the block. Next to it stands the Lion House, the original building from which the affairs of the Church were operated and an additional home for the members of Brigham Young's family. Entrance to the lots of these houses was originally through the Eagle Gate to the east, which provided the entrance into the large compound of Young. Along with the Beehive and Lion Houses, the compound also included farm lands, a school house, and a family cemetery. The Beehive and Lion Houses are open to the public, though the Lion House offers no tours. It is now used primarily for parties and receptions. Both houses have many of the original furnishings and the Beehive House, in particular, is considered a premier restoration in the country (Anderson and Anderson, 1980; Jackson, Rinschede, and Knapp, 1989).

Other old buildings include the Hotel Utah and the Old Church Office Building. Growth in the Church outside the immediate valleys of the Rocky Mountains led to extended visits from Mormons to Salt Lake City. Built in 1911, the Hotel Utah was the first church building officially oriented towards accommodating these Mormon visitors. Ten stories high, it overshadowed the adjacent buildings from Brigham Young's era. In 1917, growth of the Church also resulted in the construction of the original Church Office Building, from which the affairs of the Church were administered. This building still



houses offices for Church leaders (Anderson and Anderson, 1988; Jackson, Rinschede, & Knapp, 1989).

On the northwest corner of the block is the Relief Society Building which was completed in 1956. It houses offices for women leaders in the Church's Relief Society and exhibits pertaining to their work. Finally, the newest and largest of the buildings on this block is the 28 story Church Office Building. Built in 1972 to provide additional space from which to govern the continually growing Church, it is the location for most of the Church's administrative offices and departments. Tours of the building include a stop at the observation deck on the 26th floor, from which much of the city can be viewed, particularly Temple Square.

The Brigham Young Statue, erected on the 50th anniversary of the founding of the city, is located at the intersection of South Temple and State Street. The monument depicts three periods in the development of the Salt Lake Valley: the Indians, the mountain men, and the Mormon Pioneers (Anderson and Anderson, 1988).

Though of lesser importance in terms of numbers who visit them, there are several other sites in the area worth noting. East of the administrative block is the Brigham Young Cemetery. Once part of the Young Estate, Brigham Young and members of his families are buried there. Another cemetery for early church leaders, Newell K. Whitney and Heber C. Kimball, is located north of the administrative block. North of Temple Square is the Mormon Handicraft Shop where handicraft goods made by women in the Utah and Idaho area are sold.

Pilgrim sites located further from Temple Square include the Mormon Battalion Monument which gives honor to the patriotism of a volunteer force which was raised to fight in California during the Mexican-American War; Welfare Square, the first major facility built under the Church Welfare Plan (a plan by which the needs of the poor in the Church could receive assistance) in the 1930's; the Daughters of the Utah Pioneers Museum, which is filled with artifacts from pioneer times; and the "This is the Place" Monument, which depicts Brigham Young and the first group of pioneers entering the Valley in 1847 and declaring it the place where the Mormons would settle.

Though of more importance as tourist sites rather than as pilgrim sites, other sites of interest to Mormons and non-Mormons are found in Salt Lake City and throughout the Mormon Cultural Region. Among them are ski resorts (Alta-Snowbird Resort area, Park City, Park West, and others) universities (the largest of which are Brigham Young University, University of Utah, and Utah State University) recreation areas (including several national parks), commercial centers (of which ZCMI, or Zion's Cooperative Mercantile Institution, has the most significance to Mormons as a formerly church-owned commercial activity), and other state historical sites (including the Utah State Capitol Building, Meridian Marker, and the Golden Spike National Historic Site).

The importance of these sites as tourists destinations is significant (see Wood, 1980). Yet in numbers and in interest they do not compare to the importance Temple Square. In 1988 Temple Square received more visitors than any national park in the western



United States (including the Grand Canyon or Yellowstone) and attracted more visitors than many national historic sites (including the Statue of Liberty). It is the premier tourist destination in the intermountain region.

In an effort to understand why these visitors come and where they come from, the next chapter will be devoted to an in-depth analysis of the Temple Square survey. Examination will be focused on the purposes for each question and the information obtained through a statistical analysis of the data. From that information conclusions can then be discussed.

## Chapter V

### THE TEMPLE SQUARE SURVEY

The Temple Square survey was given in effort to understand the motivations and characteristics of visitors to Temple Square. Bhardwaj (1981) noted that not only do the spatial dimensions of the pilgrim field differ, but so also do the sociological make-ups and motivational characteristics of pilgrims. "Thus it is important to recognize differences in pilgrims themselves including their motivation, sex, age, health, religious affiliation, occupation, education, economic status, and place of origin in order to understand the characteristics of given pilgrimage sites" (Tanaka, 1988: 35).

The Temple Square Survey can be divided into four primary areas of study: (1) The personal characteristics of the respondents; (2) The motivation, frequency, and duration of respondents' stay(s); (3) Respondents' reactions to Salt Lake City and Temple Square; and (4) Respondents' knowledge of, and visits to other sites in Utah and within Mormondom. For ease in examination, the survey and data obtained through the responses given will be studied using these four areas of emphasis.



## Personal Characteristics of the Respondents

### Visitor Origins

There were 4,100,000 visitors to Temple Square in 1988. Of these, sample results reveal that 87.6 percent were from outside Utah, with eight western states totaling over fifty percent of respondents (Table 2). The high percentage of visitors from the Western United States may in part be explained by the method used in obtaining data; however, past studies have produced similar results (Wood, 1980: 61; Wood found that, with the exclusion of Utah, the seven remaining states in the Table 2 totaled over 47 percent of the visitors to Temple Square; The Church of Jesus Christ of Latter-Day Saints; The Mormon Church Survey results show 30.4 percent of the visitors coming from the eight western states in Table 2. The other high-ranking states included Texas, Pennsylvania, New York and Florida; see Appendix B).

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Table 2

#### Major Western Sources of Visitors to Temple Square

<u>Place</u>	<u>Percent</u>	<u>Place</u>	<u>Percent</u>
Arizona	2.6	Oregon	3.7
California	18.4	Utah	6.0
Colorado	3.0	Washington	5.6
Idaho	10.5	Wyoming	2.6
TOTAL: 49.8 percent			

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Proximity to Salt Lake City, then, appears to be a critical factor in identifying Temple Square visitors. In addition, the large Mormon population found in the Western United States (Map 4), may account at least partially for knowledge of, and visits to Temple Square.

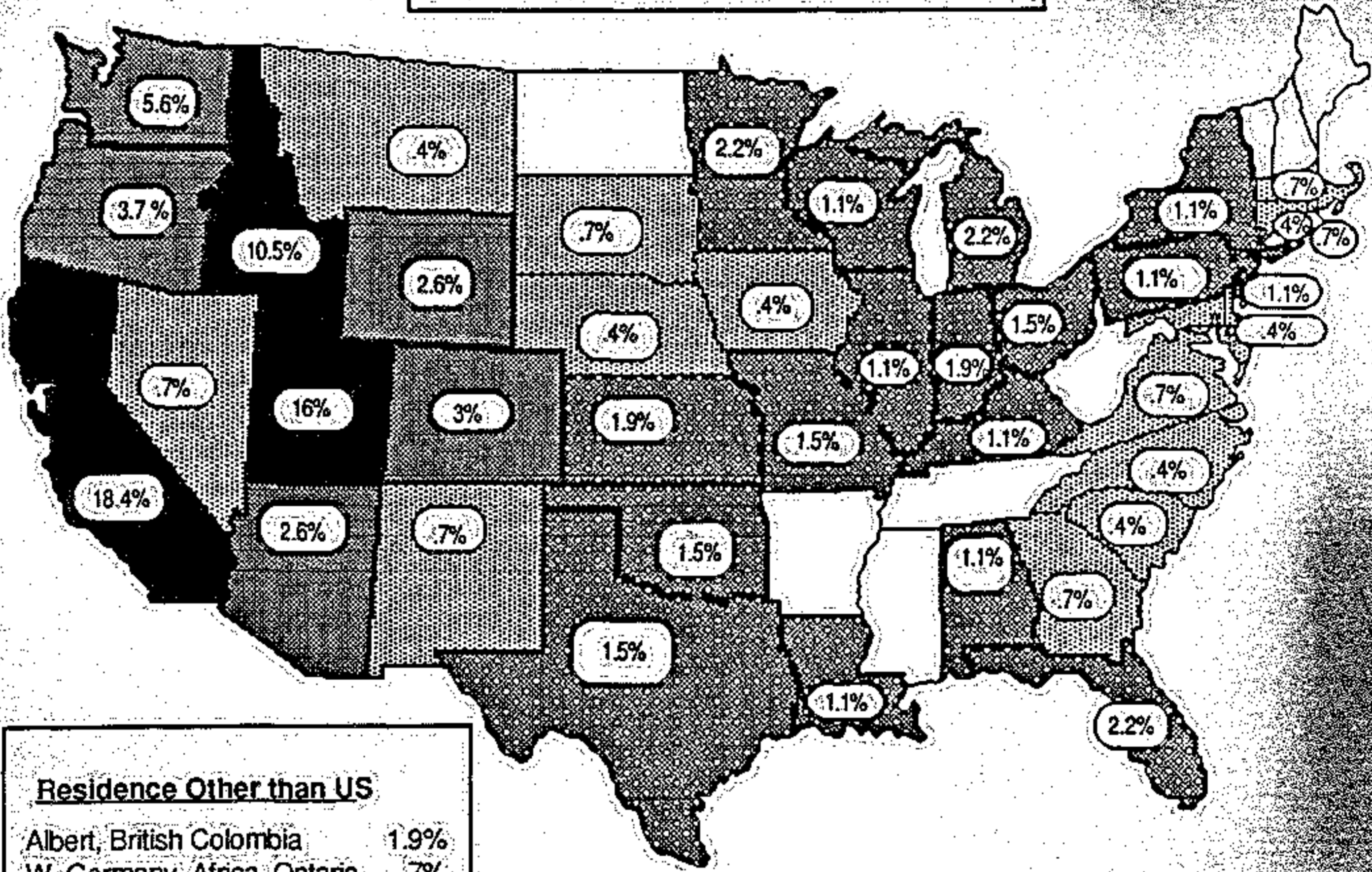
Of the nearly forty-eight percent of visitors with origins outside the eight western states mentioned above, approximately nine percent were from outside the United States (Map 9), with Canada (4.2 percent), Mexico (.7 percent), West Germany (.7 percent) and Africa (.7 percent) being the four leading foreign sources. Other visitors came exclusively from five European countries, including Belgium, England, France, Italy, and the Netherlands (all with .4 percent each). Though survey responses were not received from visitors of countries other than those listed above, visitors to Temple Square come from many other areas of the world (The Mormon Church Survey listed visitors from 26 foreign countries throughout the World; see Appendix B). The lack of responses to this survey from other foreign countries may be due in part to a language barrier as the survey was written only in English. It may also be partly due to the method of distribution, biased towards those driving to Temple Square and thus eliminating many of the overseas visitors.

### Religion

Slightly less than fifty percent (49.1) of all respondents to the Temple Square survey were Mormon, followed by Protestants (25.1 percent), Roman Catholics (7.5 percent), and those claiming no religion (7.5 percent) (Chart 5). An additional 7.5 percent belonged



**Map 9**  
**Origin of Visitors to Temple Square**



**Residence Other than US**

Albert, British Columbia	1.9%
W. Germany, Africa, Ontario	7%
Netherlands, Mexico, Italy,	
France Belgium, England	4%
Other	4%
No Answer	6.4%

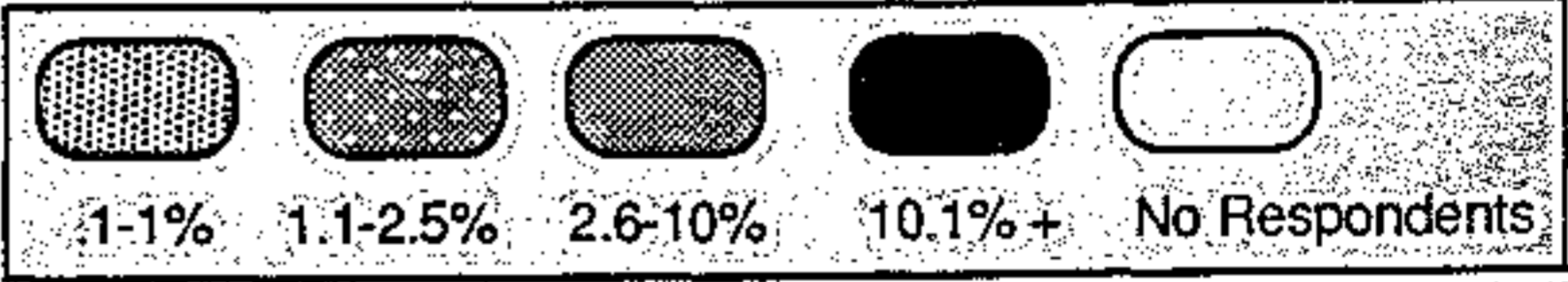
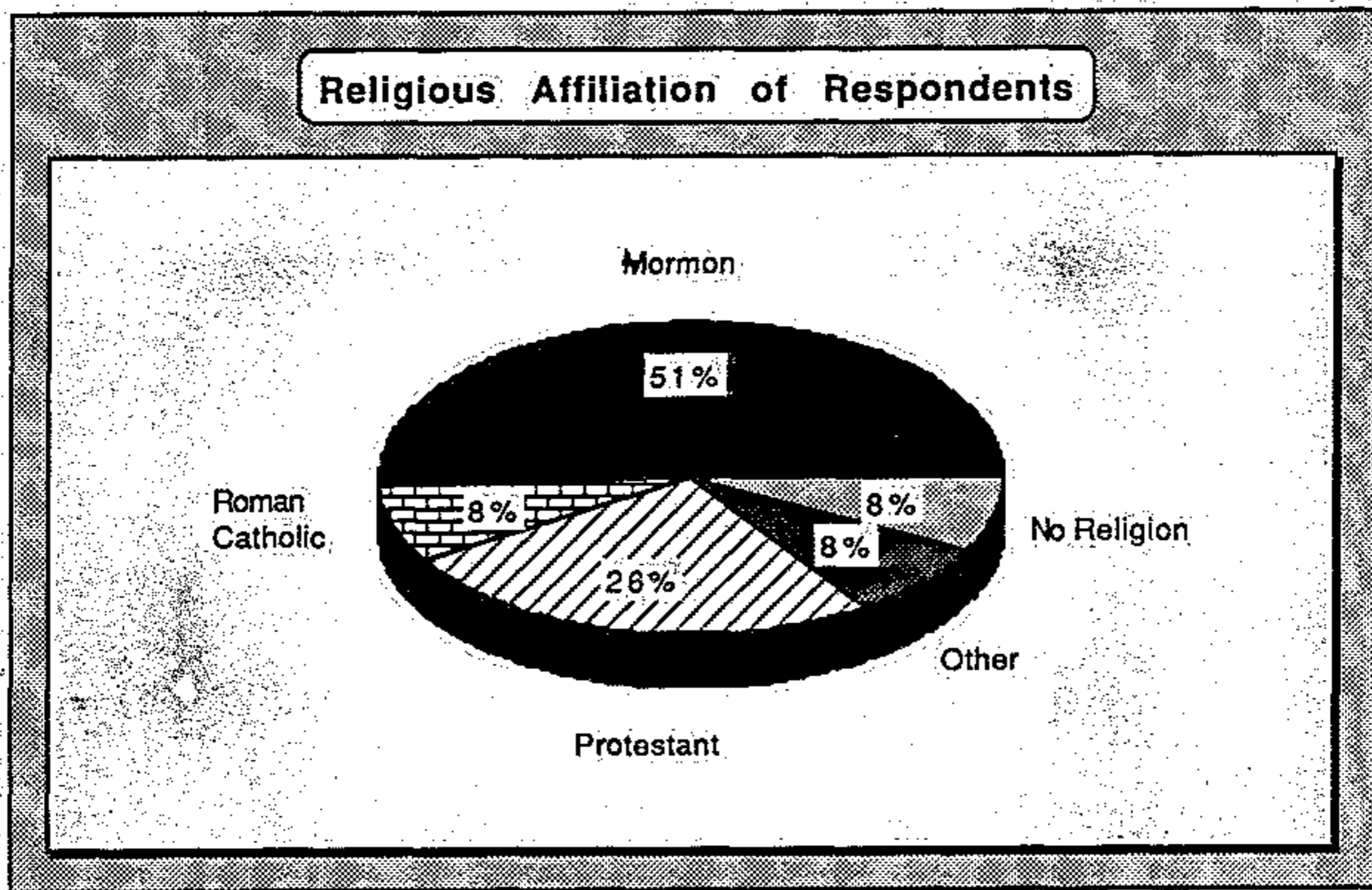




Chart 5



to various other religious bodies. The Mormon percentage may appear to be lower than what would be expected in order to support the hypothesis that visitors to Temple Square are largely made up of Mormon pilgrims. It needs to be noted, however that the sampling process that emphasized out-of-state cars biased the sample and probably under-represents Utahans who are largely Mormon. In addition, an estimated 100,000 Mormons visit Temple Square annually to participate in the Church's semi-annual conferences held in April and October that were not surveyed. Though 100,000 is only a small percentage of the roughly four million that visit the Square, many Mormon Pilgrims presumably make their visits during these conference periods and thus represent a significant portion. Of the



Mormons that were surveyed, it is postulated that the largest percentage are pilgrims. A number of cross-tabulations have been done specifically on Mormon responses (in comparison to the other religions) to the survey questions, and the data obtained through this analysis will be presented throughout the rest of this chapter.

### Party Size and Description

Family appears to be important to visitors to Temple Square. Of those responding to the survey, the large majority came either as a husband and wife (37.5 percent) or as a family with children (30 percent) (Chart 6). Only six percent reported coming alone. When comparing these categories by religion, no significance appears. However, it should be recognized that Mormons had the largest percentage (41 percent) of visitors coming as a family with children (Chart 7). In addition, the average Mormon family size (5.33 people) was larger than that of non-Mormon families (4.06 people). A chi-square test shows that this is significant at the .05 level. Both of these facts are congruent with Mormon belief in the importance of children and family life. The fact that more Mormons came as families with children may also be indicative of a desire among Mormons to instill in their children the importance of temples and teachings associated with other historical and sacred sites. The largest percentage coming as a husband and wife were the Protestants (61 percent) and Roman Catholics (50 percent), with Mormons making up a much smaller percentage (21 percent).

Chart 6

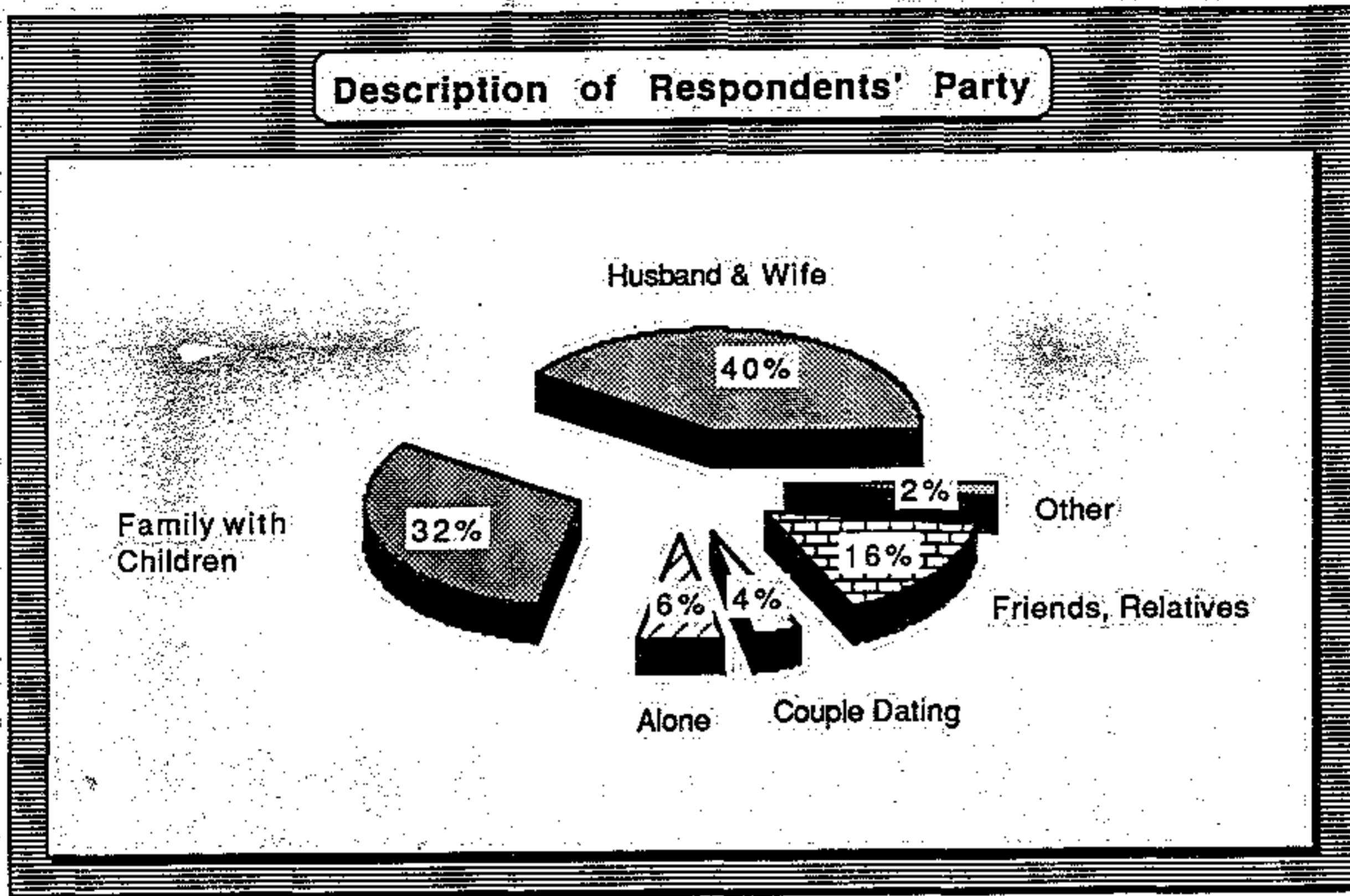


Chart 7  
Description of Party By Religion



Religion	Husband, Wife	Husband, Wife, Children	Alone	Dating Couple	Friends or Relatives	Other	NA
Mormon	21	41	6	4	19	2	8
Roman Catholic	50	30	10	0	10	0	
Protestant	61	15	4	0	9	3	5
Jew	100	0	0	0	0	0	
Other	40	30	10	0	10	0	2
No Religion	45	15	5	15	20	0	
No Answer	37	31	6	3	15	2	2

Shown in percent of religious grouping



The only other group worth noting are those coming with friends and relatives. Twice as many Mormons came with relatives and friends than any other religious group. This is presumably due to the fact that many Mormon visitors have friends and relatives in the Salt Lake City area, since the area is so predominantly Mormon. In support of this presumption, a cross-tabulation of religion and party description shows that a larger percentage of Mormons stayed with friends and relatives in Salt Lake City (61 percent) than any other singular religious group or the non-Mormon respondents as a whole (9.1 percent).

The importance of family is also represented by the fact that seventy-nine percent of all respondents were presently married, with only 1.5 percent being divorced (Chart 8). Only sixteen percent of the respondents had never been married. In addition, responses indicate that the average size group (Chart 9) visiting Temple Square is larger than any other tourist attraction in the state with 3.5 people (Utah's #1 Industry Potential, 1965: 13). This is another factor illustrating that Temple Square is popular for couples and families.

#### Education, Occupation, and Income

Survey results suggest that visitors to Temple Square are made up primarily of those in the middle to upper socio-economic level of society. As evidence of this, more than eighty percent (83.8) of the visitors to Temple Square received some college education with over fifty percent (52) being college graduates (Chart 10). The largest percentage had some graduate or special educational training beyond

Chart 8

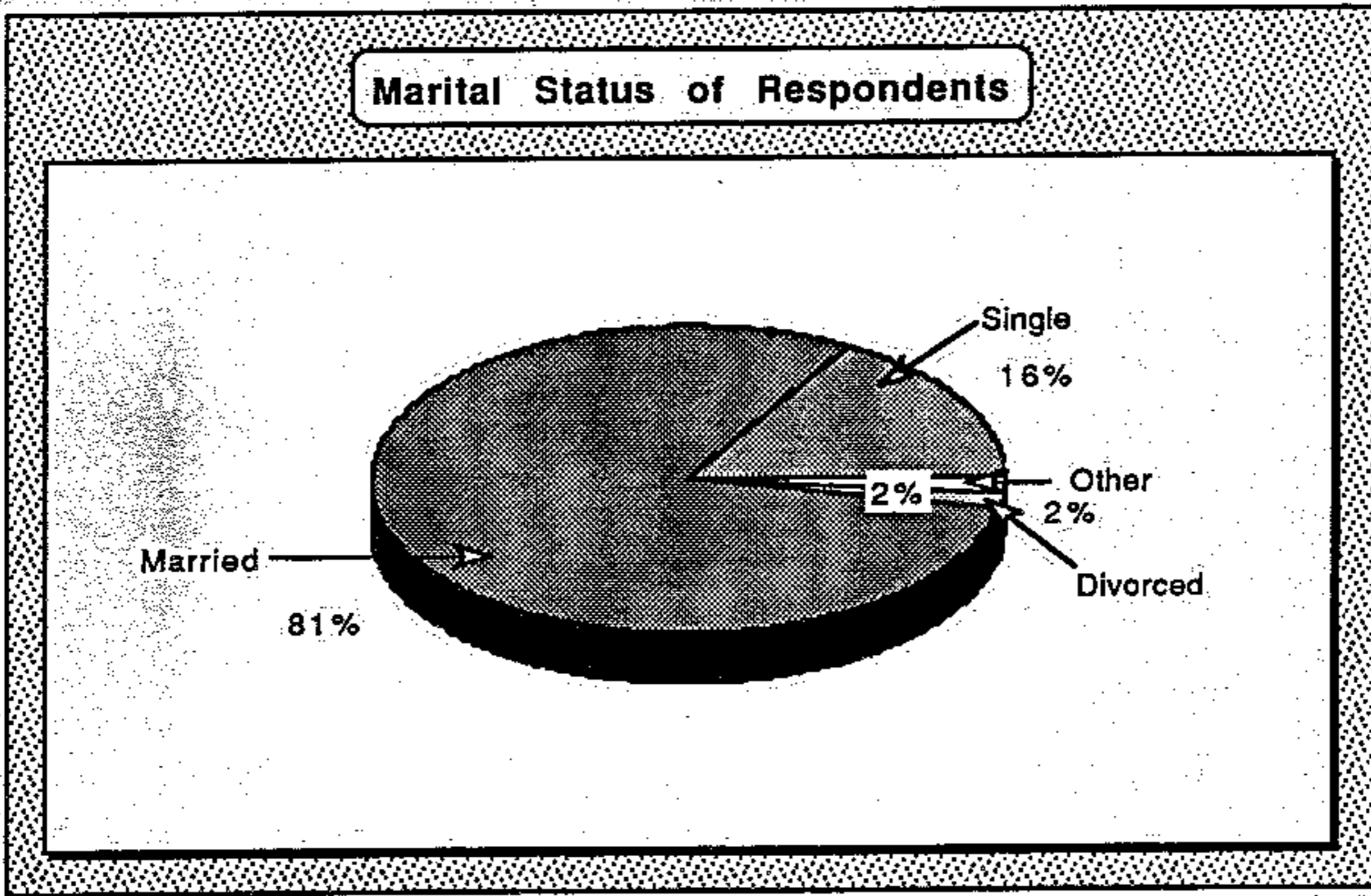


Chart 9

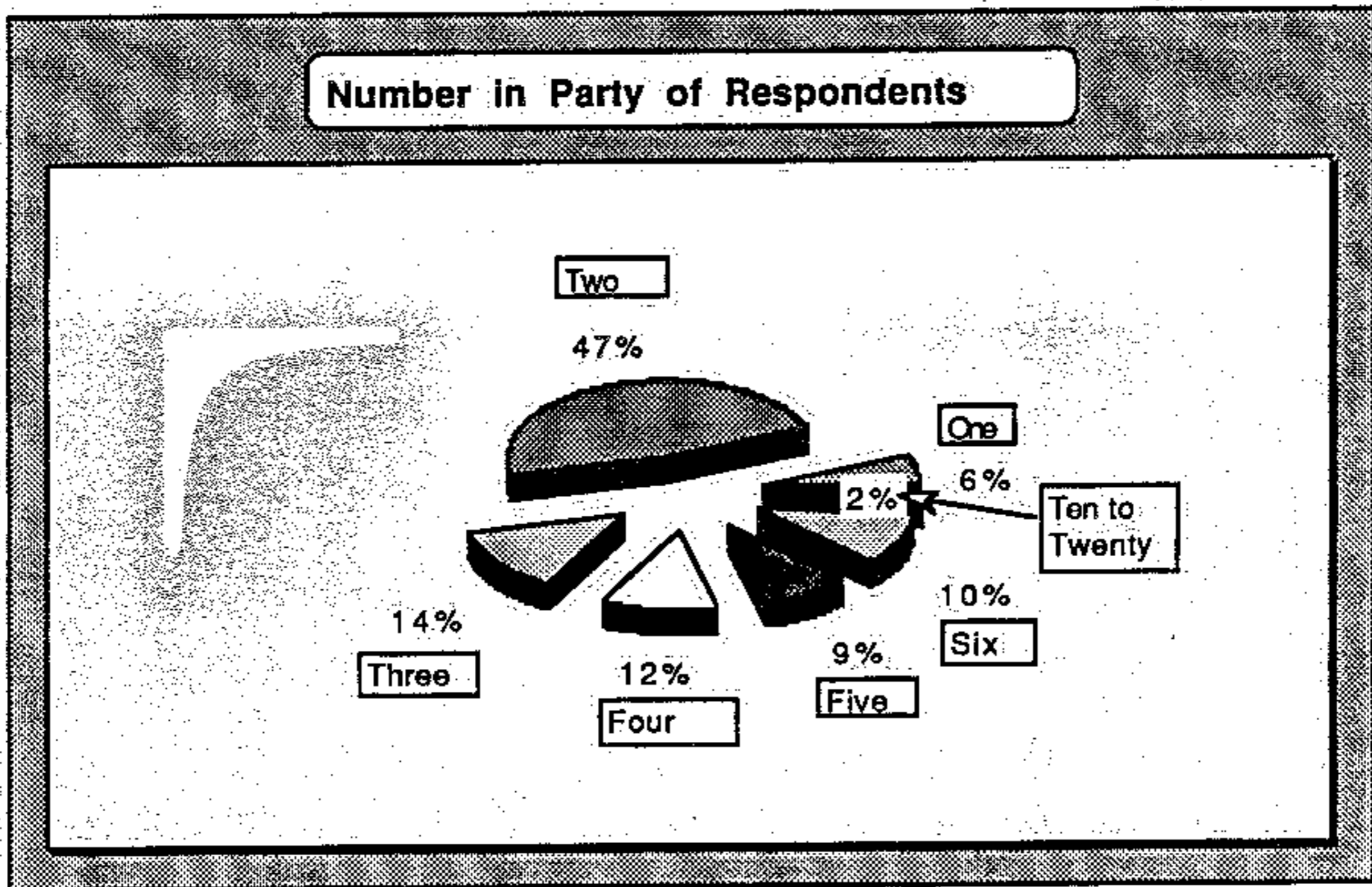
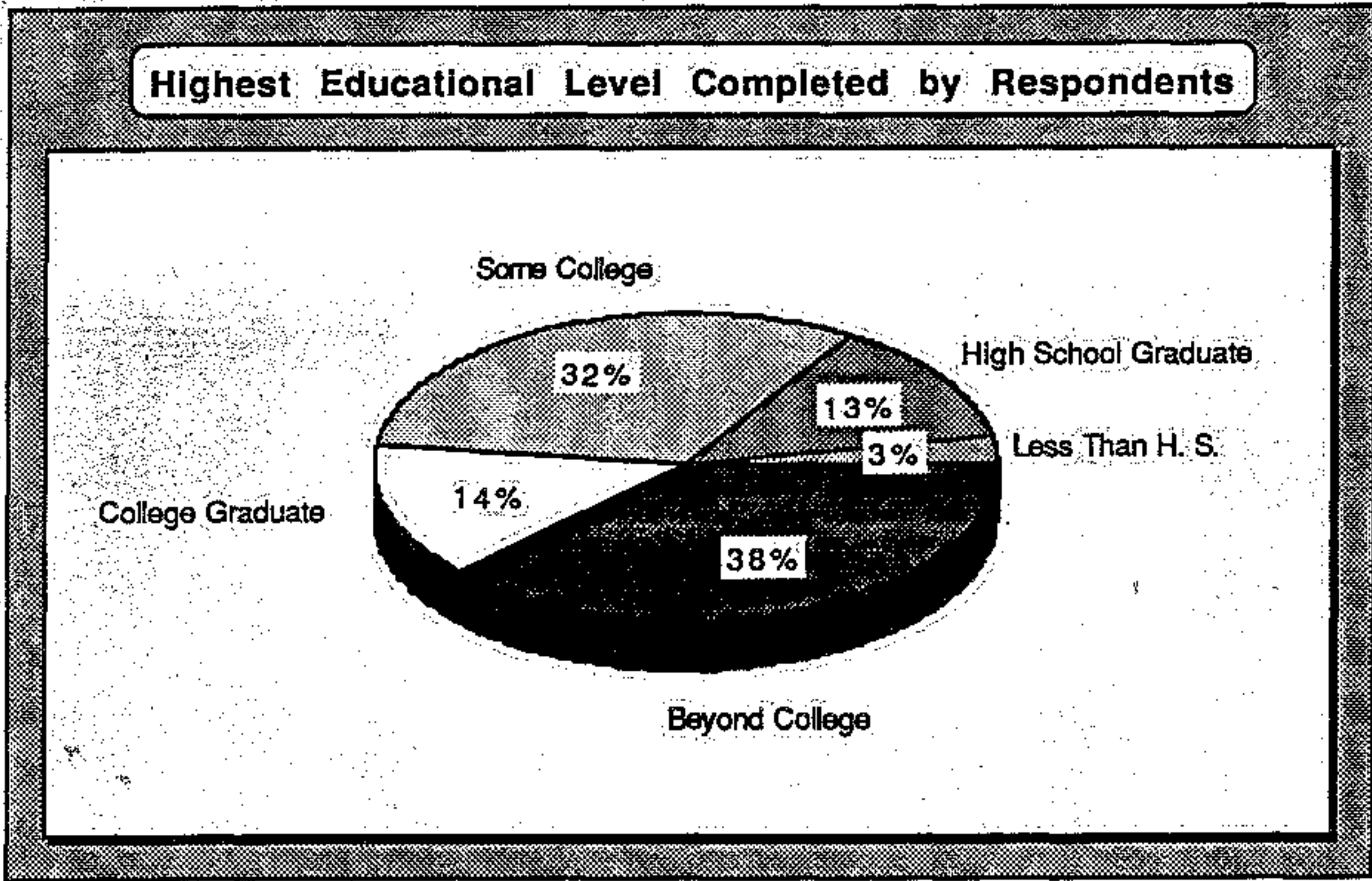




Chart 10

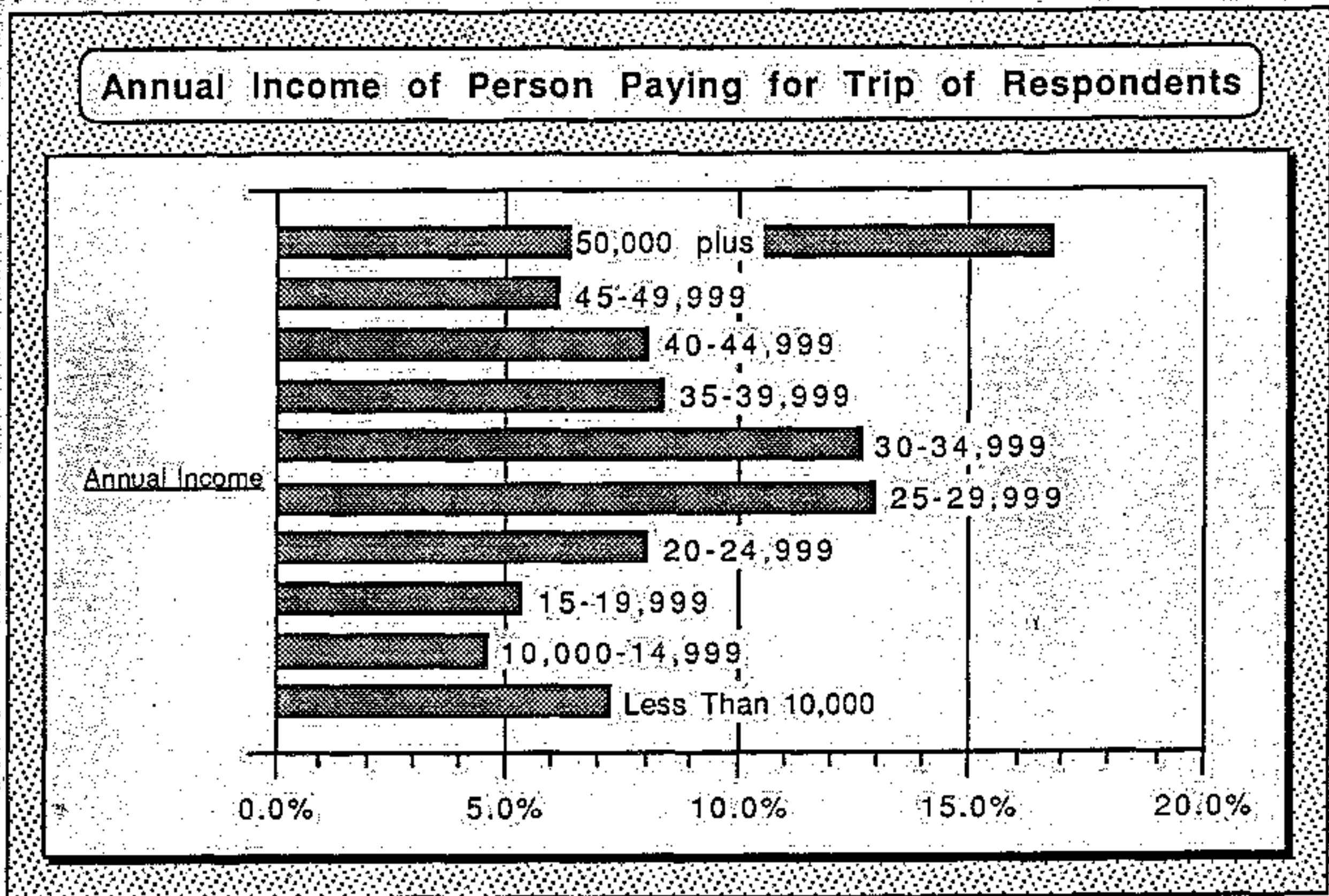


bachelor degree level (37.8 percent), and only three percent had not graduated from high-school.

The income and occupational characteristics of the visitors reflect this high level of education. Over fifty percent (51.3) of the respondents indicated incomes of more than 30,000 dollars per year, while less than twenty percent (16.8) earned less than 20,000 dollars per year (Chart 11). The highest incomes, at least 50,000 per year, were earned by more than sixteen percent of the respondents. Not surprisingly, those with the highest incomes also had the highest educational level. Of those with incomes over 40,000 dollars per year, 43.2 percent had at least earned a college degree, while only 12.8 percent of the respondents with no college education earned that much.



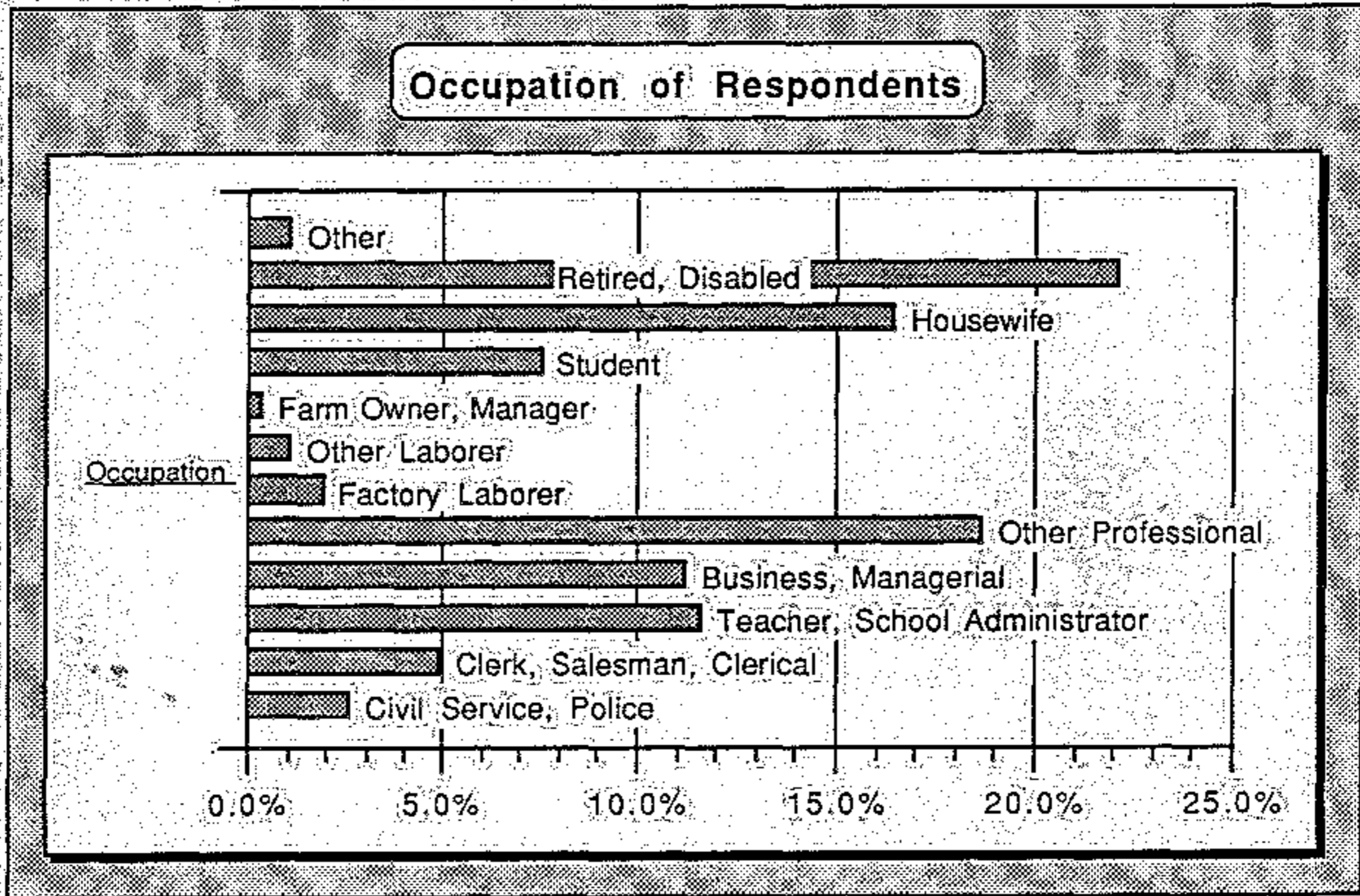
Chart 11



Occupational characteristics are also indicative of the high level of education completed by visitors. Over forty percent of respondents listed occupations in business, education, or other professions such as medicine or law (Chart 12). Of these, 44.1 percent reported annual incomes of more than 40,000 dollars. An additional 9.5 percent had other white collar occupations. The largest occupational group were the retired (22.1 percent), and housewives also constituted a significant portion with 16.5 percent. Only 3 percent of respondents reported occupations in labor, either factory or some other type, and just one respondent (.4 percent) classified himself as a farm owner or manager. The only other group of significance were those that were students (7.5 percent), probably due largely to the several universities located in close proximity to Temple Square.



Chart 12



### Age, Sex, and Vacation Activity Preferences

Almost all respondents to the survey were twenty years or older (96.3 percent), with the two largest groups being between the ages of 30-39 (25.1 percent) or over 60 (24.7 percent) (Chart 13).

Visitors falling in the other age categories were fairly evenly distributed. More females responded to the survey than males (Chart 14), with 58.8 percent and 41.2 percent, respectively.

Finally, to determine if there was any common preference for vacation activities among Temple Square visitors, respondents were asked to indicate their enjoyment of visiting various types of places



Chart 13

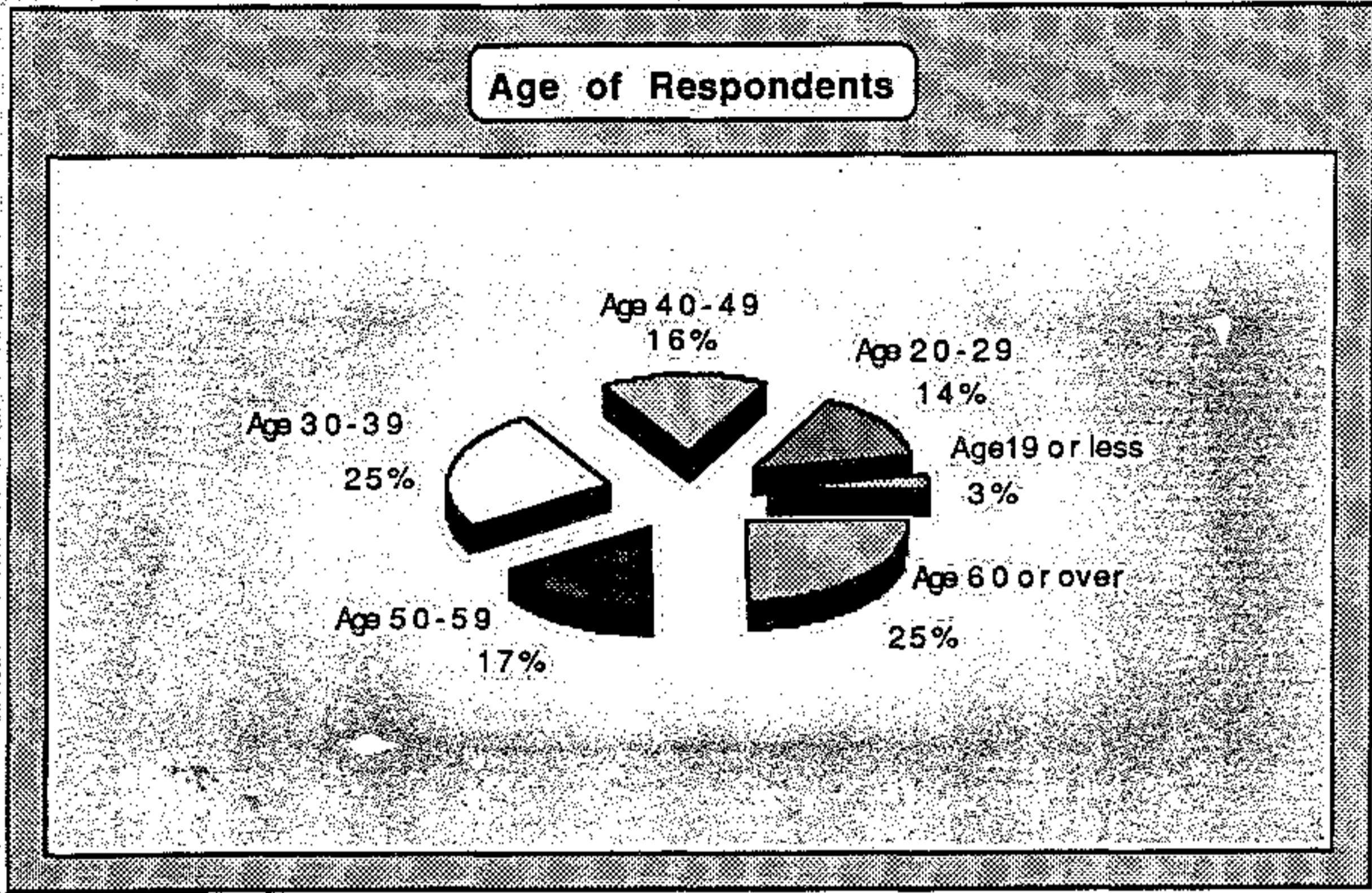
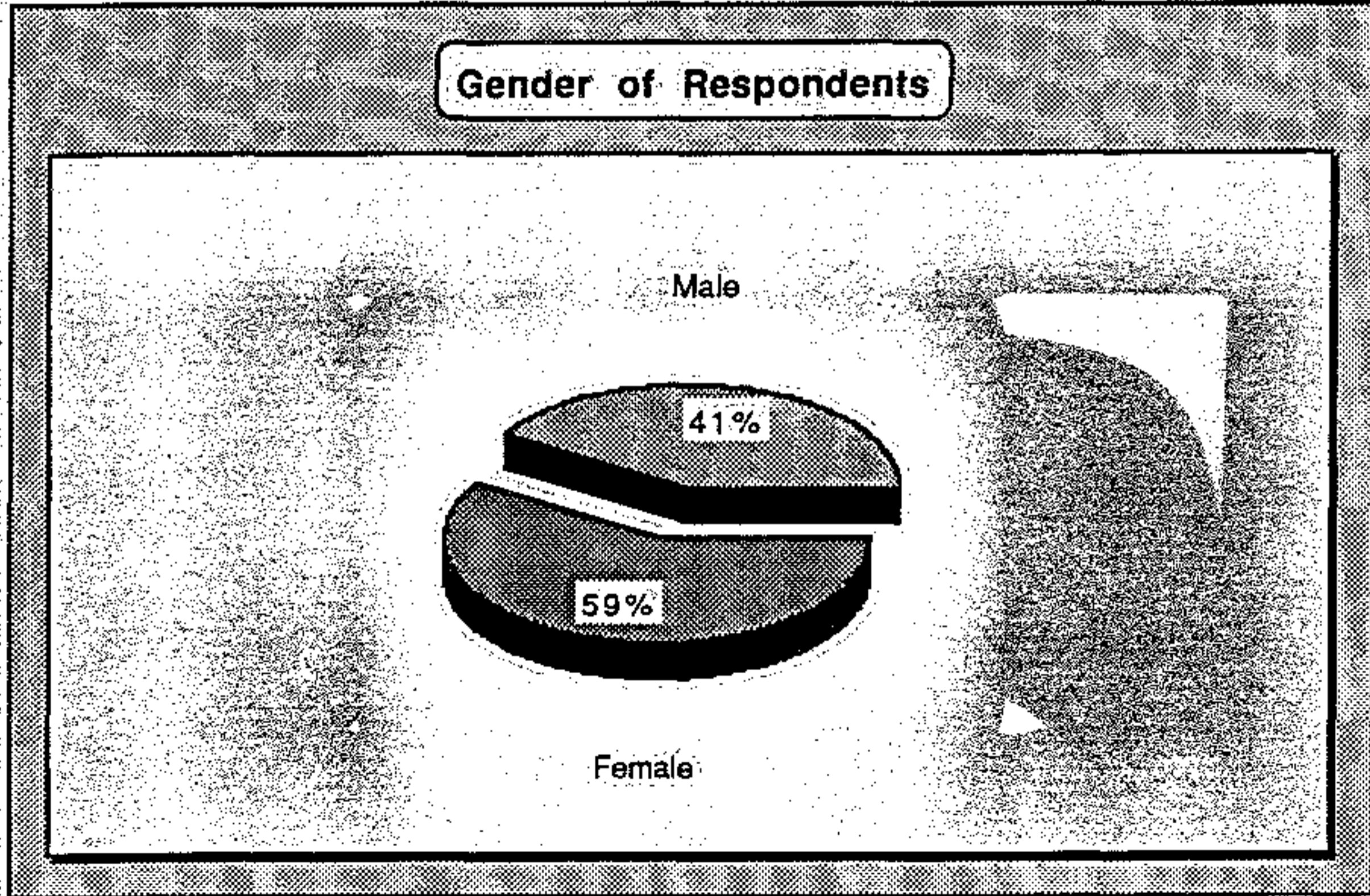


Chart 14





or events by ranking them on a scale of one to five. A ranking of one indicated that they liked the activity the least, while a ranking of five indicated they liked it the most. A ranking of three indicated a neutral response to the listed activity. Responses reveal a high degree of preference among visitors for national parks, historic sites, museums, and relatives (Table 3) while activities with a higher degree of dislike include sporting events, amusement parks, and shopping areas.

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Table 3

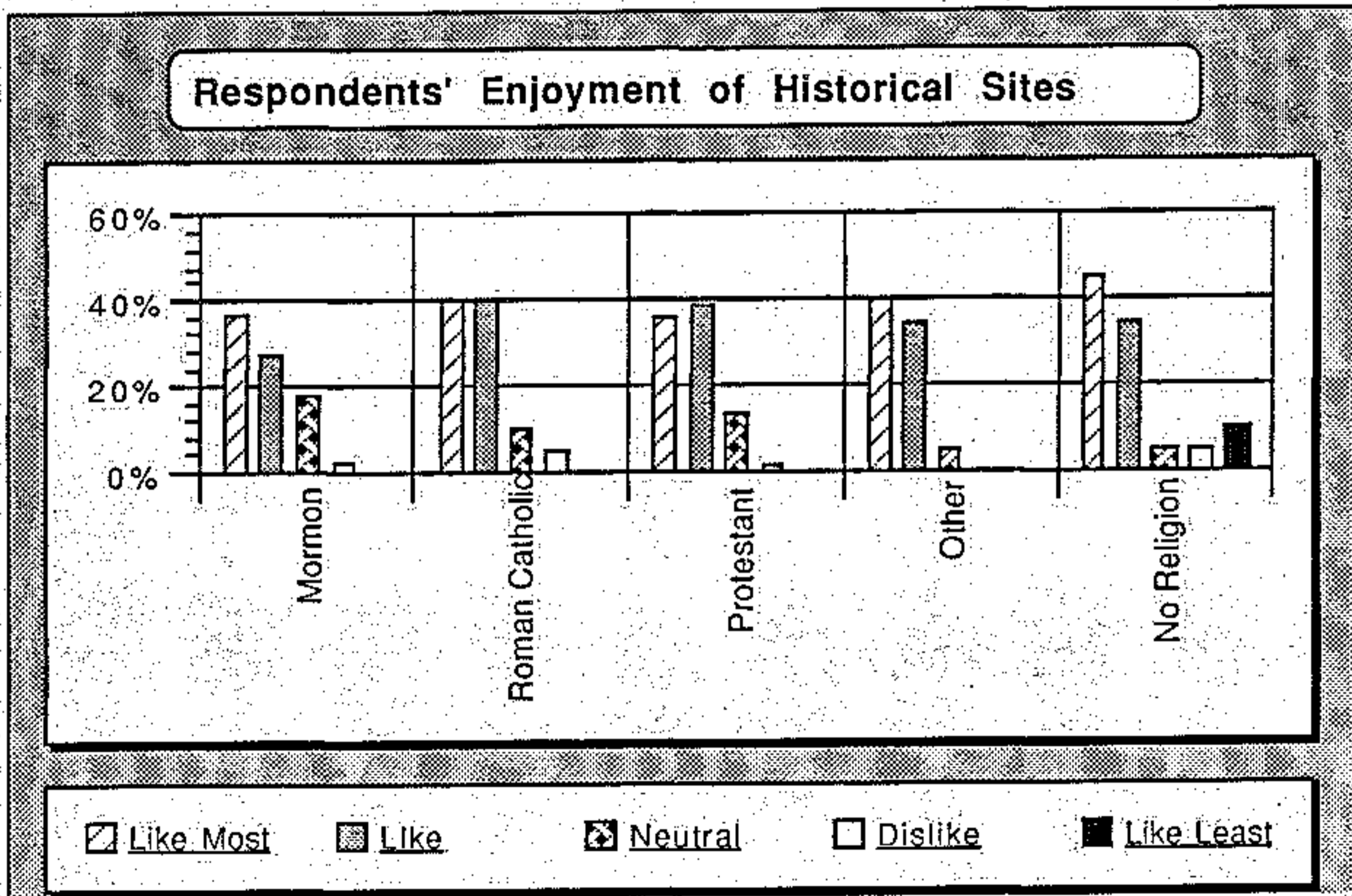
**Activity Preference of Visitors to Temple Square**

Activity	Percent Like	Percent Dislike
National Parks	74.9	2.2
Historical Sites	69.7	2.9
Relatives	61.8	6.0
Museums	48.3	11.3
Plays, Concerts	47.9	8.2
Beaches	40.8	15.3
Shopping Areas	30.3	24.7
Amusement Parks	24.7	31.1
Sporting Events	21.7	38.2

---

A cross-tabulation of religious affiliation and enjoyment of historical sites (Chart 15) shows that non-Mormon respondents have a higher preference for historic sites (76.5 percent) than Mormon respondents (64 percent), with Catholics and non-religious respondents having the largest percentage enjoying historical sites (80 percent). This may indicate that while non-Mormons visit Temple Square largely because they enjoy visiting historical sites, many Mormons probably visit more for religious purpose than because they necessarily enjoy this type of activity.

Chart 15





## Motivation, Frequency and Duration of Stays

### Reasons for Coming to Temple Square

Of primary importance to this study is the motivational aspects in attracting visitors to Temple Square. Though no question in the survey asked specifically whether visitors considered themselves pilgrims to Temple Square, a number of other questions were asked which gave respondents opportunity to list their reasons for visiting. In addition, the frequency and duration of visits also offer important insight in understanding these reasons.

Almost seventy percent (68.8) of respondents were repeat visitors (Chart 16), with those reporting this to be at least their sixth visit to Temple Square making up the largest percentage (38.6 percent). Nearly forty-five percent (44.2) of all repeat visitors were Mormon (Chart 17), with Mormons representing one-third of the repeat visitors who were making at least their sixth visit. Almost seventy percent of all Mormon visitors were making at least their sixth visit (68.7 percent). In contrast, though more than one-quarter of all respondents were visiting for the first time (28.8 percent), Mormons represented only 3 percent of the total. Only 6.3 percent of the Mormon respondents had not been to Temple Square before.

First time visitors were made up primarily of those claiming no religion, Catholics and Protestants. Over one-half of the Catholic visitors were making their first visit (55 percent) to Temple Square, and only one Catholic visitor (5 percent) had been to the Square more than twice. Protestants, however, were categorized along a

Chart 16

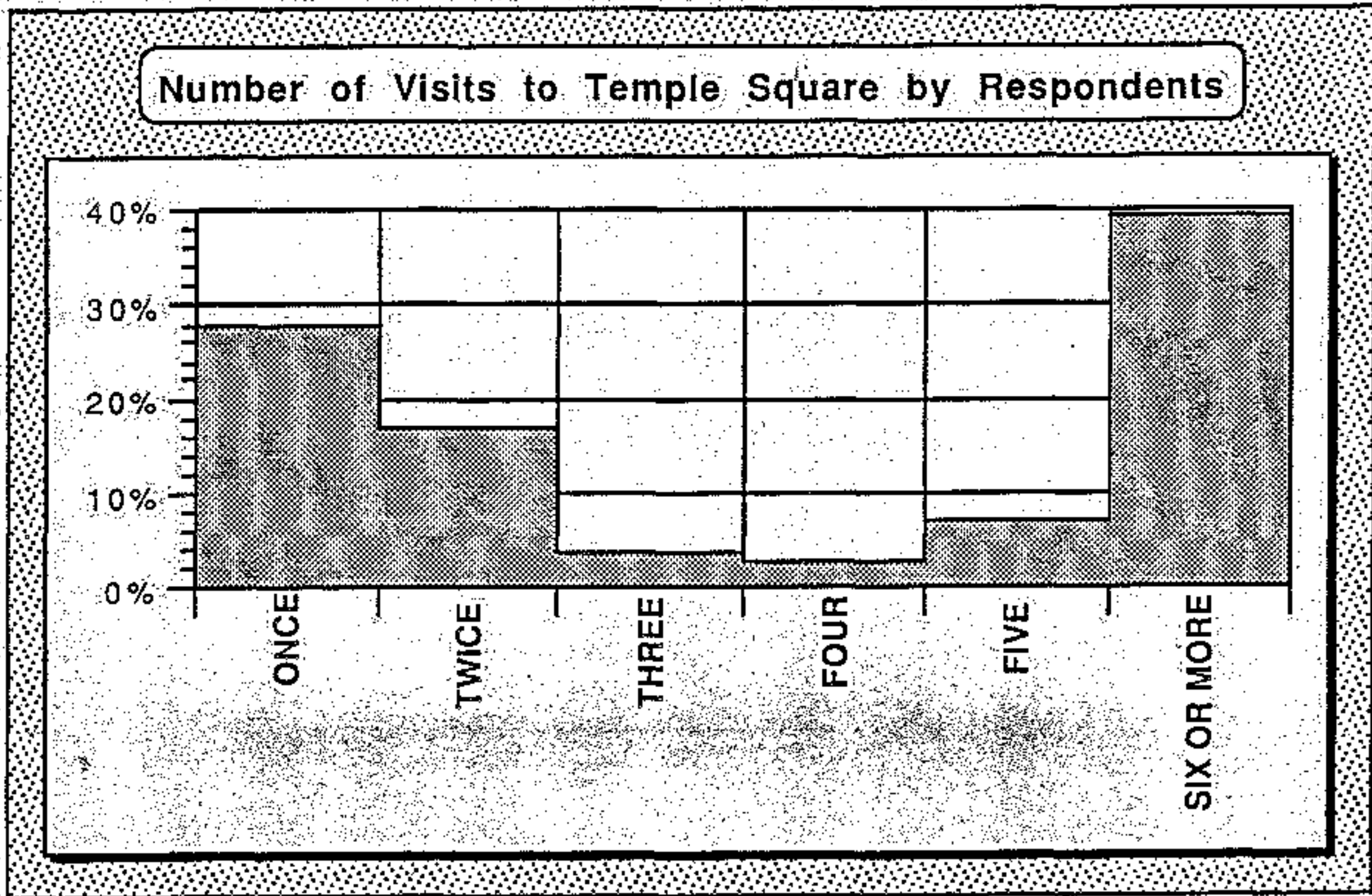
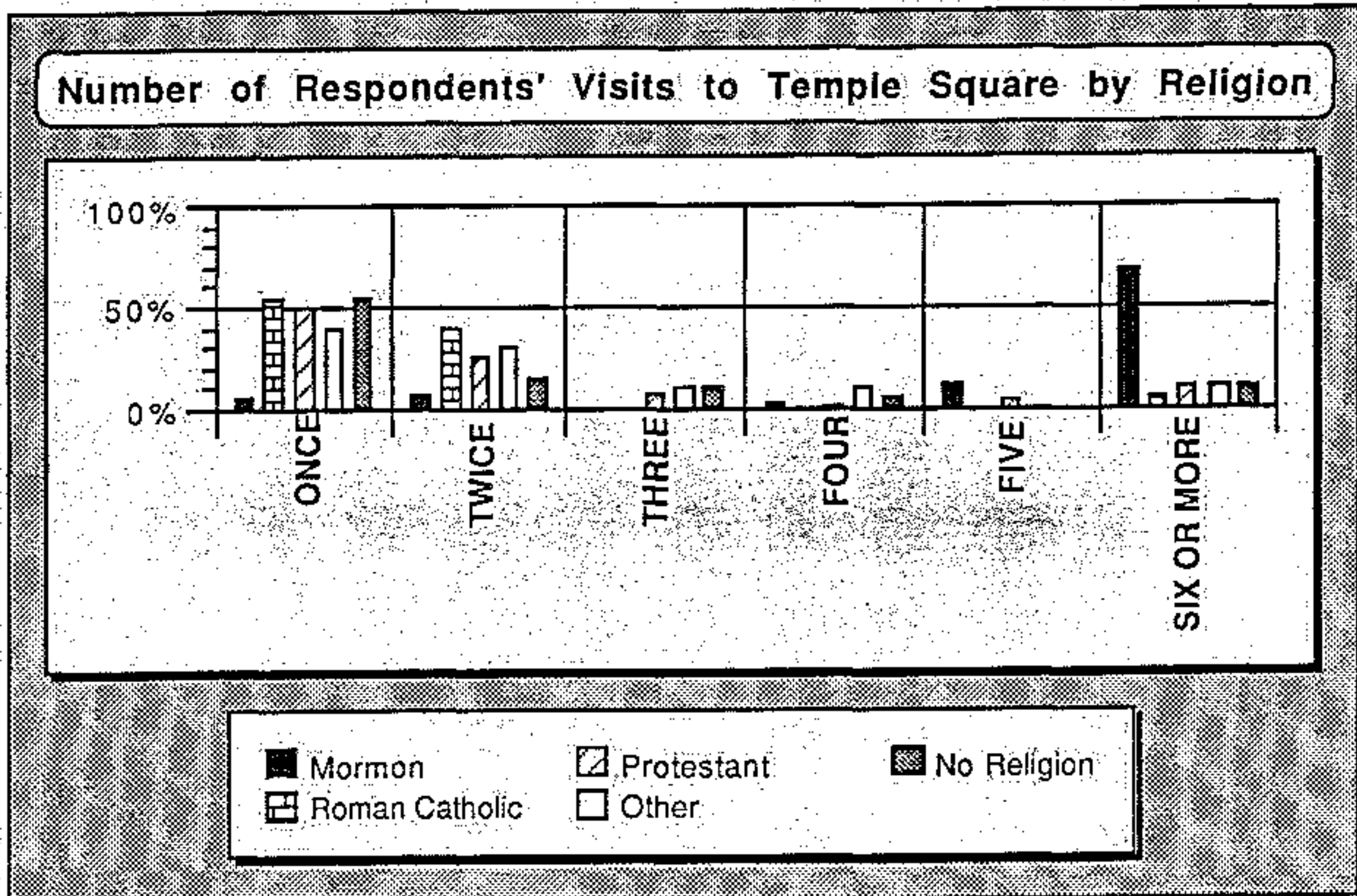


Chart 17

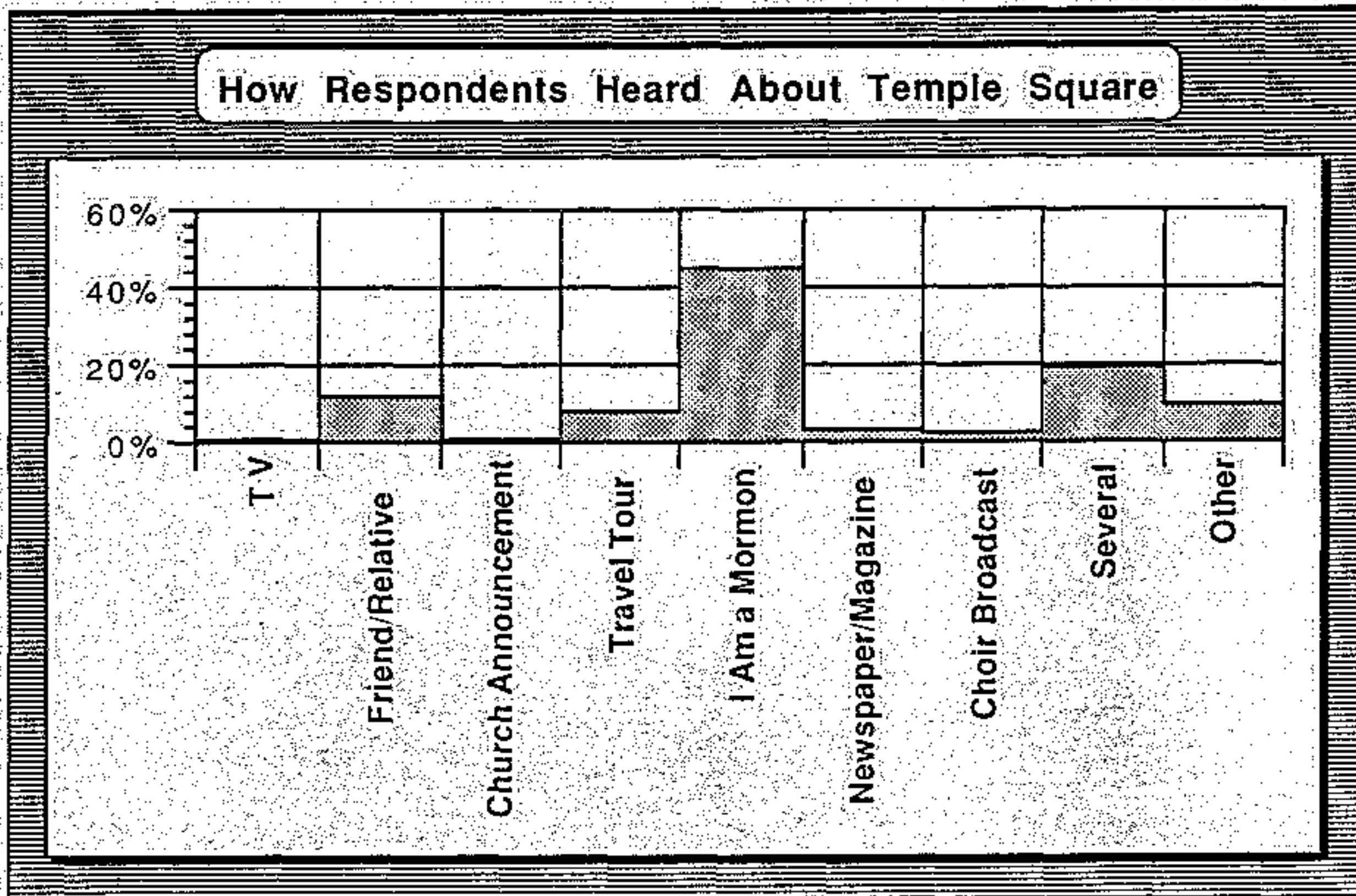




much wider spectrum. Though one-half were visiting Temple Square for the first time, and another one-quarter for their second time, ten percent of all Protestants were making at least their sixth visit.

Respondents learned of Temple Square from a variety of sources (Chart 18), with Mormon Church membership being the primary source of information for roughly forty-five percent of the visitors (44.2). For other respondents, no one source of information dominates, with only friends and relatives accounting for more than ten percent of respondents' information. The next most common source was travel/tourist information (8.2 percent). Very few respondents heard about Temple Square through media information such as television (.4 percent), newspaper or magazine articles or advertisements (2.6 percent), or a Church announcement (.4 percent)

Chart 18



It should be noted, however, that almost twenty percent of respondents (19.1) heard about Temple Square through a combination of several sources.

When asked specifically to choose from several possible answers their reasons for coming to Temple Square (they were asked to check all that applied), only 26 percent of all visitors indicated that they came for religious reasons ("We are Mormons and wanted to see the Visitor Center and the Tabernacle") (Table 4). Only fifty percent of Mormon visitors responded that this was at least one of their most important reasons for visiting (Chart 19). While one-third of all visitors indicated they came to Salt Lake City primarily to visit Temple Square or other historic sites of interest (the Mormon Church Survey also indicated that one-third of the visitors came to

Table 4

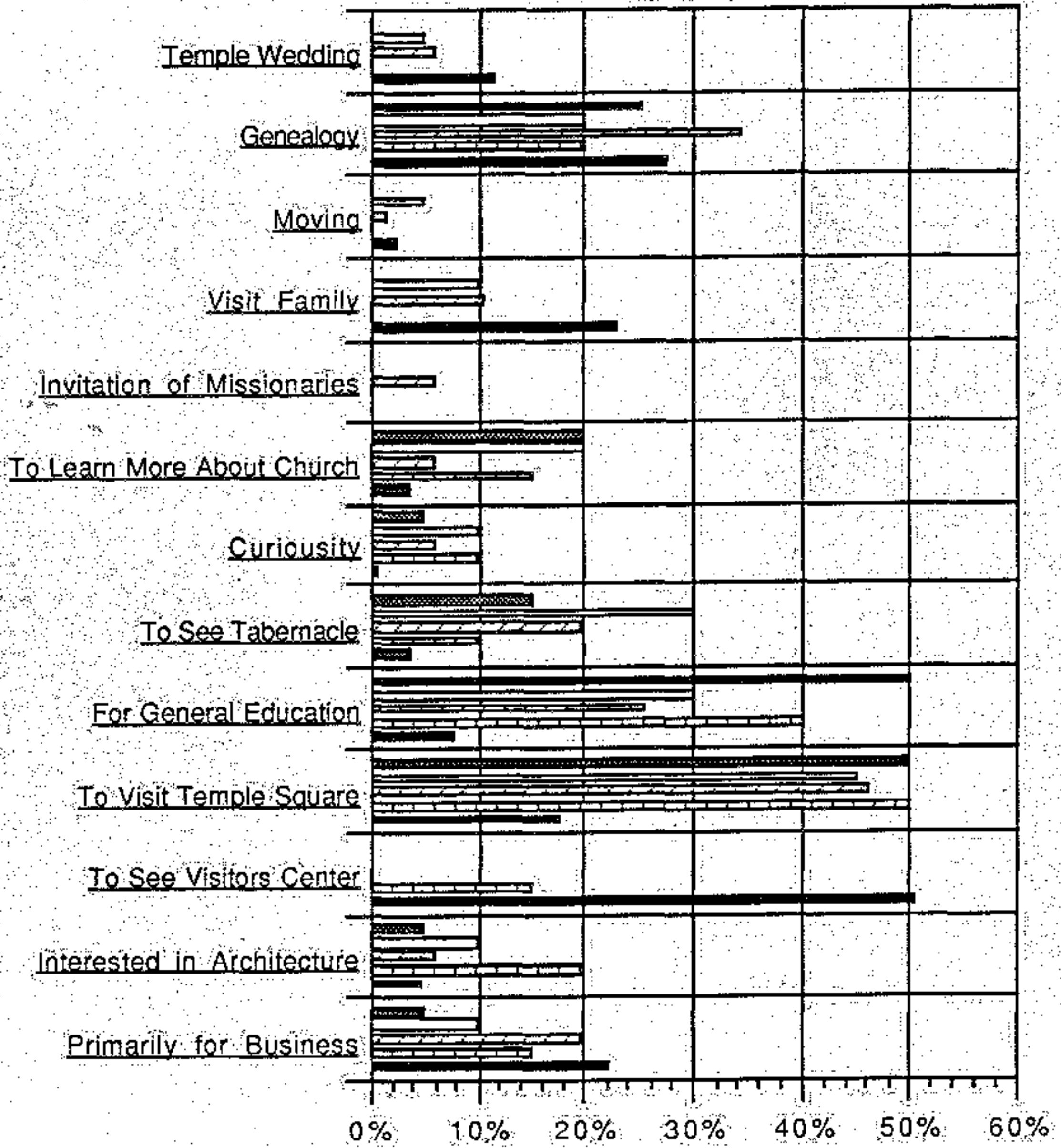
**Purpose for Visit to Temple Square**

<u>Purpose</u>	<u>Percent</u>
To Visit Temple or Other historic points of interest	33.0
To do Genealogy	28.1
We are Mormon and Wanted to Visit the Visitors Centers	26.2
To Add to General Education	19.0
Primarily to do Business in Salt Lake City	18.0
To Visit Family in the Area	14.6
To See the Tabernacle	11.6
Interested in Learning More About the Church	7.5
Temple Wedding	7.5
Interested in Architecture	6.4
Curious to See What Attracts so Many People	4.1
Thinking of Moving to the Area	1.9
The Missionaries Invited Me	1.5



Chart 19

Respondents' Purpose for Visit to Temple Square by Religion



Mormon
  Protestant
  No Religion
  Roman Catholic
  Other

Salt Lake City primarily to visit Temple Square; see Appendix B), only 17.5 percent of Mormon visitors answered that they had come for this reason. However, of first time Mormon visitors, 37.5 percent indicated that at least one of their major reasons for coming was to visit Temple Square because they were Mormon or in connection with visiting several historic sites in the area. This indicates the possibility that many of the repeat Mormon visitors may not perceive Temple Square as a major reason for their visit because they have come before, responding instead that they come for reasons such as to visit relatives in the area (22.9 percent), or to do genealogy (27 percent; which in and of itself can be viewed as a pilgrim activity since genealogy work is so strongly encouraged by Church leaders). This possibility will be explored further when analyzing other responses given by first time Mormon visitors.

Interestingly, 22.1 percent of the Mormon respondents came primarily for business purposes, while only 13.9 percent of non-Mormons did. This is perhaps indicative of the strong ties, in many aspects other than simply religious ones, that Mormons have to the area. It may also be an indication that Mormons who come to Salt Lake City on business include a visit to Temple Square, while non-Mormon businessmen do not.

Non-Mormon responses to what prompted their visit to Temple Square were widely distributed, with only a few reasons being indicated as important by more than fifteen percent of the non-Mormon respondents. Overwhelmingly, the most important reason for coming to Salt Lake City for non-Mormon respondents was to visit Temple Square and other historic points of interest, with 47.8



visit Temple Square and other historic points of interest, with 47.8 percent indicating this as one of their primary reasons. Other important motivators were to do add to their general education (30.8 percent), to do genealogy (28.6 percent) and to see the Tabernacle where the choir sings (18.4 percent).

Over sixty-five percent of the respondents (66.7) classified their visit to Temple Square as part of a vacation (Charts 20 & 21), and almost fifty percent (47.1) of those who responded that they were on vacation reported that their vacation would be at least one week in length (Chart 22). Roughly one-quarter of respondents answered that their vacation would last from eight to fourteen days (24.3 percent), and 22.8 percent responded that their vacation would be longer than two weeks. Only six percent indicated that their vacation would be shorter than five days.

Chart 20

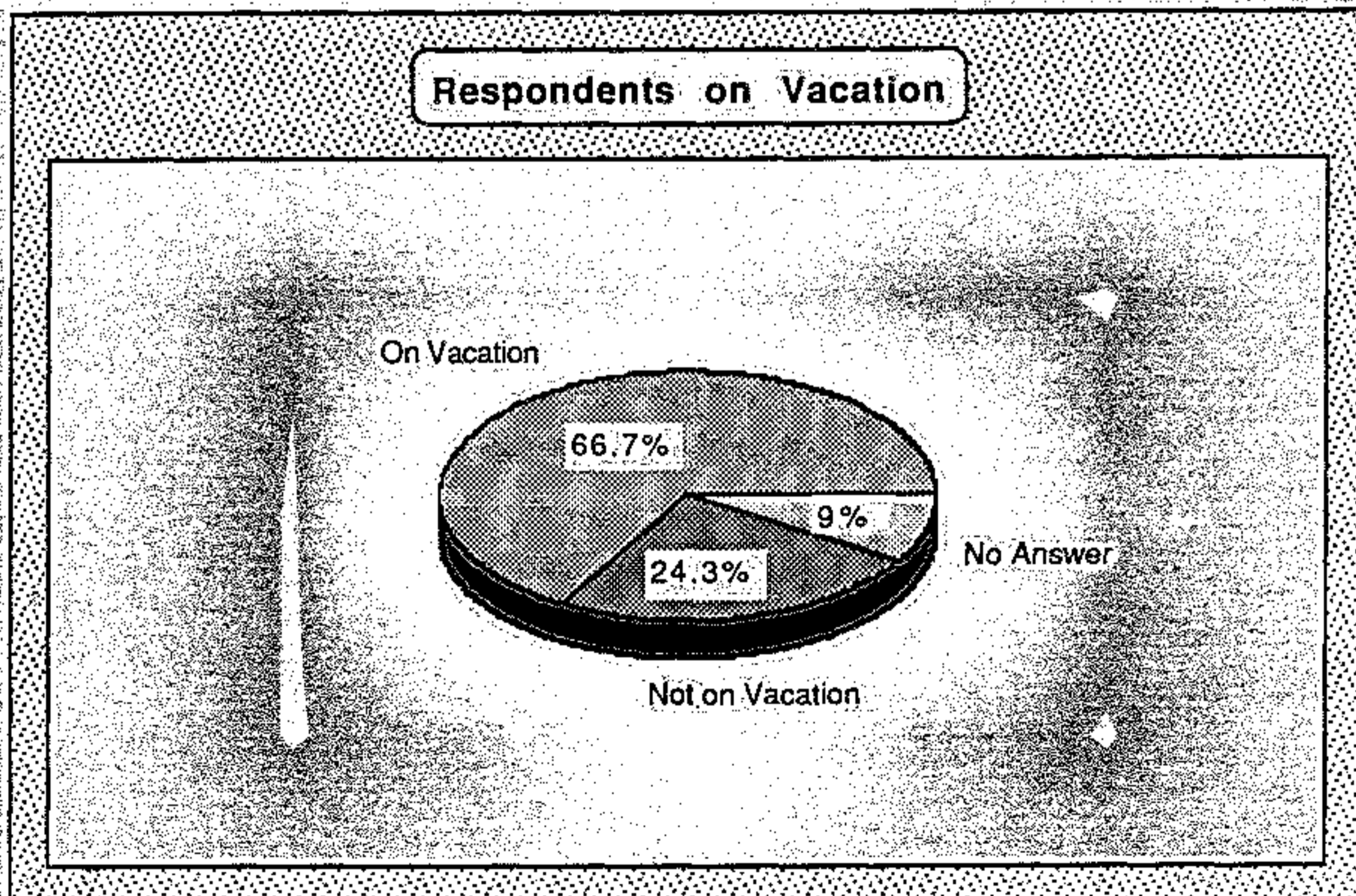




Chart 21

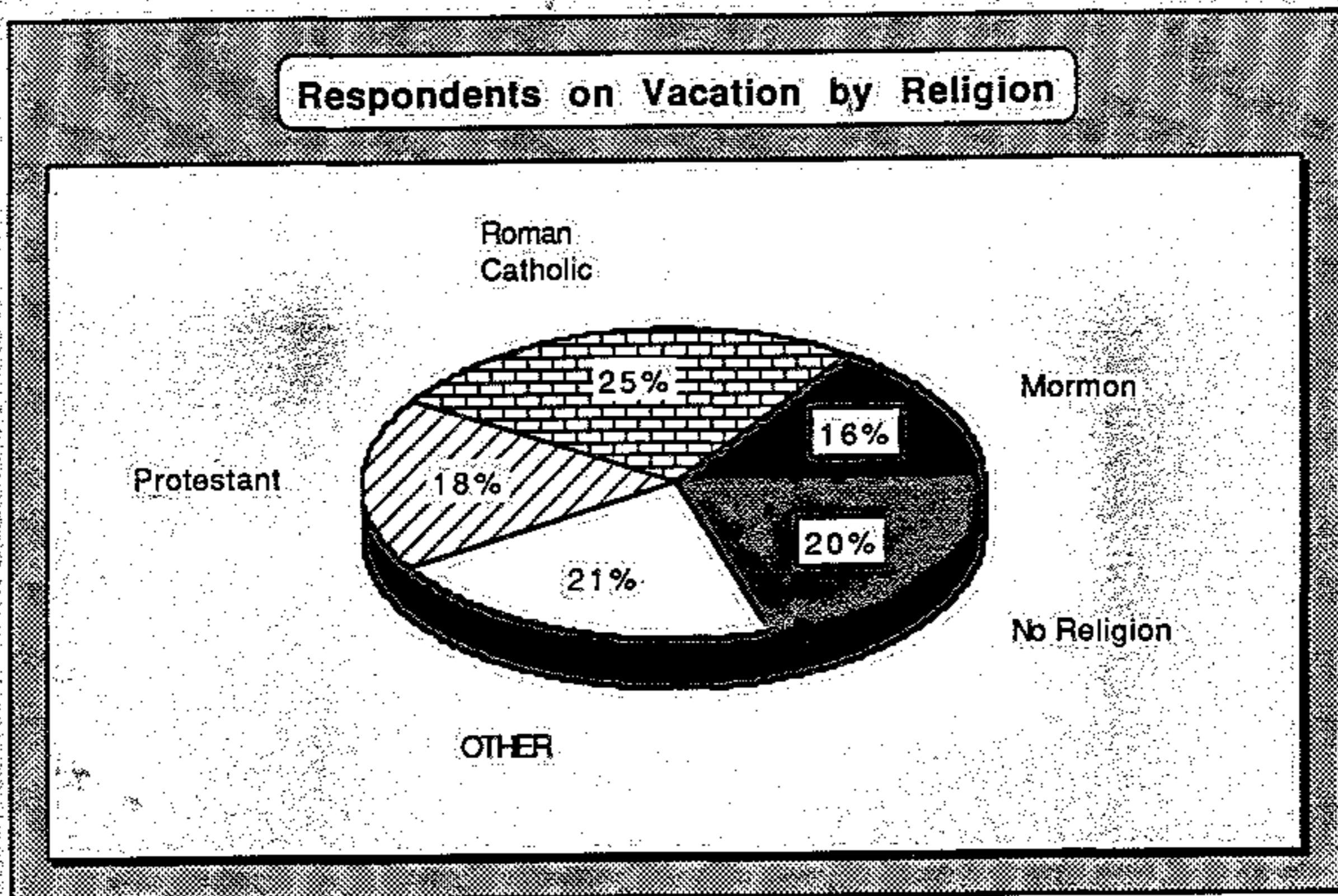
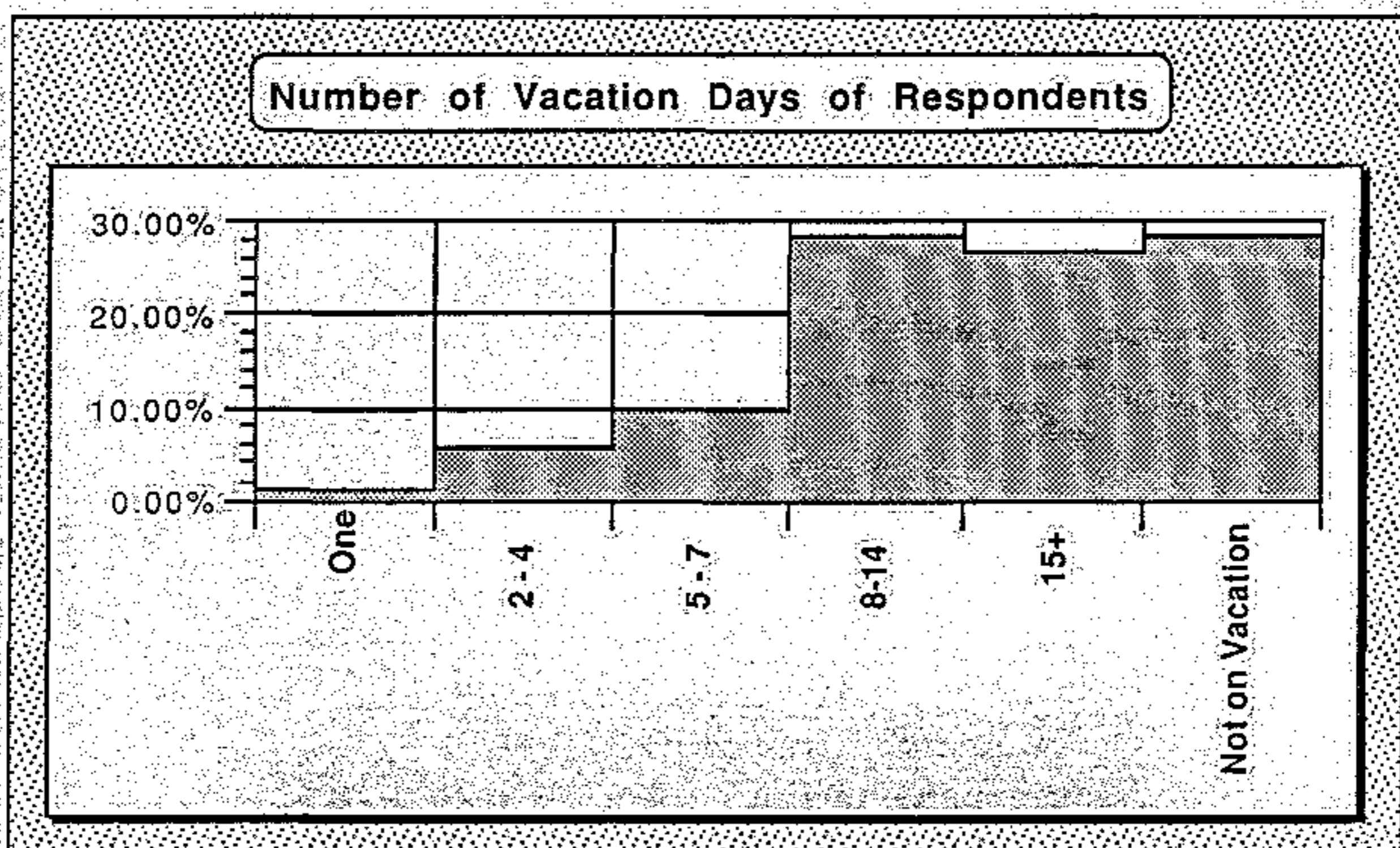


Chart 22





The large percentage of respondents making relatively long vacations can be explained by the fact that nearly one-half (47.5 percent) of all respondents were either just past passing through (21.7 percent) or had Utah as one of several destinations. Only 7.1 percent indicated that Temple Square was their major destination. However, an additional 36.3 percent had Utah (17.2 percent) or Salt Lake City as their major destination.

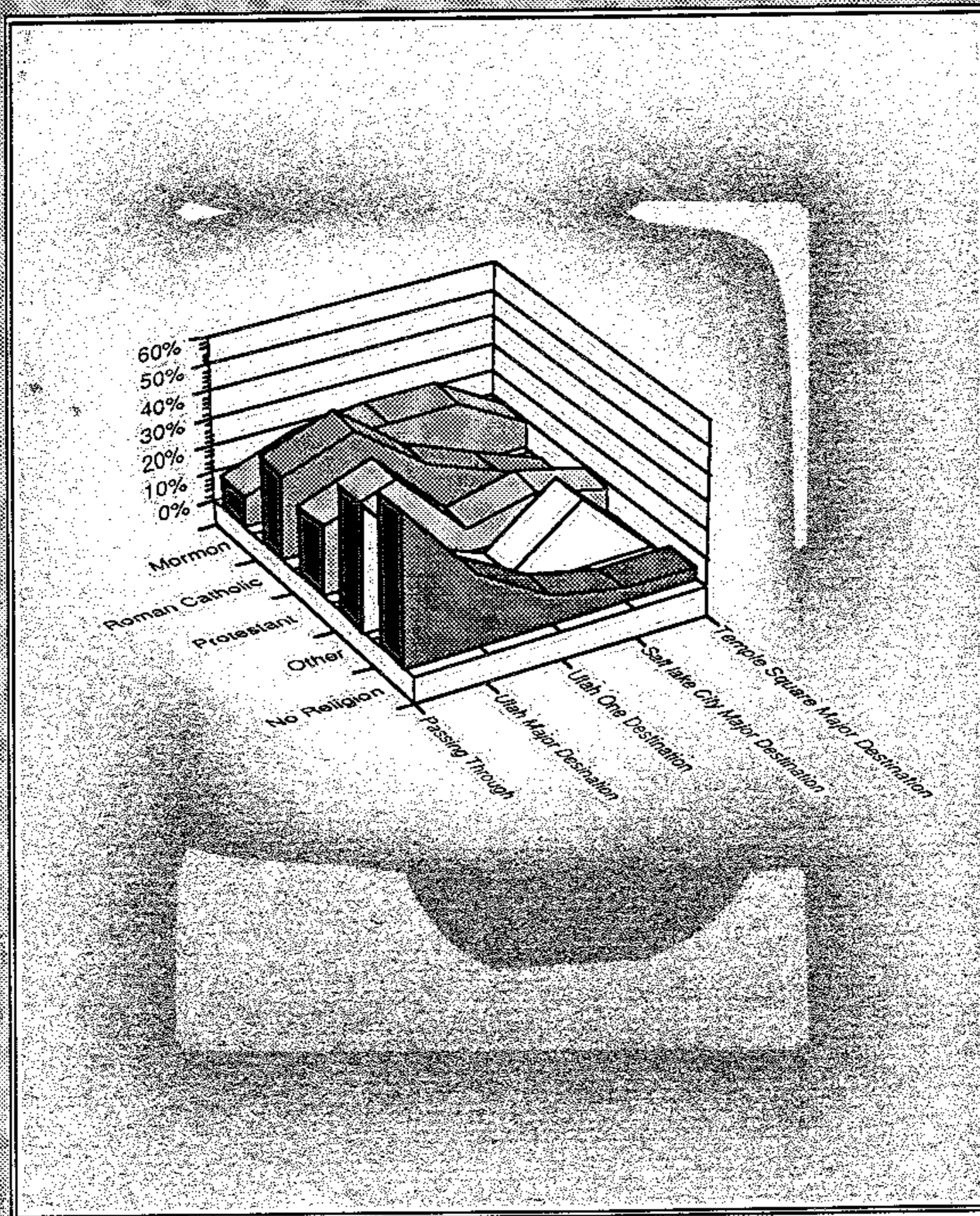
A breakdown by religion shows that almost one-third of the Mormon respondents (32.8 percent) had Temple Square (9.2 percent) or Salt Lake City as their major destination (Chart 23). An additional one-quarter of the Mormon visitors (23.7 percent) indicated that Utah was their major destination. Responses made by first time Mormon visitors were similar to those made by Mormon visitors overall, with only a slightly larger percentage of the first time visitors indicating Temple Square as their major destination (12.5 percent). Fifty percent of the first time Mormon visitors indicated that Utah (25 percent), Salt Lake City (12.5 percent), or Temple Square was their major destination.

Non-Mormon responses reveal, however, that the majority of Non-Mormon visitors were either just passing through (26.6 percent) or had Utah as one of several destinations (28.1 percent). Only the Protestant respondents had a significant percentage having Temple Square as their major destination (9 percent). Of those responding that they were first time Mormon visitors, fifty percent indicated that Utah (25 percent), Salt Lake City (12.5 percent), or Temple Square was their major destination.



Chart 23

Destination of Respondents' Trip





### Duration of Stays in Salt Lake City and at Temple Square

The fact that the majority of respondents indicated Temple Square and Salt Lake City as only one of several destinations is also represented in short durations of stay in the city. Nearly seventy-five percent (74.5) reported that they would stay in Salt Lake City for fewer than five days (Table 5), with 41.5 percent of these staying one day or less (The Mormon Church Survey reported similar results with 33.2 percent staying one day or less; see Appendix B). Only 12.3 percent indicated that they would stay longer than one week. Of these, respondents indicated genealogy (72.7 percent), visiting relatives (30.3 percent) and desire by Mormons to visit Temple Square (30.3 percent) among their most important reasons for coming.

Respondents' visits to Temple Square were also of short duration (Table 6). Almost one-half (47.5) indicated they would stay two hours or less, with fewer than one-quarter (24 percent) responding that they would stay longer than four hours. Of those that reported they would stay longer than four hours the largest percent were either visitors who came to Salt Lake City primarily to visit Temple Square and other historic points of interest (40.6 percent) or visitors who came to do genealogy (34.3 percent). Mormons visiting the Square for religious purpose also constituted a large percentage of those staying longer than four hours with 28.1 percent.

A breakdown by religion shows, however, that Mormon respondents tended to stay shorter lengths of time at Temple Square in comparison to non-Mormon respondents (Chart 24). Over

Table 5

**Length of Stay in Salt Lake City**

<u>Length</u>	<u>Percent</u>
Less than one day	12.7
One day	28.8
2-4 days	33.0
5-7 days	10.9
8-14 days	7.1
15 days or more	5.2
No answer	2.2

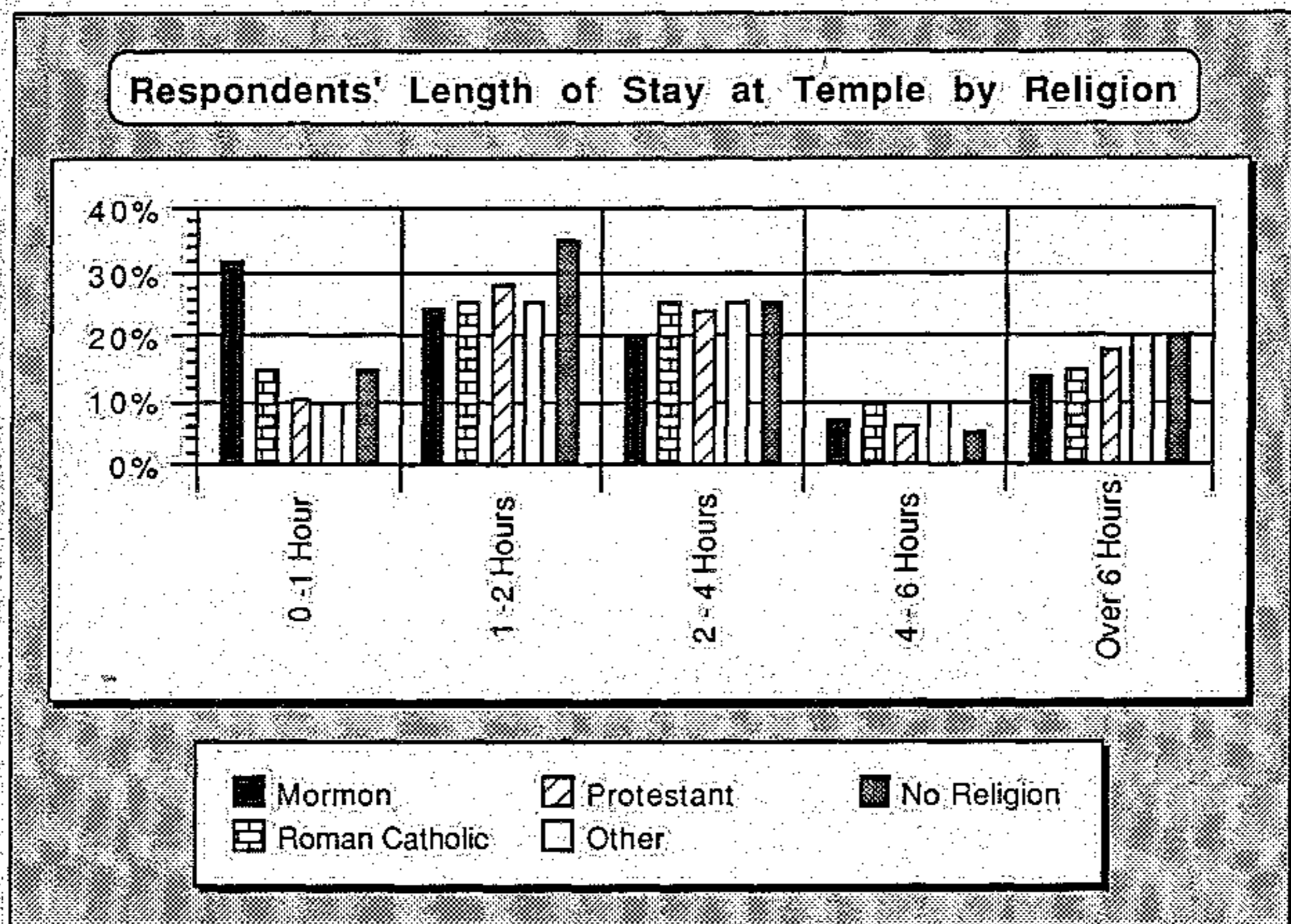
Table 6

**Length of Stay at Temple Square**

<u>Length</u>	<u>Percent</u>
0-1 hour	21.7
Over 1 hour to 2 hours	25.8
Over 2 hours to 4 hours	21.7
Over 4 hours to 6 hours	7.1
Greater than 6 hours	16.9



Chart 24



three-quarters (76.2 percent) of the Mormon respondents stayed four hours or shorter with 56.4 percent staying two hours or less. By comparison, only 64.8 percent of non-Mormons stayed four hours or less, and only 39.8 percent stayed two hours or shorter. Those who stayed the longest at Temple Square (greater than six hours) included those claiming no religion (20 percent), the Protestants (17.9 percent), and the Catholics (15 percent). Only 13.7 of the Mormon respondents stayed more than six hours.

The shorter stays of Mormon visitors versus non-Mormon visitors can in part be explained by the fact that the large percentage of Mormon respondents are repeat visitors and have thus presumably seen much of Temple Square before, some even



numerous times. In support of this idea, Mormon respondents who indicated they were first time visitors stayed a greater length of time than repeat Mormon visitors. Fifty percent of these first time visitors stayed longer than four hours, while only 20.6 percent of the repeat Mormon visitors stayed that long. In addition, many of the tours and displays offered at Temple Square are designed more for non-Mormon visitors (or are probably perceived by Mormon visitors to be that way) than for Mormon visitors, concentrating on explaining many fundamental aspects of Mormonism that most Mormons are already familiar with; thus, Mormon visitors do not feel a need to participate the tours. Mormon visitors. Most Mormons probably come more for the purpose of re-affirming group membership and strengthening their spiritual feelings about their religion than for the more time-consuming activities of viewing all the sites and displays.

#### Visitor Reactions to Temple Square and Salt Lake City

Three open-ended questions were included in the survey with the purpose of soliciting a general idea concerning what things visitors both liked and disliked about Temple Square and Salt Lake City. When asked what they liked most about Salt Lake City nearly one quarter of respondents indicated that they liked the appearance of the city (24 percent) (Table 7). Other answers given by a high percentage of respondents included Temple Square (13.1 percent) and friendly people or relatives (12 percent).

Appearance was also indicated by the largest percentage of respondents as what they liked most about Temple Square (36.7



Table 7

**What Did You Like Most About  
Salt Lake City?**

<u>Like Most</u>	<u>Percentage</u>
Appearance	24.0
Temple Square	13.1
Friendly People/Relatives	12.0
Other Tourist Attractions	5.2
City Layout	2.6
Genealogy Library	1.9

Table 8

**What Did You Like Most  
About Temple Square?**

<u>Like Most</u>	<u>Percentage</u>
Appearance	36.7
Feeling/Atmosphere	13.5
Tabernacle and Choir	10.9
Guides and Tours	5.6
Visitors Centers	1.9
Friendly People	.7

percent), with the feeling or atmosphere (13.5 percent), the tabernacle and choir (10.9 percent), and the guides and tours (5.6 percent) also being indicated by a large number of respondents (Table 8). The feeling or atmosphere of Temple Square was indicated by a much larger percentage of Mormons (22.1 percent) than non-Mormons (4.7 percent) as being the most liked thing about Temple Square (Chart 25), supporting the idea that many Mormons visit the Square for religious purpose. Appearance was the only other thing reported by a high percentage of Mormons as the thing they liked most (29 percent), with the Tabernacle and choir, guides and tours, and Visitors Centers receiving much smaller percentages.

For non-Mormon respondents appearance was indicated as the most liked thing by an overwhelming majority (44.5 percent). Only the Tabernacle and choir (16.4 percent) and the guides and tours (7.8 percent) received any other significant responses.

Nearly two-thirds (63.3 percent) of the all the respondents found nothing that they disliked about Temple Square (Chart 26), with only parking difficulty being indicated by more than five percent (5.6) of the respondents. Parking difficulty was given as the least liked thing by all religions except Protestants, who indicated that the missionary efforts of the guides and not being able to enter the temple were the least liked things (each response receiving 9 percent). Interestingly, Mormon respondents indicated more than any other group that they did not like the crowds on Temple Square, perhaps reflecting their desire to visit the Square to gain a particular feeling (religious purpose) than for tourist activities.

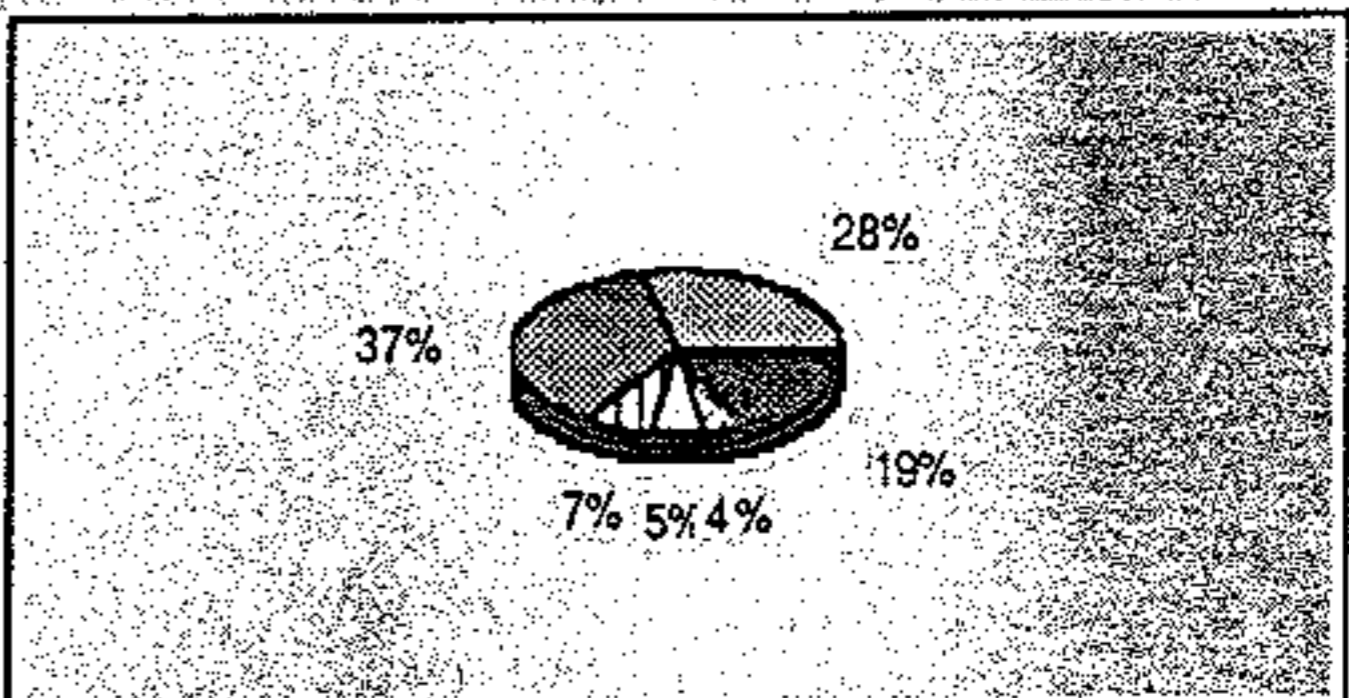


Chart 25

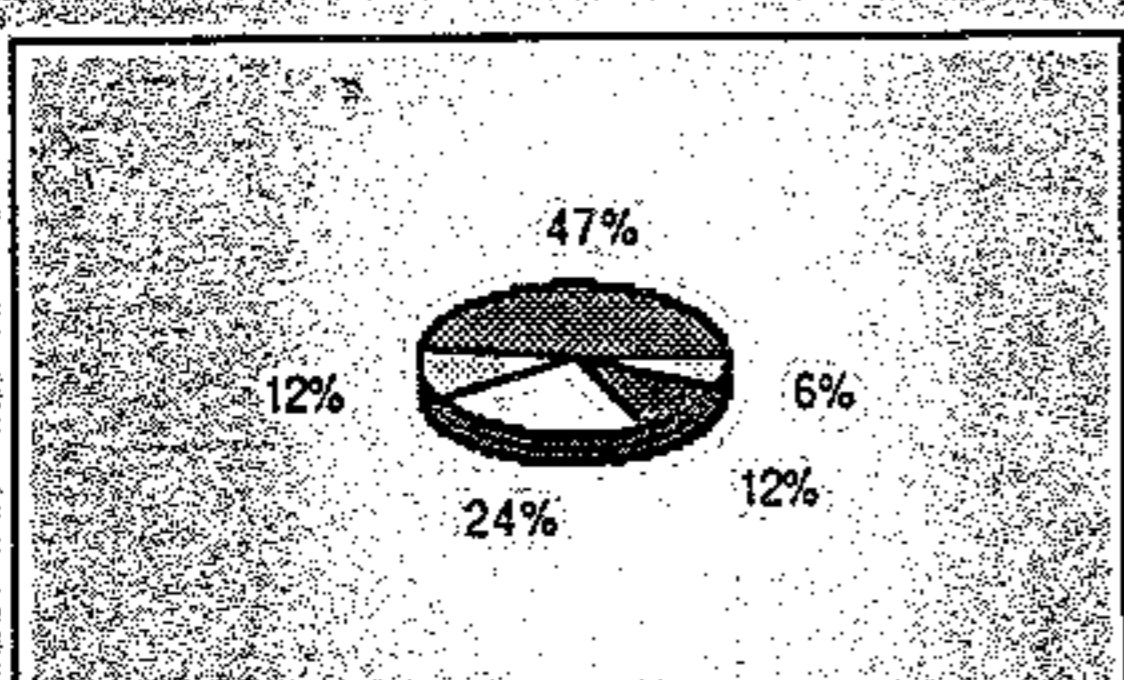
Mormon

What Respondents Liked About Temple Square

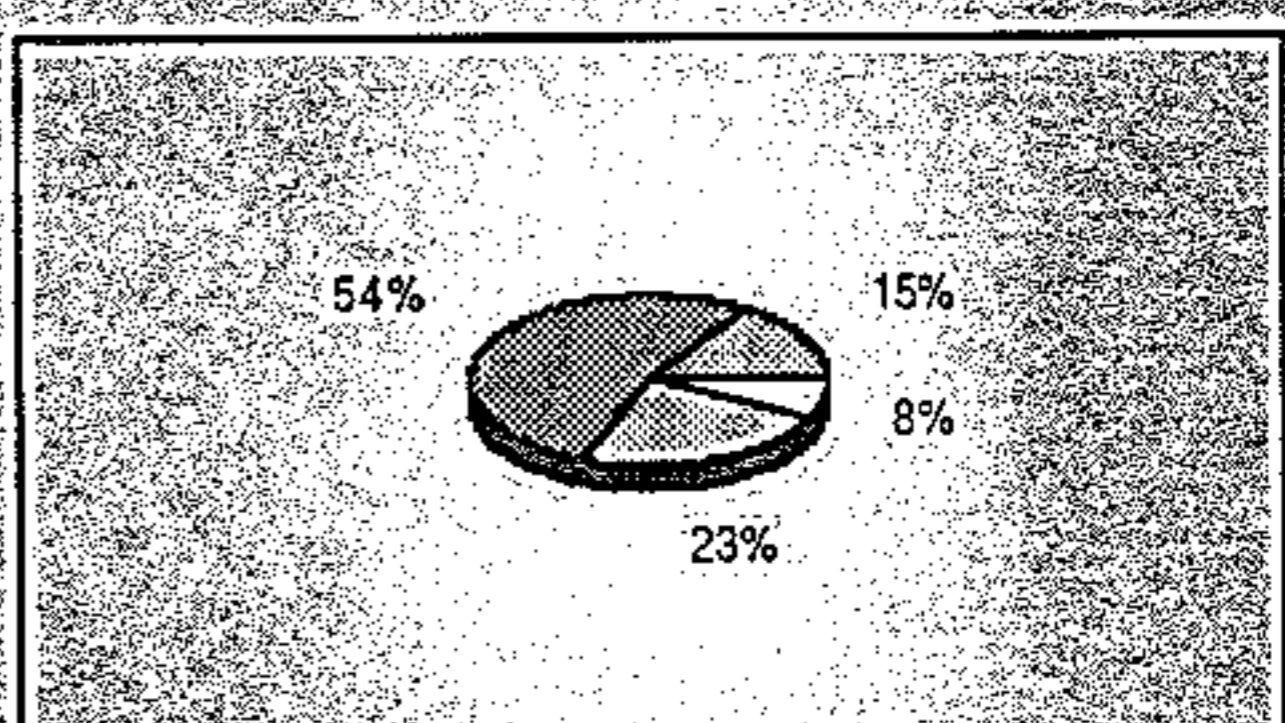
-  Atmosphere
-  Appearance
-  Tabernacle Choir
-  Guides/Tours
-  Friendly People
-  Visitors Center
-  Other



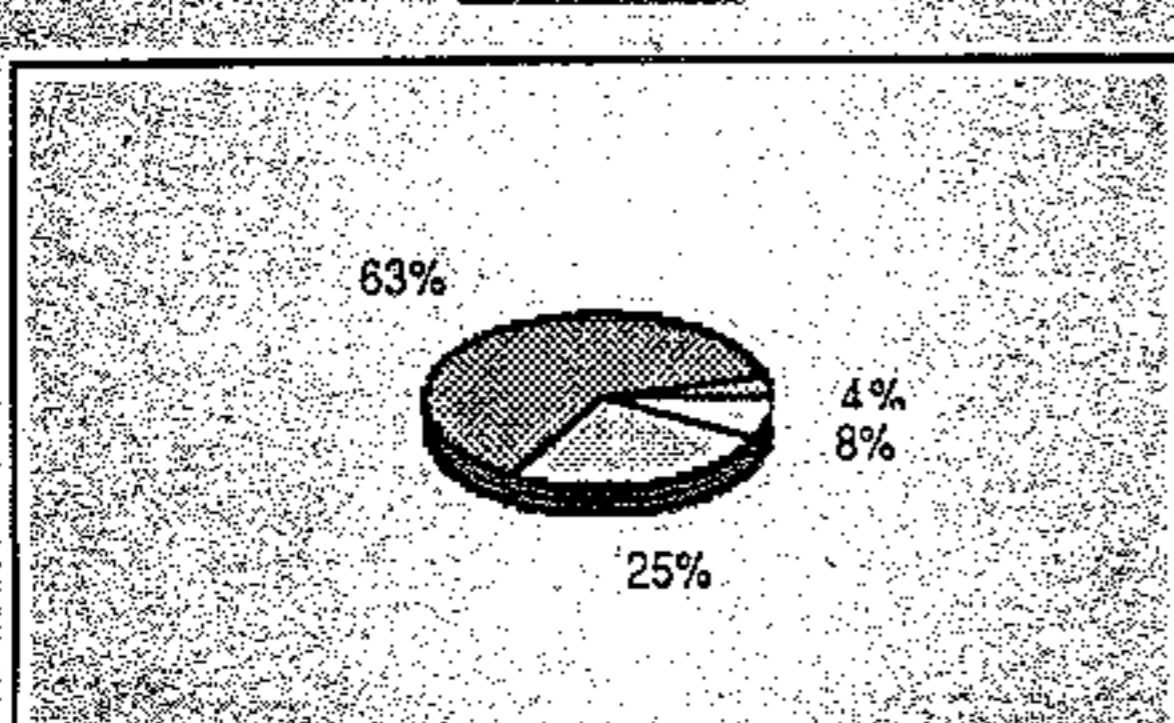
Roman Catholic



Other



Protestant



None

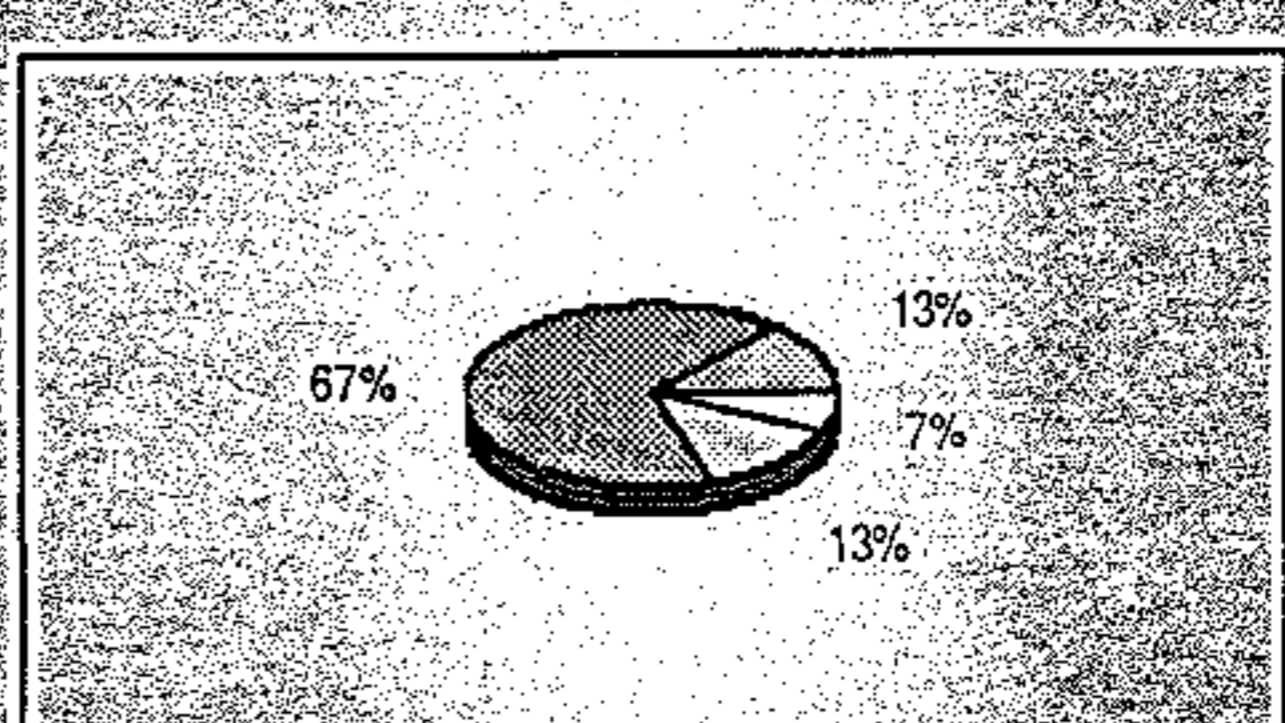
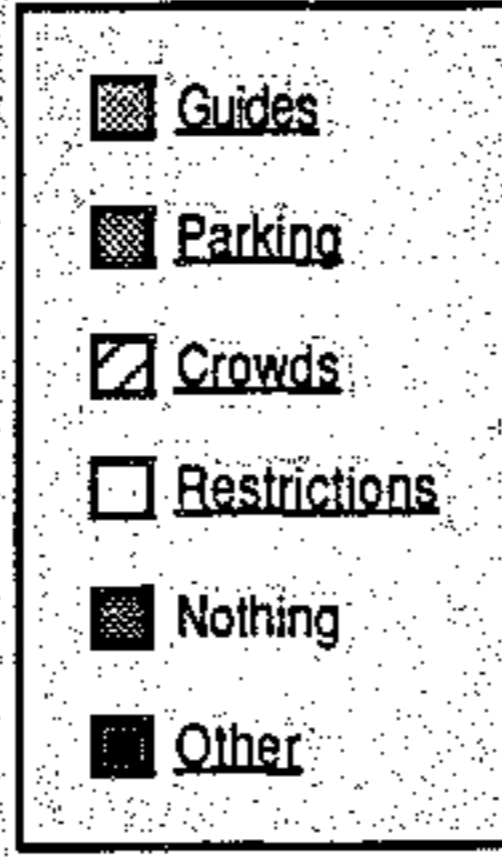


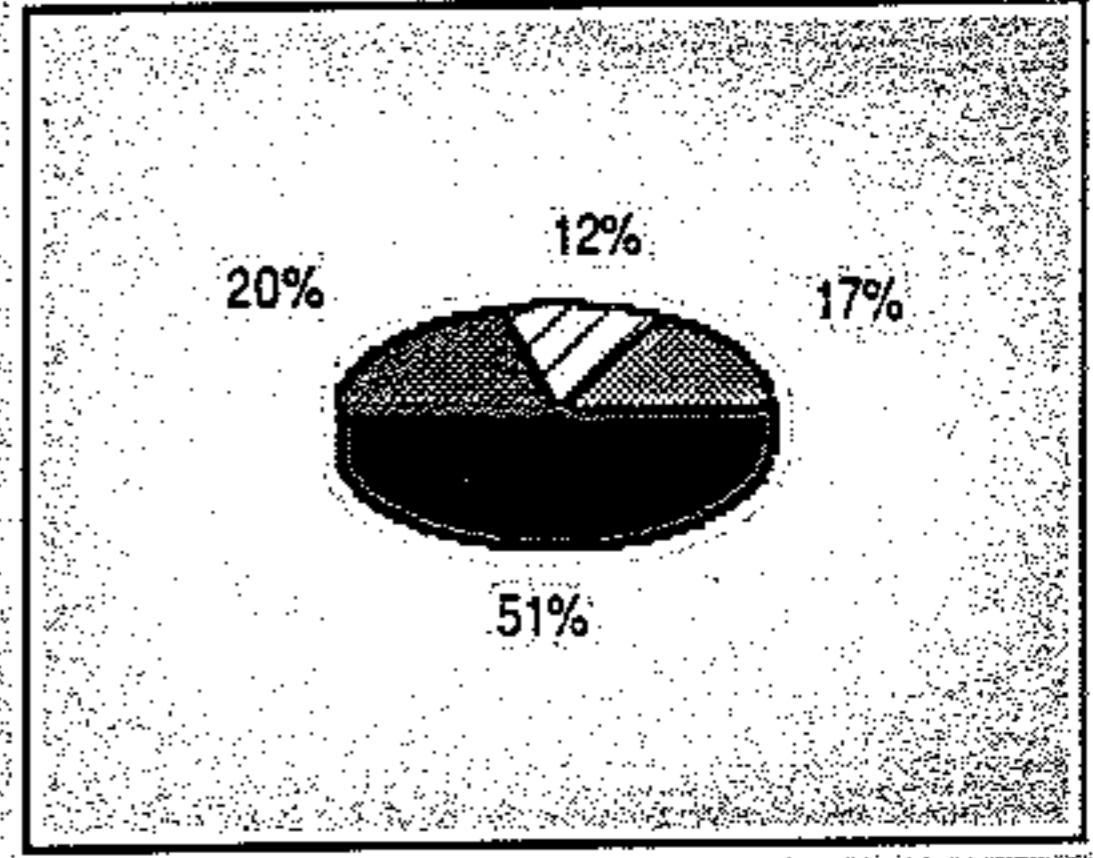


Chart 26

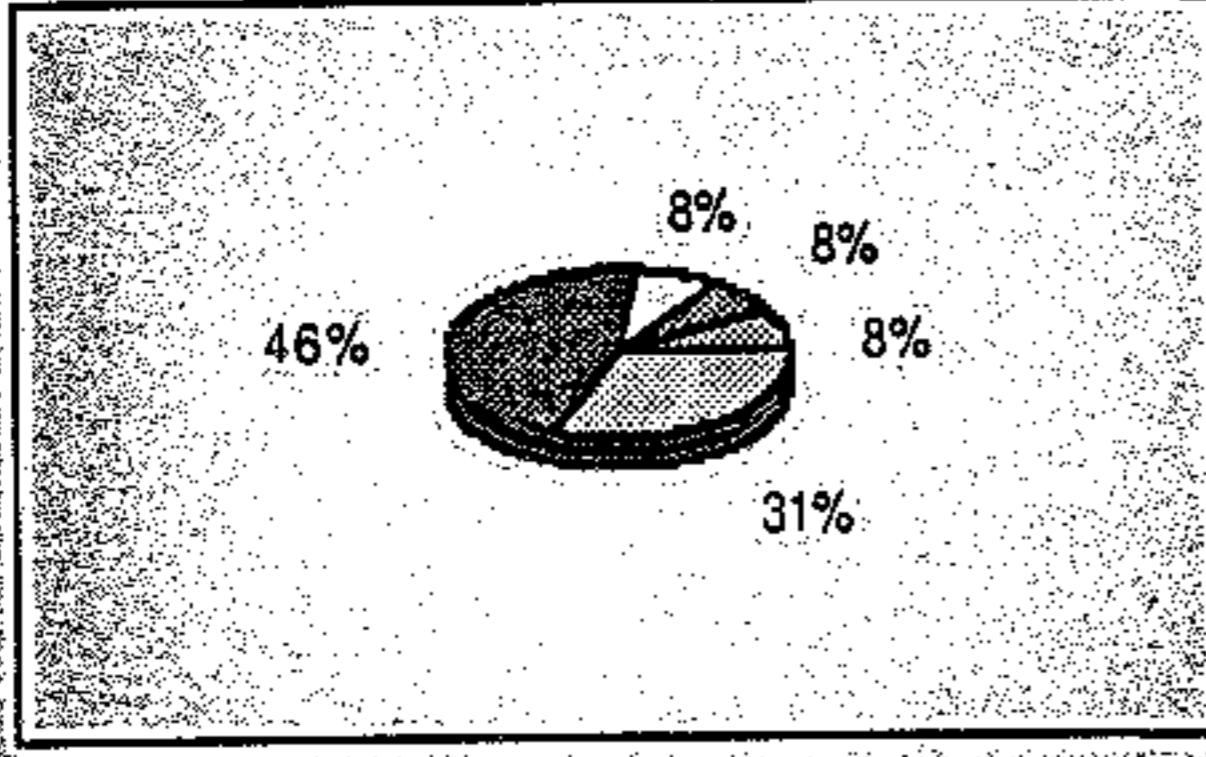
What Respondents Disliked About Temple Square



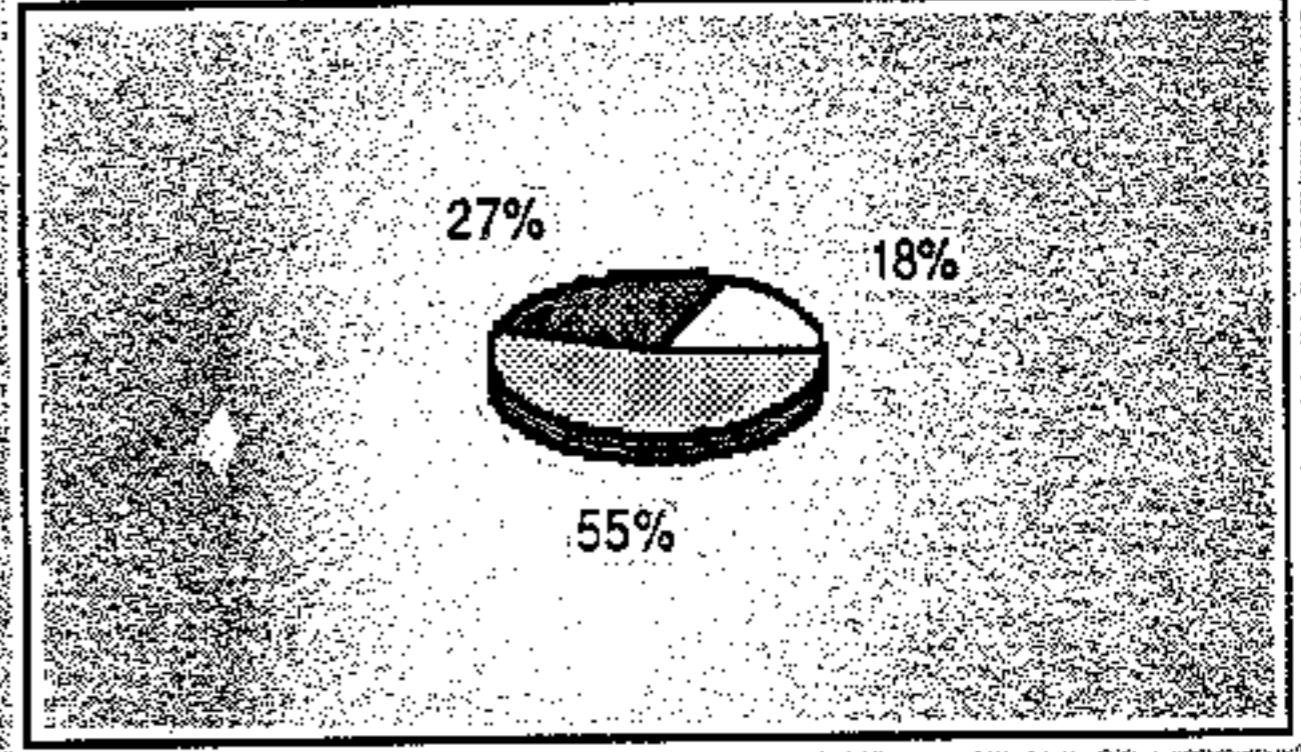
Mormon



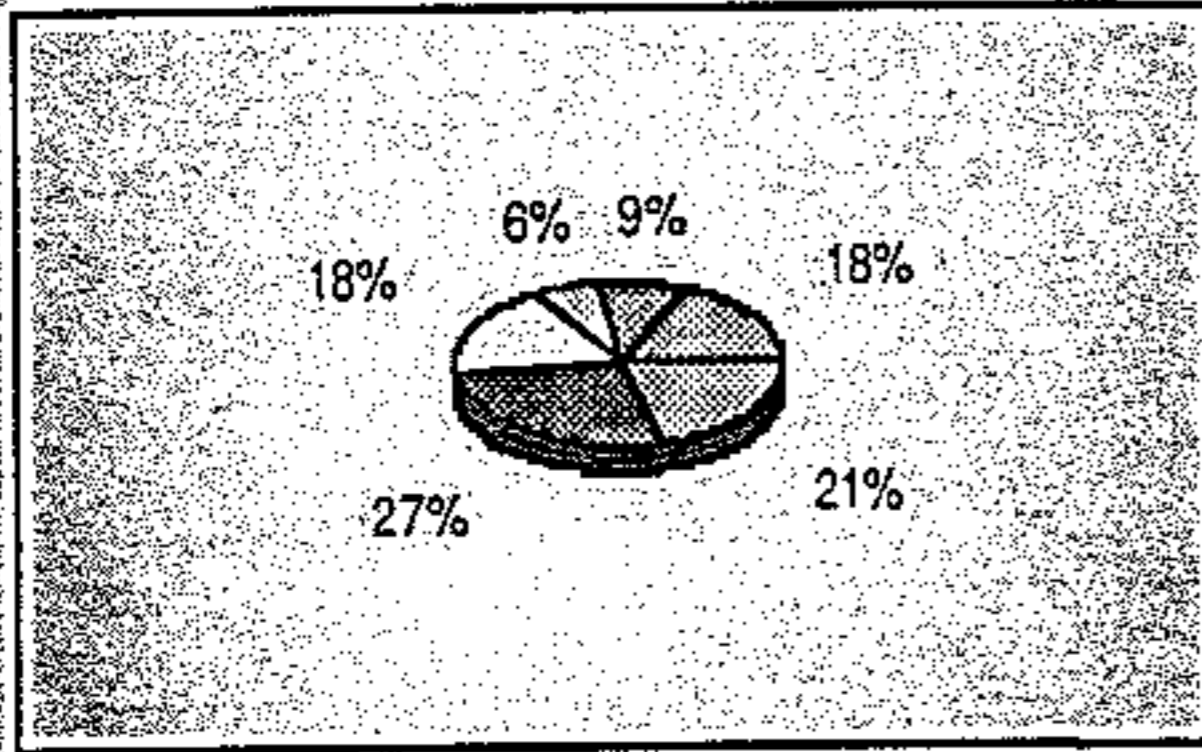
Roman Catholic



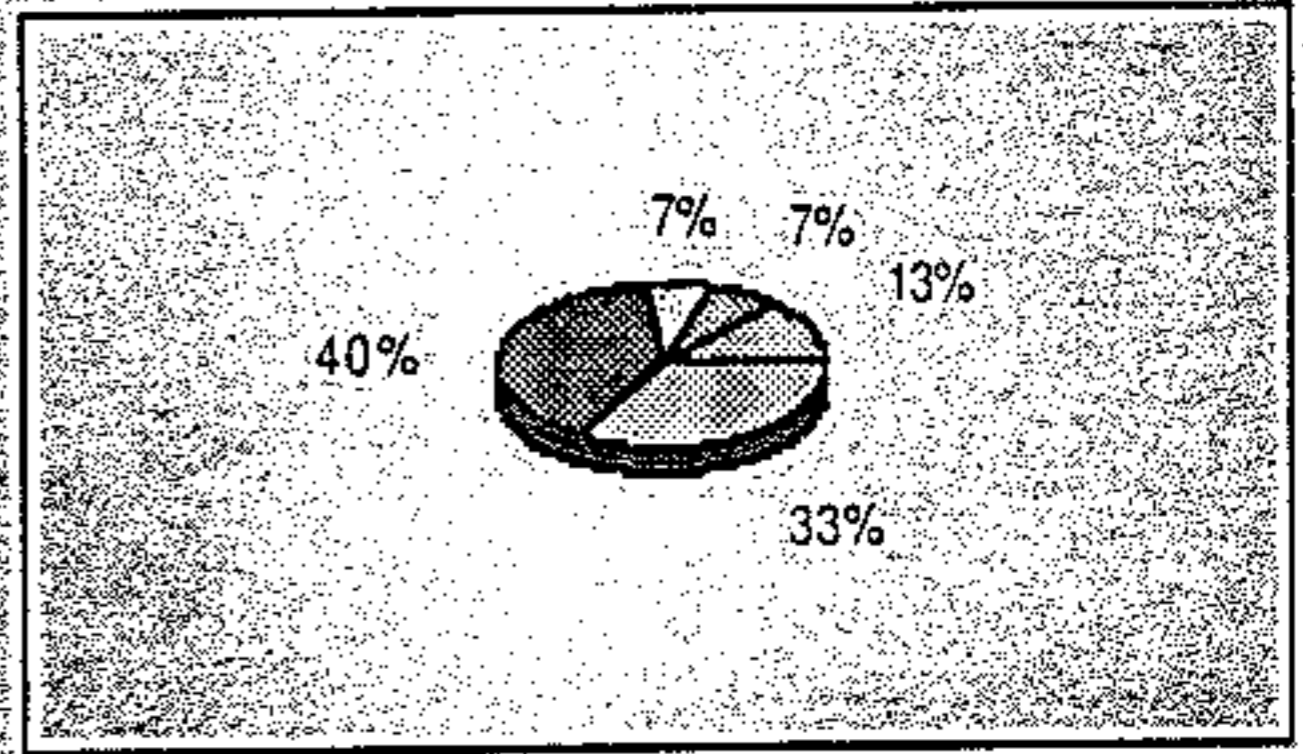
Other



Protestant



None





## Familiarity with Other Mormon Sites and Utah Attractions

### Familiarity with Religious and Secular Sites in Utah.

To determine the degree to which Temple Square is a focus of pilgrim-like activity for visitors, respondents were asked about a number of other sites which are of importance to Mormons or are found within Utah. Respondents were asked about their knowledge of a site and whether they had visited, or planned to visit it (Table 9).

Table 9

### **Familiarity with Religious and Secular Sites in Utah**

<u>Site</u>	<u>% Visited</u>	<u>% Plan to Visit</u>
Great Salt Lake	41.6	9.0
Genealogical Library	34.1	8.2
ZCMI Mall	33.0	4.1
Church Office Building	32.6	4.1
Brigham Young Monument	30.3	3.4
Utah State Capitol Building	28.8	6.4
Zion National Park	28.5	7.1
Beehive House	28.1	3.0
Eagle Gate	26.6	3.7
Crossroads Plaza Mall	26.2	4.5
Los Angeles Temple	24.7	4.1
"This is the Place" Monument	23.2	5.2
Church History and Art Museum	22.5	4.9
Park City	21.3	3.0
Oakland Temple	20.6	4.1
Lion House	20.6	1.9



<u>Site</u>	<u>% Visited</u>	<u>% Plan to Visit</u>
Nauvoo	19.1	8.6
Hotel Utah	19.1	2.6
Washington D. C. Temple	18.0	4.9
Mormon Pioneer Memorial	17.2	2.6
Carthage Jail	16.1	6.7
Salt Palace	16.1	2.6
St. George Temple	15.4	3.4
Arches National Monument	15.0	5.2
Flaming Gorge Recreation Area	14.6	2.6
Pioneer Museum	14.2	4.9
Dinosaur National Monument	13.9	7.1
Relief Society Building	13.9	1.5
Provo Temple	13.1	4.5
Palmyra	12.7	8.2
Manti Temple	12.7	3.4
Hill Cumorah	12.4	8.2
Alta-Snowbird Resort Area	12.4	1.5
Logan Temple	12.0	2.6
Sacred Grove	11.6	7.9
Jordan River Temple	11.2	1.9
Ogden Temple	10.9	2.6
Kirtland Temple	10.5	5.6
Bryce Canyon National Park	10.1	4.5
Canyonlands National Park	10.1	4.5
Adam-ondi-Ahman	9.0	5.6
Bingham Copper Mine	8.6	4.9
Brigham Young Farm Home	8.6	1.9
Meridian Marker	7.5	.4
Welfare Square	6.7	1.9
Mormon Battalion Monument	6.7	1.5
Winter Quarters Cemetery	5.6	4.9
Capitol Reef National Park	4.9	2.2



An examination of Table 9 reveals that fewer than one-quarter of all respondents had either visited or planned to visit many other Mormon religious sites or Utah tourist attractions. Even those sites located within close proximity to Temple Square (some as close as a few hundred feet) were visited by overwhelmingly fewer numbers than Temple Square, indicating a considerable dominance of Temple Square in the activity space of visitors. As has been mentioned, only a small percentage of the respondents indicated that they had come to Salt Lake City primarily to visit Temple Square, yet the majority do not indicate that they visited other sites in the city either. Only the Great Salt Lake was visited by more than forty percent (41.2) of the respondents. This would seem to give support to the idea that many of the visitors to Temple Square come to Salt Lake City primarily to visit the Square for religious purpose. To further explore this idea, however, some examination of other Mormon tourist activity needs to be undertaken.

Not surprisingly, a cross-tabulation of religion and Mormon religious sites in Utah reveals that a much larger percentage of Mormons versus non-Mormons are familiar in some way with Mormon religious sites (Charts 27, 28 & 29). On average, over one-half (55.8 percent) of the Mormon respondents either knew of, had visited, or planned to visit the Mormon religious sites in Utah, with only the Brigham Young Farm Home, the Pioneer Museum, and the Mormon Battalion Monument being unfamiliar (either by simple knowledge, a visit, or a plan to visit) to more than fifty percent of the Mormon respondents. It should be noted that though no space was given for respondents to specifically indicate that they did not



Chart 27

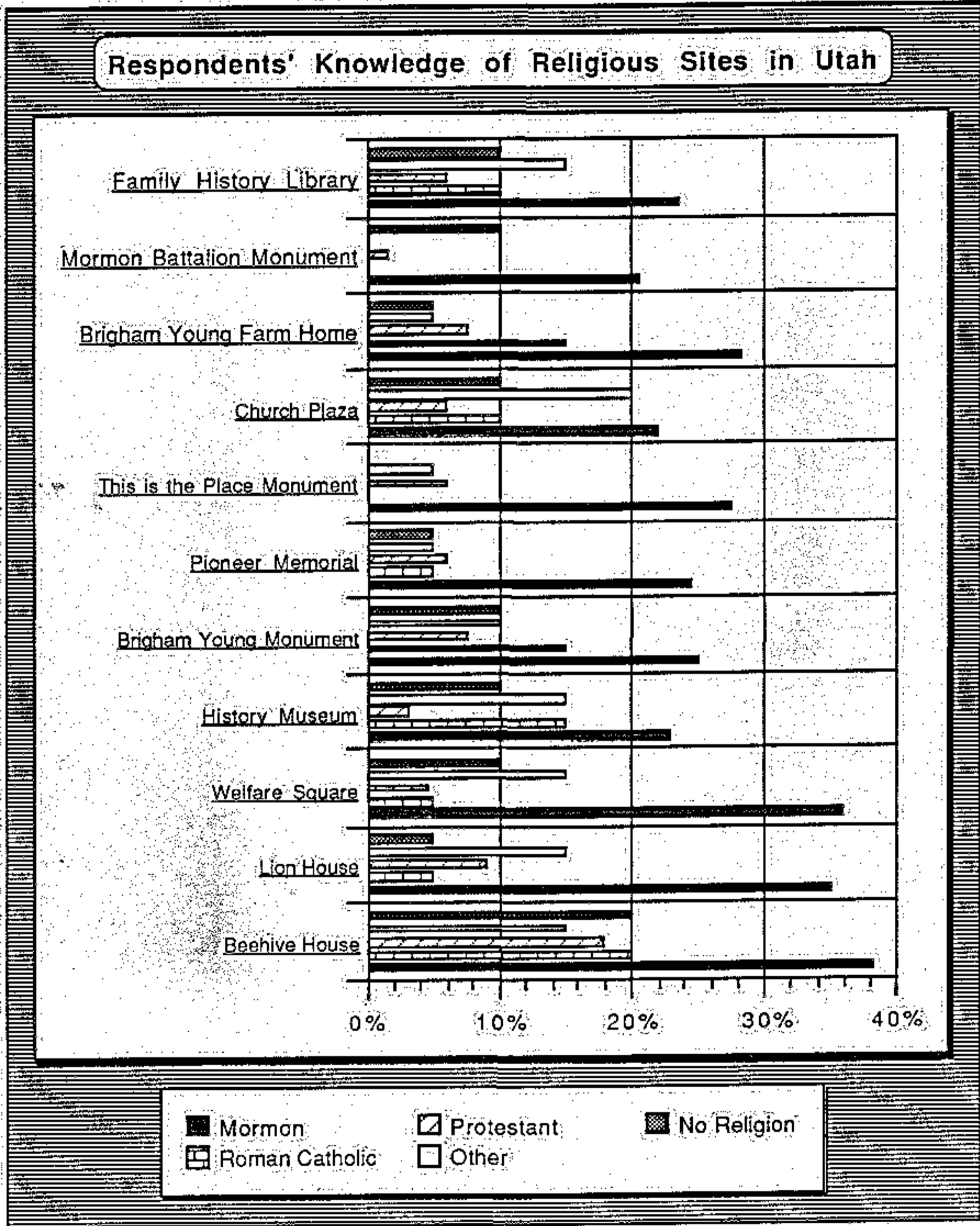
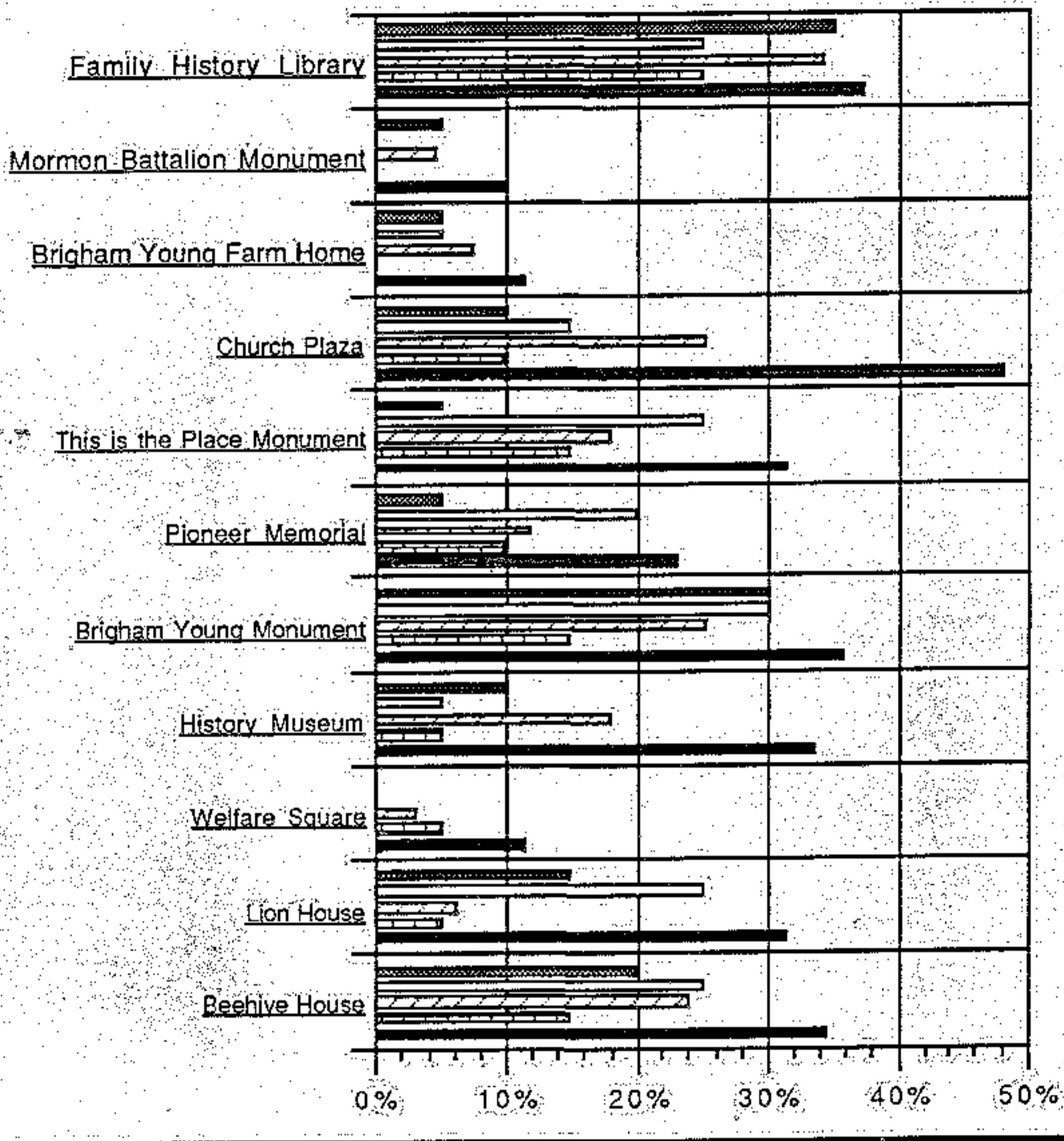




Chart 28

Respondents Who Have Visited Religious Sites in Utah



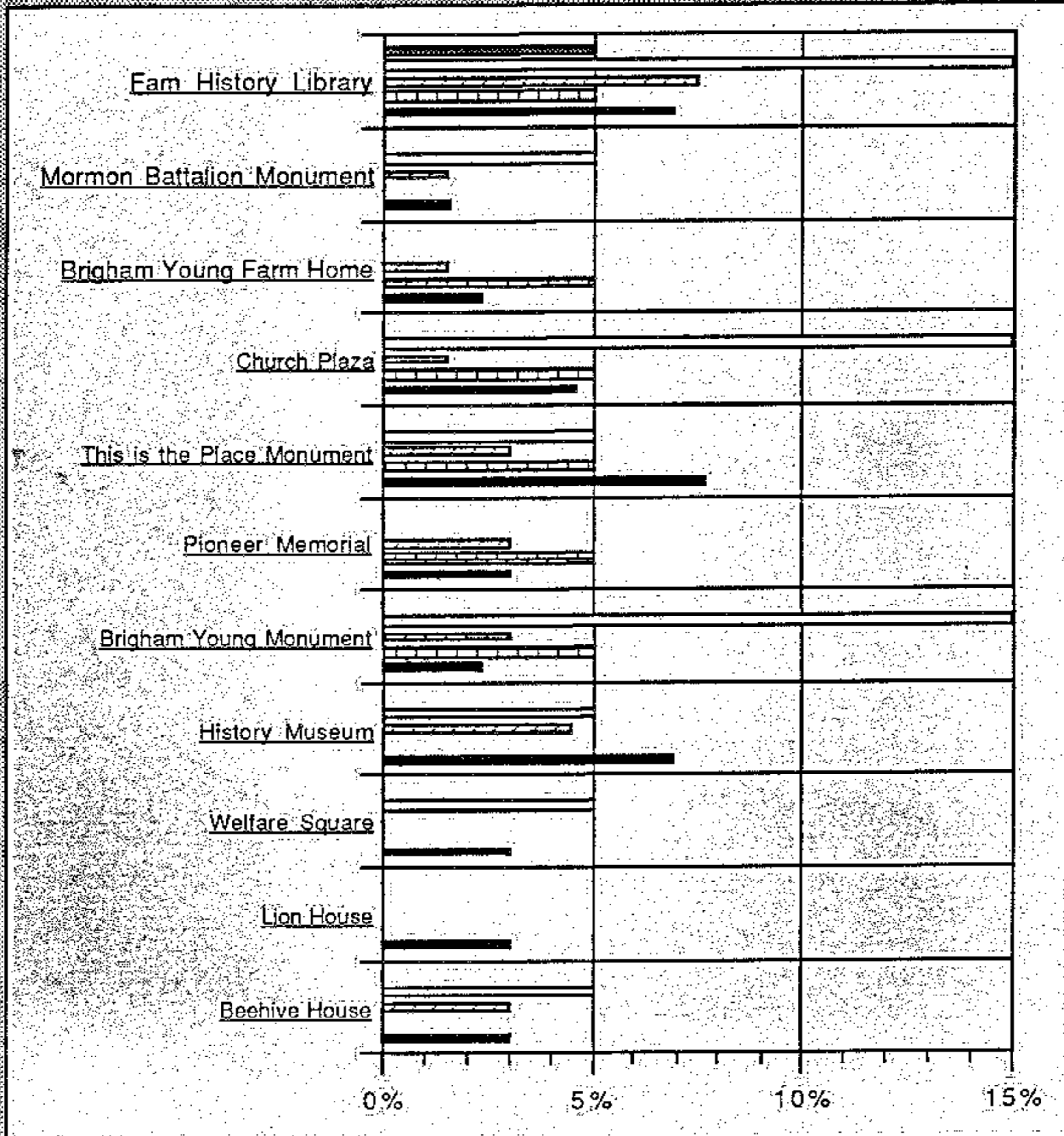
Mormon
  Protestant
  No Religion

Roman Catholic
  Other



Chart 29

Respondents Who Plan to Visit Religious Sites in Utah



Mormon
  Protestant
  No Religion  
 Roman Catholic
  Other



have any knowledge of a particular site, it is assumed that if they did not indicate knowledge of, visits to, or plans to visit, they did not have any knowledge of the site.

The Utah Mormon site receiving the most visits by Mormon respondents who visited Temple Square was the Church Office Building. Almost fifty percent (48.1) indicated that they had visited the Church office building, with an additional 4.6 percent indicating plans to visit it. By comparison, less than half (22.7 percent) of the non-Mormon respondents indicated that they had either visited or planned to visit the building, despite the fact that it is located adjacent to Temple Square.

Many other Mormon sites within Utah had been visited by more than one-third of the Mormon respondents, including the Church History (genealogical) Library (37.4 percent), the Beehive House (34.4 percent), the Lion House (31.3 percent), the Church History and Art Museum (33.6 percent), the Brigham Young Monument (35.9 percent), and the This is the Place Monument (31.2 percent). In addition, several respondents (on average 5 percent) indicated plans to visit these religious sites sometime in the future.

In contrast, other, less church-related tourists sites in Utah were visited by far fewer Mormon respondents. As a whole, these other tourists sites were visited by an average of only one-fifth (21.4 percent) of the Mormon respondents, even though Mormon respondents indicated almost as much knowledge of these sites as the religious sites in Utah (an average of 54.7 percent indicated some familiarity). Only the ZCMI Mall, located just south of Temple Square, and the Great Salt Lake received more than one-third of the Mormon



respondents who had visited Temple Square, with 45.8 percent and 38.2 percent of the respondents, respectively.

Next to Mormon respondents, Protestants revealed the greatest familiarity with Mormon religious sites in Utah. An average of over twenty-five percent (25.7) of the Protestant respondents indicated some familiarity with Mormon religious sites, and 16.1 percent of these had actually visited these sites. As a whole, however, non-Mormon respondents had significantly fewer numbers either visiting or planning to visit religious sites, with only Genealogical Library (31.3 percent), and the Brigham Young Monument (25 percent) receiving at least one-fourth of all non-Mormon respondents. Non-Mormon respondents also revealed less familiarity with the Utah religious sites, as a whole, with only an average 25.2 percent indicating that they knew of, had visited, or had plans to visit these sites.

Non-Mormon respondents' knowledge of secular sites, however, reveals a higher degree of familiarity. An average of thirty-five percent of the non-Mormon respondents indicated some familiarity, with an average of nearly twenty percent of these reporting having visited these tourists sites. Several secular Utah sites had been visited by almost one-third of the non-Mormon respondents, including the Utah State Capitol Building (30.5 percent), Zion National Park (29.7 percent), and Bryce Canyon (28.1 percent). The Great Salt Lake had been visited by 46.1 percent of the non-Mormon respondents, and an additional 13.3 percent indicated plans to visit the lake.



The data reveals, then, that while a greater percentage of Mormon respondents are familiar with, and make visits to all the tourists sites in Utah (religious and secular), Non-Mormon visitors display a greater knowledge of and tendency to visit secular sites over religious sites, and Mormons show a greater familiarity with and tendency to visit religious sites over secular sites. It follows, then, that visits to Mormon religious sites are primarily religiously-motivated, and that many of the Mormon respondents visiting Temple Square are participating in pilgrim-like activity.

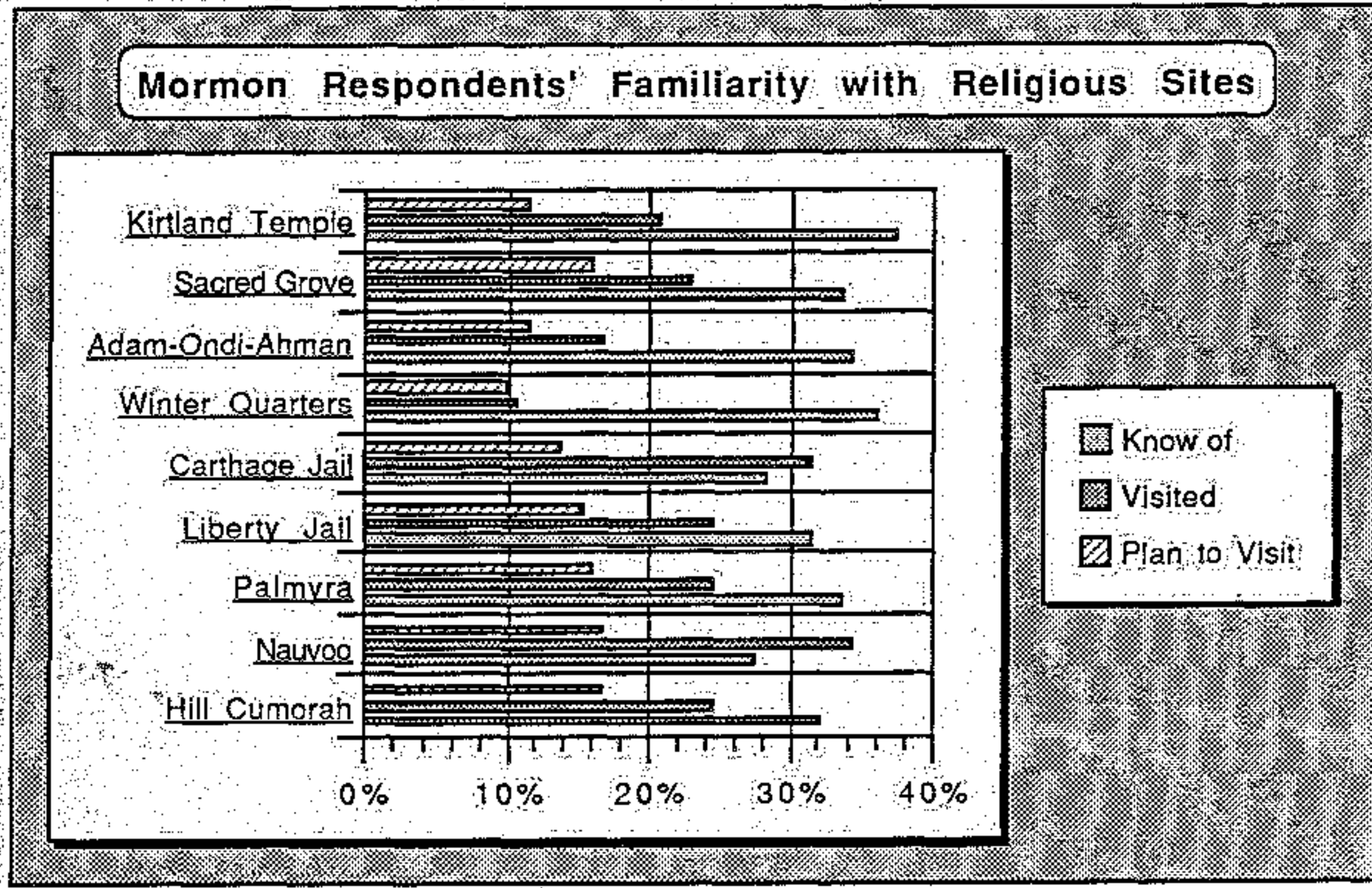
#### Familiarity with Mormon Religious Sites Outside Utah.

An examination of the respondents' familiarity with and visits to other religious sites within Mormondom reveals similar patterns. On the average, almost three-fourths (73.2) of Mormon respondents indicated some familiarity (either by knowledge or visits) with Mormon religious sites outside of Utah (Chart 30), while only an average of 5.2 percent of the non-Mormon respondents indicated the same type of familiarity. Of the non-Mormon respondents, no one group showed significant familiarity with Mormon religious sites, over another, though it is interesting that none of the Catholics responding indicated that they either knew of, had visited, or planned to visit any of these sites.

The Mormon religious site outside of Utah which had received the most Mormon visitors of the surveyed respondents was Nauvoo, with 34.3 percent of the respondents indicating that they had visited Nauvoo and an addition 16.8 percent indicating that they plan to visit it. With the exclusion of the Kirtland Temple, which had only



Chart 30



been visited by 20.6 percent of the respondents, each of the other religious sites had been visited by roughly one-quarter to one-third of the Mormon respondents. An average of an additional 14.6 percent indicated plans to visit these sites.

Nauvoo was the most visited site by non-Mormon respondents as well, with 6.2 percent indicating they had visited this site. Other Mormon religious sites only had from .7 percent to 2.3 percent of the non-Mormon respondents visit them; and just three sites were indicated in plans for a future visit, and even then only by .7 percent of the non-Mormon respondents.

Though it is not surprising that such a large percentage of the Mormon respondents (versus non-Mormon respondents) showed



some kind of familiarity with Mormon religious sites, the fact that so many had visited, or at least had future plans to visit these sites again gives support to the idea that many of the Mormon visitors to Temple Square are pilgrims in the process of making pilgrim-like visits to many of the sites within Mormondom. These Mormon visitors may or may not be involved in worship or pilgrimage in the traditional sense, for even though visits may reflect religious beliefs, visitors are not involved in a specific or ritualistic religious performance. Rites associated with Mormon religious sites are confined to the temples of the Church (Jackson, Rinschede, & Knapp, 1989).

#### Familiarity with Mormon Temples.

Because the ceremonies performed in the temples are believed as essential for personal salvation, all adult members are urged to visit a temple at least once in their lifetime and preferably many times each year. As a result, slightly more than five million Mormons visit Mormon temples each year, with the Provo, Jordan River, Ogden, and Salt Lake City Temples receiving the most visitors. An estimated 650,000 separate visits are made to the the Provo Temple to perform sacred ceremonies each year, with the Jordan River, Ogden, and Salt Lake Temples receiving an additional 300,000 to 450,000.

It is not surprising, then, that Mormon respondents to the Temple Square Survey indicated a high degree of familiarity with Mormon Temples (Charts 31, 32, & 33). Each of the Mormon temples listed in the survey was familiar to at least sixty percent of the



Chart 31

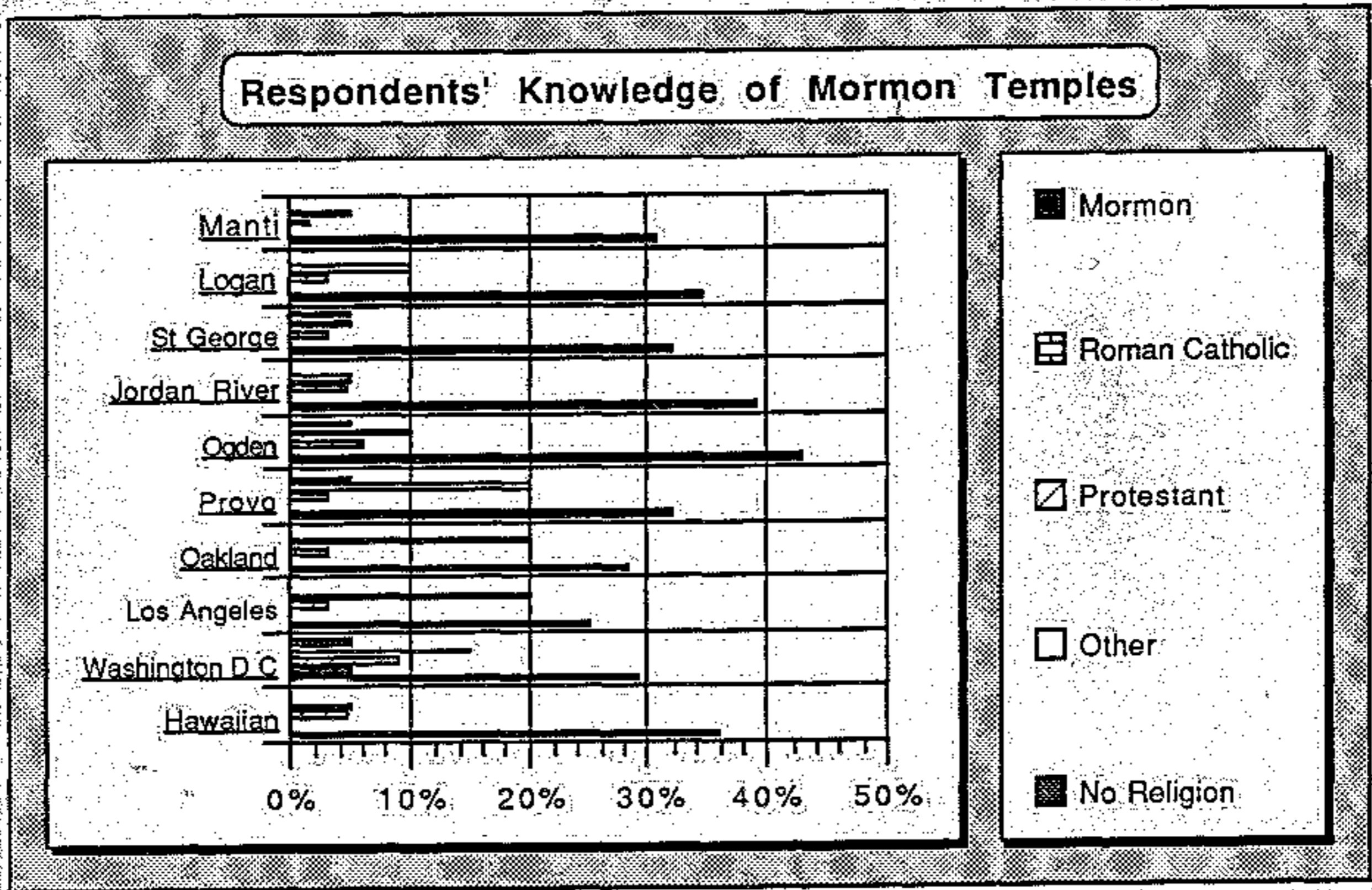


Chart 32

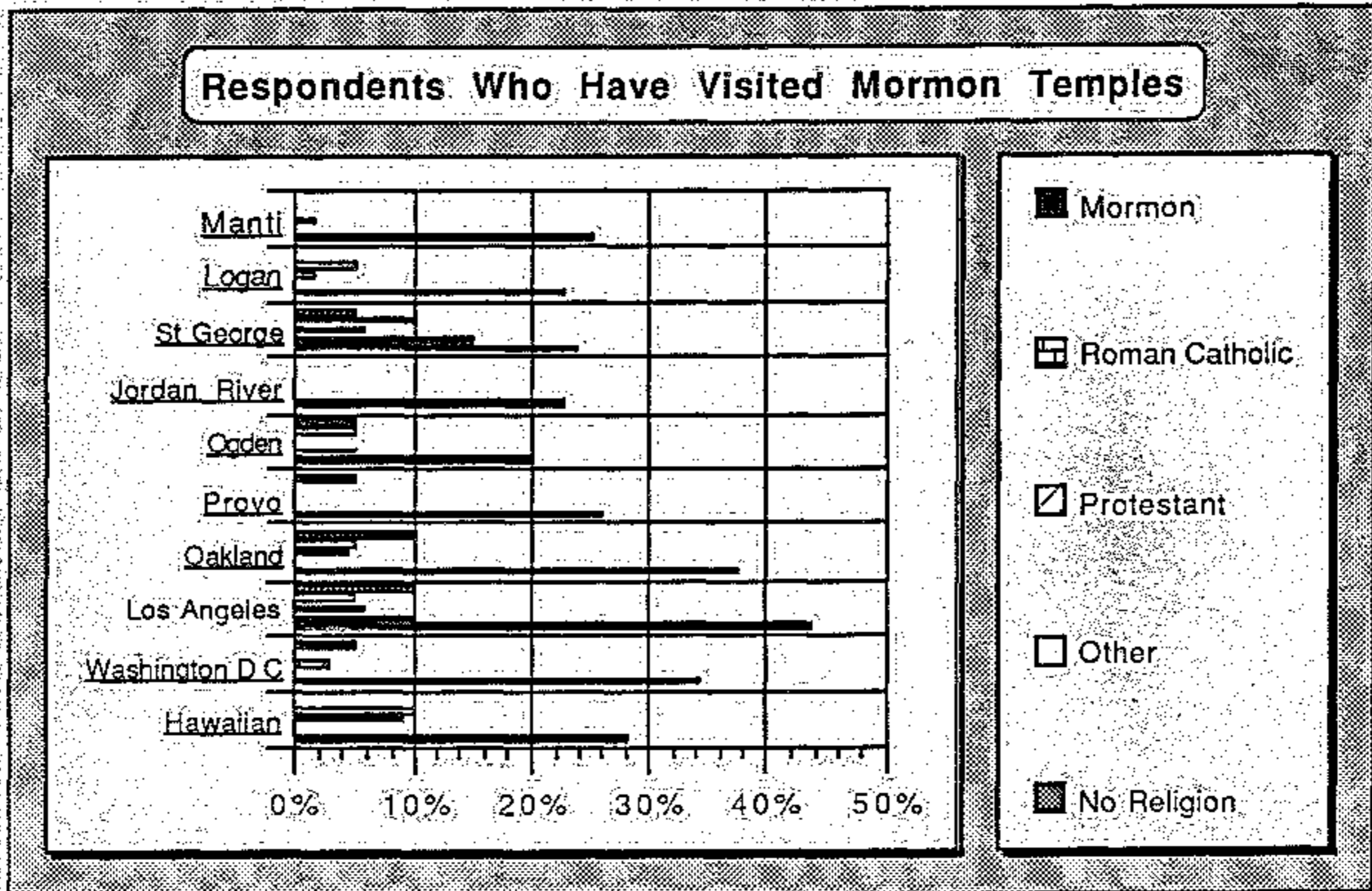
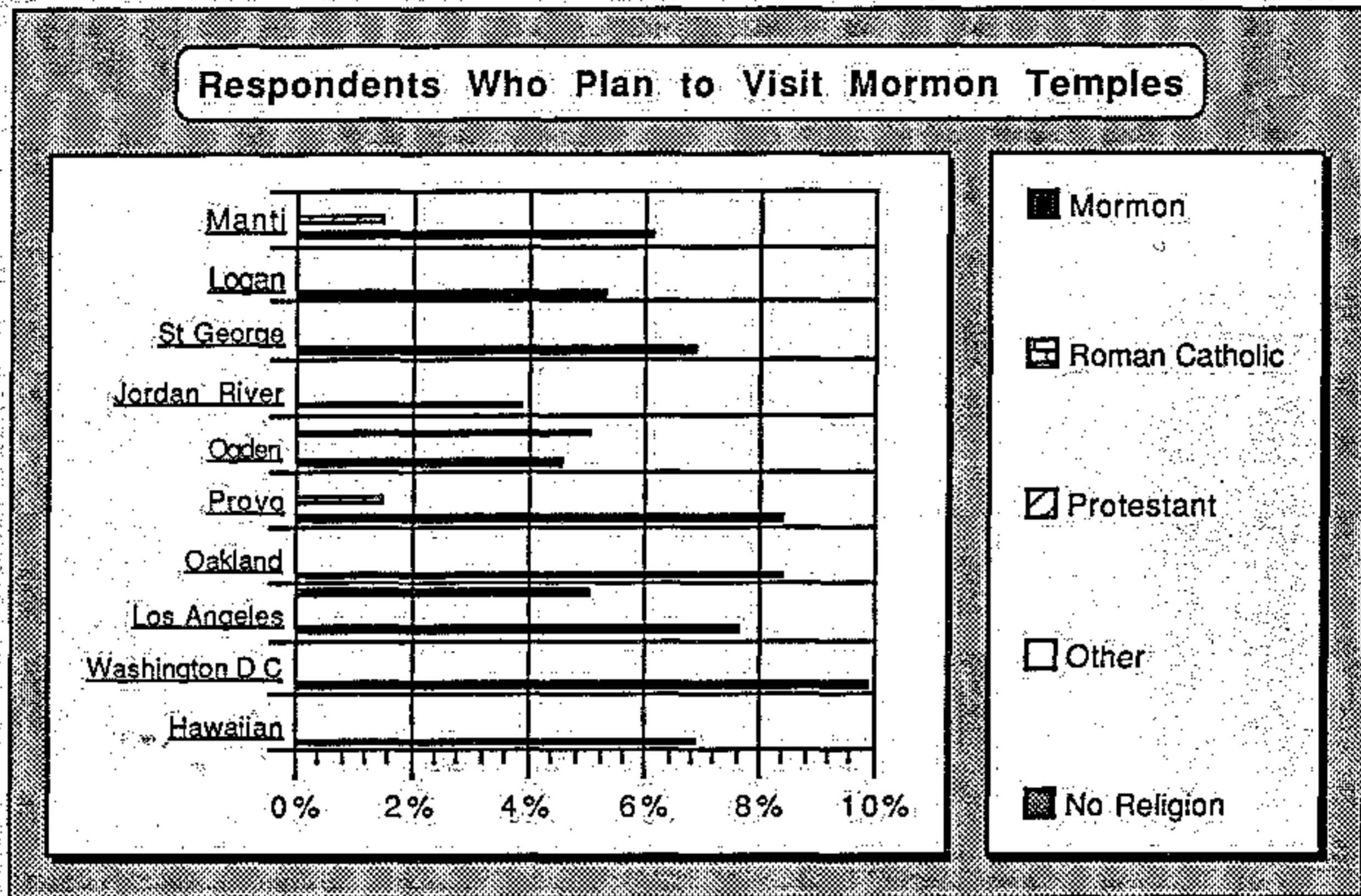




Chart 33



Mormon respondents, with the Los Angeles Temple being the most well-known (76.3 percent). Several of the Temples had been visited by over one-third of all the Mormon respondents, including the Los Angeles Temple (43.5 percent), the Oakland Temple (37.4 percent), and the Washington D. C. Temple (34.3 percent). The temple receiving the fewest visitors from the Mormon respondents was the Ogden Temple, with only 19.8 percent. Because of the large numbers of Mormons who visit temples each year, however, it is possible that though only twenty to forty-five percent of the Mormon respondents indicated having visited each of the temples, a larger percentage of the Mormon respondents have probably visited at least one of these temples.

Non-Mormon respondents also showed a higher degree of familiarity with Mormon temples in comparison to other Mormon



religious sites. The Los Angeles Temple was the most well-known to non-Mormon respondents, as well, with 12.5 percent indicating that they at least knew of this temple, and half of these indicating that they had either visited the Los Angeles Temple (5.5 percent) or had plans to visit it. This is probably a reflection of the large percentage of respondents who indicated their residence was in California. The only other temples recognized by more than ten percent of the non-Mormon respondents were the Washington D. C. Temple (10.9) and the St. George Temple (10.9).

### Conclusion

While the data does not unconditionally indicate that visitors to Temple Square are pilgrims, it does suggest that for Mormons visits are at least part of a pilgrimage-tourist phenomena. Survey results clearly indicate difference between Mormon and non-Mormon visitors, not only in such aspects as durations of stay in the city and at Temple Square, but also in their indicated reasons for coming and activities while in the city and in the larger sphere of Mormondom. These differences will be developed in the final chapter.



## Chapter Six

### SUMMARY AND CONCLUSIONS

#### Summary

Temple Square is perceived by Mormons to be the most sacred site in Mormondom. As such, it attracts more visitors than any other site in the state of Utah or the entire intermountain region. Temple Square is the symbol of Mormonism, both for Mormons and non-Mormons alike. This fact, combined with the fact that Salt Lake City acts as the major religious headquarters for the Mormon Church cannot be ignored when studying the motivations for visits to Temple Square. Both Mormons and Non-Mormons visit Temple Square as an important religious and historical site in Mormonism. For non-Mormon visitors to Temple Square the primary motivation behind such visits may be any one or more of a number of things. For Mormon visitors, however, their belief in Mormonism and in Temple Square and Salt Lake City as sacred places must be seen as an important motivator in prompting their visits.



## Conclusions

Though no official doctrine mandates Mormon Church members to make pilgrimages, this fact does not preclude Mormons from engaging in pilgrim-like activities. The questions that must be answered in context of this thesis are (1) are the majority of the visitors to Temple Square Mormon pilgrims, and (2) are there differences between Mormons and non-Mormons who visit the Square that indicate pilgrimage motivation for the Mormon visitors. Though neither of these questions (hypotheses) can be uncategorically verified, the study undertaken does give some indication of their validity.

In reference to the first question, are the majority of the visitors to Temple Square Mormon pilgrims, it appears that the answer is no. The Temple Square Survey conducted for this thesis indicated that less than half the visitors to Temple Square (49.1 percent) were Mormon, while a survey conducted by the Mormon Church in July of 1988 indicated that only one-quarter (27.8 percent) of the visitors were Mormon. These statistics certainly give indication that the majority of the visitors to Temple Square are non-Mormon. It should be noted again, however, that neither studies surveyed visitors during the Church's two semi-annual conferences, at which time an additional 100,000 Mormons visit the Square annually, participating in pilgrimage-like activities. In addition, the fact that both surveys conducted the majority of their study (and in the Church's case, all of their study) during the summer months, may be an indication that there is some seasonality to religious groups' visits to Temple Square, with the majority of the non-Mormon



visitors coming during the summer months and much less during other times of the year, such as during the conference periods in April and October or during the Christmas lighting display when roughly 200,000 visitors come to the Square (Church News, 1988).

The differences between Mormon and non-Mormon visitors to Temple Square, however, do give indication that many (if not most) of the Mormon visitors to Temple Square are engaged in pilgrimage-like activity in that they are at least religiously-motivated travelers, a part of the pilgrimage-tourist phenomenon. Several differences between Mormon and non-Mormon visitors support this idea:

(1) On average Mormon respondents had visited the Square an average of at least 5.2 times while non-Mormon respondents had only visited an average of at least 2.3 times, giving indication that Mormons have more of an interest and desire to visit this sacred, historical site.

(2) More Mormons (22.1 percent) indicated experiencing a special feeling while visiting Temple Square than non-Mormons (4.7 percent).

(3) While a large percentage of the non-Mormon respondents indicated a desire to visit Temple Square because of their interest in historical sites (76.5 percent), fewer Mormon respondents revealed interest in historical sites (64 percent), giving indication that they perhaps visit the Square more for religious purposes.

(4) Mormons showed a much greater familiarity with Mormon sacred and historical sites both in Utah (55.8 percent) and outside Utah (73.2 percent) than non-Mormons.



(5) Though few non-Mormon respondents indicated a desire to visit other Mormon sacred and historical sites (on average 10.4 percent had visited other sites and only 2 percent had future plans to do so), a much larger percentage of Mormon visitors indicated that they had either visited many of the religious sites in Mormondom (27 percent) or that they had future plans to do so (8.1 percent).

(6) While non-Mormon respondents revealed a greater tendency to visit secular sites over religious sites in Utah, Mormon respondents displayed a greater tendency to visit religious sites over sacred sites.

(7) Though of less importance in showing pilgrim-like activity, Mormon and non-Mormons respondents also revealed differences in their duration of stay in the city and on Temple Square, where they stayed while in the city, who they came to Temple Square with, and how they heard about Temple Square.

Though these comparisons do not explicitly suggest that Mormon visitors to Temple Square are pilgrims, they do give indication that Mormon motivations, behavior, and visiting patterns in regards to Temple Square and other sacred and historical sites in Mormondom are quite different than those of non-Mormon visitors, and also represent considerable evidence of pilgrimage-like behavior and motivation.

It can be safely stated that Salt Lake City itself is different from such pilgrimage sites as Lourdes or Mecca in that many (if not most) visits to Salt Lake City are made for commercial or family reasons, not for religious ones, while these other pilgrimage sites are primarily visited and reliant upon religious pilgrimage activities.

However, because Temple Square and the surrounding blocks do receive such large numbers of pilgrims and tourists, there are a number of amenities in the city, especially surrounding Temple Square, to support these visitors.

The east-west streets that bound Temple Square (North Temple and South Temple) are the location of a variety of commercial activities, including hotels and motels, restaurants, gasoline stations, and shops designed for the tourist, business visitors, and pilgrims. One store, in particular, that is devoted primarily to pilgrims is the Mormon Handicraft Store, already mentioned in chapter four.

It should also be noted that though the Temple Square survey did not concentrate on those who were making visits to the Square primarily to visit the Temple itself, Mormon temples must be acknowledged as part of the Mormon pilgrimage phenomenon. In their function all temples represent places of pilgrimage resorted to frequently by worthy members. They are the Mormon equivalent of Mecca, though existing for quite a different reason and purpose. Just as Mecca is to Muslims, visits to Mormon temples are viewed as a "saving" part of the religion. As such, visits to Mormon temples by Mormons are viewed as an essential practice of which a necessary part is the sacred ceremonies performed while there. Though for most Church members the journeys to Mormon temples are no longer as difficult and strenuous as they once were, visits to Mormon temples are pilgrimages by modern definition as well as much of the traditional definitions in that they are not recreational visits.

Definite conclusions cannot be formulated concerning the idea of Mormon pilgrimage. However, it is hoped that this study has



shown that the behavior and attitudes of Mormon visitors to Temple Square does show some indication of pilgrim-like activity. Such pilgrim-like activity appears to be a growing phenomenon in the Church even though there is no official recognition of such. As the Mormon Church continues to grow and spread further throughout the world, the sacred sites in Mormondom found throughout the United States will probably experience increased numbers of Church members making visits to these sites in a pilgrimage-like way. Unfortunately, Church regulations restricting access to Temple Square grounds for questionnaire distribution effectively handicapped this study, making it impossible to acquire a more well-rounded survey which would probably have included more Mormon respondents. Still, the information gained from this study does raise some interesting possibilities. Finally, it is hoped that this study has shown a need for further study on the pilgrimage phenomenon and especially that there is a valid place for the study Mormon pilgrimage within this phenomenon.

Appendix A

**SALT LAKE CITY  
Temple Square Survey**

1. How many times have you visited Temple Square?\_\_\_\_\_
  
2. How did you hear about Temple Square?
  - a. Television
  - b. Friends/Relatives
  - c. Church announcement
  - d. Radio
  - e. Tourist information/  
Travel agent
  - f. I am L.D.S.
  - g. Newspaper/Magazine
  - h. Mormon Missionaries/Assoc.
  - i. Mormon Tabernacle Choir  
broadcast
  - j. Other (list)\_\_\_\_\_
  
3. What were the most important reasons that made you decide to visit Temple Square? (Check all that apply)
  - a. Came to S.L.C. primarily for other business but included a visit to Temple Square
  - b. Came because I am interested in architecture.
  - c. We are Mormons and wanted to see the Visitor Center and the Tabernacle.
  - d. Came to Salt Lake City primarily to visit Temple Square or other historic points of interest.
  - e. I am here to add to my general education
  - f. Came because I wanted to see the Tabernacle, where the Choir sings every morning.
  - g. Curious to see what attracts so many people.
  - h. Interested in learning more about the Church.
  - i. Missionaries invited me.
  - j. Family lives in S.L.C.
  - k. Thinking of moving to the area.
  - l. Came to do genealogy
  - m. Other (list)\_\_\_\_\_
  
4. How did you travel to Salt Lake City?
  - a. Private vehicle
  - b. Private airplane
  - c. Commercial air carrier
  - d. Trailer or camper
  - e. Train
  - f. Bus
  - g. Other (list)\_\_\_\_\_
  
5. Where did you stay the night before entering Salt Lake City?  
Town\_\_\_\_\_ State\_\_\_\_\_
  
6. How long will you stay in Salt Lake City?\_\_\_\_\_



7. Where did you stay last night?

a. Friends/Relatives

c. Campground \_\_\_\_\_  
(Campground name)

b. Hotel/Motel \_\_\_\_\_  
(hotel/motel name)

d. Other (list) \_\_\_\_\_

8. Where do you plan to stay the night after leaving Salt Lake City?

Town \_\_\_\_\_ State \_\_\_\_\_

9. How long do you plan or did you stay at Temple Square? \_\_\_\_\_

10. Did you sign the guest register in one of the visitor centers on Temple Square? \_\_\_\_\_

11. What other sacred places, historic sites, or other points of interest do you know of, do you plan on visiting, or did you visit in S.L.C.? (Check all that apply)

<u>know of</u>	<u>visited</u>	<u>plan to</u> <u>visit</u>	<u>know of</u>	<u>visited</u>	<u>plan to</u> <u>visit</u>
_____	_____	1. Beehive House	_____	_____	12. Church History - Art Museum
_____	_____	2. Lion House	_____	_____	13. Brigham Young Monument
_____	_____	3. Relief Society Bldg	_____	_____	14. Mormon Pioneer Memorial
_____	_____	4. Eagle Gate	_____	_____	15. This is The Place Monument
_____	_____	5. ZCMI	_____	_____	16. Church Office Bldg. and Plaza
_____	_____	6. Meridian Marker	_____	_____	17. Brigham Young Farm Home
_____	_____	7. Hotel Utah	_____	_____	18. Mormon Battalion Monument
_____	_____	8. Utah State Capitol	_____	_____	19. Hansen Planetarium
_____	_____	9. Salt Palace	_____	_____	20. Genealogical Library
_____	_____	10. Crossroads Plaza	_____	_____	21. Pioneer Museum
_____	_____	11. Welfare Square	_____	_____	22. Other (list) _____

12. What other places do you know of, do you plan on visiting, or did you visit in Utah? (Check all that apply)

<u>know of</u>	<u>visited</u>	<u>plan to</u> <u>visit</u>	<u>know of</u>	<u>visited</u>	<u>plan to</u> <u>visit</u>
_____	_____	1. Arches	_____	_____	13. National Forests
_____	_____	2. Zion	_____	_____	14. Natural Bridges
_____	_____	3. Bear Lake	_____	_____	15. Alta-Snowbird Resort Area
_____	_____	4. Park City	_____	_____	16. Bingham Copper Mine
_____	_____	5. Bryce Cany	_____	_____	17. Provo Temple/Visitor Center
_____	_____	6. Canyonlands	_____	_____	18. Ogden Temple/Visitor Center
_____	_____	7. Capitol Reef	_____	_____	19. Jordan River Temple/Visitor Center
_____	_____	8. Cedar Breaks	_____	_____	20. St. George Temple/Visitor Center
_____	_____	9. Dinosaur	_____	_____	21. Logan Temple/Visitor Center
_____	_____	10. Flaming Gorge	_____	_____	22. Manti Temple Visitor Center
_____	_____	11. Glen Canyon	_____	_____	23. Other (list) _____
_____	_____	12. Great Salt Lake			

13. What places of importance to Mormons do you know of, do you plan on visiting, or have visited outside Utah? (Check all that apply)

<u>know of</u>	<u>visited</u>	<u>plan to visit</u>		<u>know of</u>	<u>visited</u>	<u>plan to visit</u>
_____	_____	_____	1. Hill Cumorah	_____	_____	9. Washington D.C. Temple
_____	_____	_____	2. Nauvoo	_____	_____	10. Los Angeles Temple
_____	_____	_____	3. Palmyra	_____	_____	11. Oakland Temple
_____	_____	_____	4. Liberty Jail	_____	_____	12. Polynesian Culture Center
_____	_____	_____	5. Carthage Jail	_____	_____	13. Winter Quarters Cemetary
_____	_____	_____	6. Sacred Grove	_____	_____	14. Adam-ondi-Ahman
_____	_____	_____	7. Hawaiian Temple	_____	_____	15. Other(list)_____
_____	_____	_____	8. Kirtland Temple	_____	_____	_____

14. What did you like best about Temple Square?

15. What did you like least about Temple Square?

16. What did you like best about Salt Lake City?

17. Are you on a vacation? \_\_\_yes \_\_\_no If yes, how long will your vacation be?\_\_\_\_\_

18. Please indicate the types of things you most enjoy visiting when you are on vacation.  
(Please circle)

<u>like most</u>	<u>neutral</u>	<u>like least</u>		<u>like most</u>	<u>neutral</u>	<u>like least</u>					
1	2	3	4	5	a. Musuems	1	2	3	4	5	f. Amusement parks
1	2	3	4	5	b. Beaches	1	2	3	4	5	g. Shopping areas
1	2	3	4	5	c. Relatives	1	2	3	4	5	h. National parks/Recreation
1	2	3	4	5	d. Sporting events	1	2	3	4	5	i. Cultural events
1	2	3	4	5	e. Historical sites	1	2	3	4	5	j. Other (list)_____

19. What is the destination of your trip? (Check the answer that is most applicable)

- a. \_\_\_\_\_ Passing through.
- b. \_\_\_\_\_ Utah is one of several destinations.
- c. \_\_\_\_\_ Utah is major destination.
- d. \_\_\_\_\_ Salt Lake City is major destination.
- e. \_\_\_\_\_ Temple Square is major destination.

20. What is your current place of residence?

---

City	County	State/Zip-Code
------	--------	----------------



21. What category best describes your party?

- |                         |                          |
|-------------------------|--------------------------|
| a. Husband and wife     | e. Church charter group  |
| b. Family with children | f. Civic charter group   |
| c. Alone                | g. Friends and relatives |
| d. Couple dating        | h. Other (explain)_____  |

22. How many members are in your party?

- |      |      |          |            |
|------|------|----------|------------|
| a. 1 | c. 3 | e. 5     | g. 10 - 20 |
| b. 2 | d. 4 | f. 6 - 9 | h. 21 - 50 |

23. Sex of person filling out questionnaire.

- a. Male\_\_\_\_\_ b. Female\_\_\_\_\_

24. Age of person filling out questionnaire.

- |                     |                     |
|---------------------|---------------------|
| a. _____ 19 or less | d. _____ 40 - 49    |
| b. _____ 20 - 29    | e. _____ 50 - 59    |
| c. _____ 30 - 39    | f. _____ 60 or over |

25. What is your religious affiliation? (Please be as specific as possible) \_\_\_\_\_

26. Check the highest educational level completed.

- |                                   |                            |
|-----------------------------------|----------------------------|
| a. Less than high school graduate | d. College graduate        |
| b. High school graduate           | e. Beyond college graduate |
| c. Some college                   |                            |

27. What is your occupation? (Check one)

- |                                      |                          |                        |
|--------------------------------------|--------------------------|------------------------|
| a. Civil service, police or military | e. Other professional    | i. Student             |
| b. Clerk, salesman or clerical       | f. Factory laborer       | j. Housewife           |
| c. Teacher or school administrator   | g. Other laborer         | k. Retired or disabled |
| d. Business or managerial            | h. Farm owner or manager | l. Other (list)_____   |

28. What is the annual income of the person paying for the trip?

- |                     |                |                   |
|---------------------|----------------|-------------------|
| a. less than 10,000 | e. 25 - 29,999 | i. 45 - 49,000    |
| b. 10 - 14,999      | f. 30 - 34,999 | j. 50,000 or more |
| c. 15 - 19,999      | g. 35 - 39,999 |                   |
| d. 20 - 24,999      | h. 40 - 44,999 |                   |

29. What is your marital status?

30. Please feel free to make any additional comments.

APPENDIX B

Mormon Church Survey  
of Temple Square Visitors

1,000 interviews taken between July 13 and August 4, 1988

Foreign Visitor Origins 23.8 percent came from 26 countries:

<u>Country</u>	<u>Pct.</u>	<u>Country</u>	<u>Pct.</u>
Australia	.8	Israel	1.1
Austria	.6	Italy	.2
Belgium	.4	Japan	1.2
Canada	4.3	Korea	.2
China	.4	Mexico	.4
England	1.6	New Zealand	.1
France	1.4	Norway	.2
Germany	5.7	Peru	.1
The Netherlands	1.2	Philippines	.7
Hong Kong	.1	Spain	.1
Indonesia	.1	Switzerland	1.9
Iran	.1	Taiwan	.6
Ireland	.1		

United States Origins 76.2 percent came from the fifty states and the District of Columbia

<u>State</u>	<u>Pct.</u>	<u>State</u>	<u>Pct.</u>
Alabama	.9	Missouri	2.2
Alaska	.2	Montana	.9
Arizona	4.7	Nebraska	.5
Arkansas	.6	Nevada	.6
California	10.1	New Hampshire	.2
Colorado	2.3	New Jersey	1.7
Connecticut	.5	New Mexico	.6
Delaware	.3	New York	2.7
District of Columbia	.2	North Carolina	1.5



<u>State</u>	<u>Pct.</u>	<u>State</u>	<u>Pct.</u>
Florida	2.7	North Dakota	.1
Georgia	.1	Ohio	2.2
Hawaii	.1	Oklahoma	1.3
Idaho	1.6	Oregon	1.0
Illinois	1.5	Pennsylvania	3.6
Indiana	1.3	Rhode Island	.1
Iowa	1.6	South Carolina	.2
Kansas	1.1	South Dakota	.4
Kentucky	.2	Tennessee	2.3
Louisiana	1.0	Texas	5.6
Maine	.2	Utah	7.5
Maryland	.8	Vermont	.1
Massachusetts	.3	Virginia	1.2
Michigan	1.8	Washington	2.7
Minnesota	1.2	West Virginia	.2
Mississippi	.6	Wisconsin	.5
		Wyoming	.5

#### How Visitors Came to Salt Lake City

By Car - 68.2%    By Air - 24.6%    By Train - 1.6%    By Bus - 5.6%

#### Religious Affiliation of Visitors

Church of Jesus Christ of Latter-Day Saints (Mormon) - 27.8%  
 Non-Mormon - 72.2%

#### How Visitors Learned About Temple Square

Friends - 19.5%    Brochures - 16.7%    Tabernacle Choir - 12%  
 Other - 44.5% (including those who always knew about Temple Square, had read about it in history books and magazines, had seen pictures of it on television, and had heard about it on television)

Length of Visitors' Stay in Salt Lake City

1 night - 23%    2 nights - 19.5%    3 nights - 7%    4 nights - 2.9%  
5 nights - 1.9%    6 nights - 1.7%    7 nights - 5.3%    more than 7 - 4%

Visitors' Purposes for Coming to Salt Lake City

To visit Temple Square - 33.3%\*  
To combine a visit to Temple Square with a vacation - 34.6%\*  
For a convention - 8.9%\*  
To visit family or friends - 11.9%\*  
Miscellaneous answers  
    To visit the Great Salt Lake  
    To do genealogy  
    For the bridge tournament

\*These figures do not overlap

To make the survey as objective as possible only one person in a group or family was interviewed. Interviews were conducted at spaced intervals and at various time during the day over a three-week period.

Source: The Church of Jesus Christ of Latter-Day Saints



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The Pilgrimage Phenomenon: An Analysis of the  
Motivations of Visitors to Temple Square

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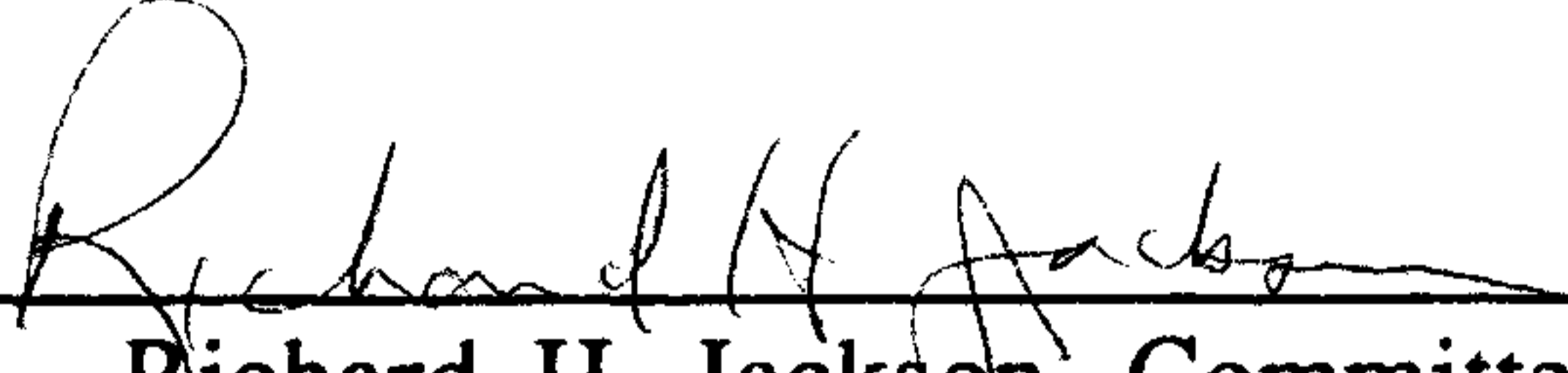
M.S. Degree, December, 1989


ABSTRACT

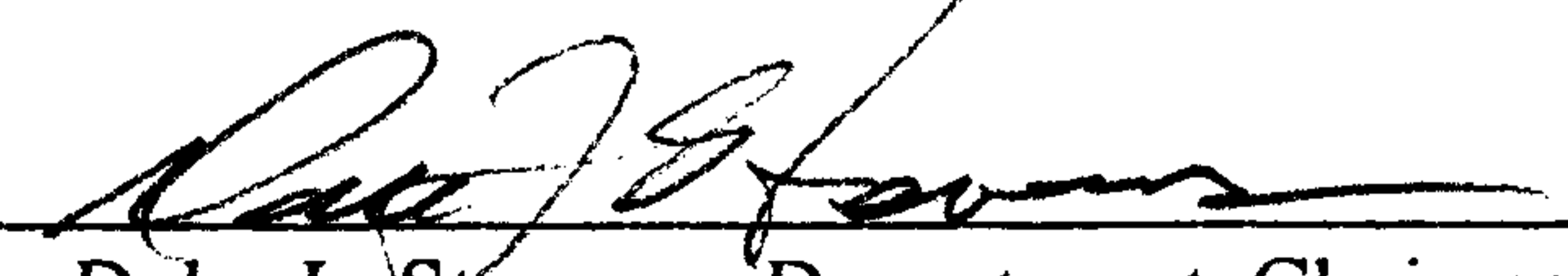
Pilgrimage to sacred places of religious meaning has taken place since the early days of mankind. In the last few decades pilgrimage travel has experienced a world-wide boom due to modern means of transportation. Though pilgrimage is most commonly referred to in the context of the major world religions (Hinduism, Buddhism, Judaism, Christianity, and Islam), there is some indication of pilgrimage-like travel among Mormons.

This thesis looks at Mormon pilgrimage behavior among Mormon visitors to Temple Square in Salt Lake City, Utah. The study undertaken has revealed considerable differences between Mormon and non-Mormon motivations, behavior and visiting patterns visitors to Temple Square. Though there is no formal doctrine for Mormons concerning pilgrimage, these differences give evidence of pilgrimage-like activity among Mormons, indicating that Mormon visitors to Temple Square are religiously-motivated travelers and a part of a pilgrimage-tourist phenomenon.

COMMITTEE APPROVAL:

  
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