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A Survey of the Religious, Social and Economic Activities or Practices of the Returned Missionaries of The Church of Jesus Christ of Latter-Day Saints Who Now Live in the Garland Ward of the Bear River Stake, Utah

Alma W. King
Brigham Young University - Provo

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A SURVEY OF THE RELIGIOUS, SOCIAL, AND ECONOMIC ACTIVITIES
OR PRACTICES OF THE RETURNED MISSIONARIES OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS WHO NOW LIVE IN THE GARLAND WARD OF
THE BEAR RIVER STAKE, UTAH

A THESIS

SUBMITTED TO THE DEPARTMENT OF RELIGIOUS EDUCATION
AND THE GRADUATE SCHOOL OF THE BRIGHAM YOUNG
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF SCIENCE

189587

ALMA W. KING
GARLAND, UTAH. 1936

FOREWORD

The writer wishes to express his appreciation for the consideration shown to him by the returned missionaries of the Garland Ward in allowing him to come into their homes and to secure information of a confidential nature. He appreciates also their attitude in knowing that he secured information which stands on church, civic and civil records.

Special acknowledgement is here given for the valuable help and constructive criticism given to the work by Dr. A.C. Lambert. He has taken time to read and check all material used in this thesis. His suggestions in regard to important detailed work and organization have been most valuable. Acknowledgement is also given to him for help in checking statistical measures used in Chapter IV.

Acknowledgement is given to Dr. A.N. Merrill for his assistance in formulating the questionnaire, and for his many fine suggestions offered and the encouragement given, to Mrs. W. Vernal Johns for much of the historical facts used in the History of Garland, and to President C.E. Smith of the Bear River Stake for his inspiration, help and encouragement. He read and checked over much of the material used in this thesis.

Lastly, the writer acknowledges the helpful cooperation and inspiration which came from his wife, Lucille O. King.

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INTRODUCTION

The purpose of this study or survey is to discover facts that might show the religious, social, and economic activities or practices of the returned missionaries of the Church of Jesus Christ of Latter-day Saints who now live in the Garland Ward of the Bear River Stake, Utah.

Since June 1830, when Samuel Harrison Smith was set apart and sent to the Eastern States on a mission for the Church of Jesus Christ of Latter-day Saints, the missionary work of the Church has grown to tremendous size. At the end of the year 1935 there were 1429 missionaries laboring actively in the various missions of the world. During the 106 years of missionary work of the Church thousands of missionaries have gone into the mission fields. They have given their time and talents at the prime of life for the Church of which they are members. What do these missionaries do after their return home? Are they active in Church work? Has the mission been of value to them in a social, economic, and spiritual way? These and many other questions are often asked.

During the summer of 1934, Dr. John A. Widtsee, an Apostle of the Church of Jesus Christ of Latter-day Saints, conducted, by authority of the Quorum of Twelve Apostles, a brief survey of returned missionaries of the Church. His objective was to discover to what extent the returned missionaries of the Church were active in certain Church duties at that time. Stake Presidents in the Church were asked to secure from the Bishops under their jurisdiction information about the activities of the returned missionaries in their particular wards and to transmit this information to Dr. Widtsee. This survey was limited to the attempt to secure only such general information as the extent of tithe-paying

observance of the word of wisdom, office held in the Church and general Church activity. The present writer was a member of the committee selected to tabulate and compile this information.

This survey showed some interesting things. These Bishops said that of 9255 missionaries of the Church who were reported thirty-one per cent held no Church office at that time. Seventeen per cent of the missionaries were reported to be entirely inactive, i.e., they did not participate in any Church activities or organizations. It was reported that sixteen per cent paid no tithing.¹

These findings motivated the writer to make a more detailed study of the returned missionaries of some particular locality in an effort to determine if possible the validity of these earlier figures. One question to be examined was this: Did the Bishops furnish this earlier information in accordance with their best judgment and unbiased opinion or, did prejudice influence the answers given in some cases? A further purpose was to secure additional data that might be used as a check upon data supplied by the Bishops who had charge of this first survey. The most important purpose of the study, however, was to secure new and detailed data about a group of returned missionaries in one ward of the Church of Jesus Christ of Latter-day Saints.

Method of Study. This present survey was conducted from June 1935 to March 1936 by the general method of questionnaire and oral interview. A detailed questionnaire was drawn up.² With this questionnaire in hand the writer personally visited every known returned missionary in the Garland Ward. Sixty-two missionaries were contacted.

1. Complete figures are given in Chapter XI Page 94.

2. See copy shown as Appendix I

The technique used was to place before the missionary a copy of the questionnaire, and then to go over each question with him. The very nature of the questions asked made it imperative that the writer exert every effort to gain the confidence of the missionary in order to secure in the answer the highest degree of accuracy possible. The missionary was assured that his name would not appear on the questionnaire or elsewhere and that all information given by him would be held in strict confidence.

The writer feels that in most instances the missionary responded willingly and freely to the request for personal and detailed information. In several cases, however, an answer was refused to one or more questions. Only three missionaries refused to give any information. In the latter three cases the writer partially filled out a questionnaire for each one, basing his information on: (1) Church records, (2) his own personal knowledge and (3) records in the possession of ward and stake officials.

In addition to using this questionnaire and interview method, the writer checked various Church records for additional accurate data. He also interviewed ward officials to secure accurate data on such matters as tithe-paying, Church offices held and Church attendance and activity.

The fact that the writer had been a resident of the community studied for the past thirty-two years and was personally acquainted with this group of missionaries has provided a certain additional check upon the accuracy of answers given in each interview.

Limitations. Of necessity the questionnaire used had to be of convenient length in order to demand the attention of the men and women contacted and interviewed. For this reason it contained only questions that were thought to be of major importance and which would give some

insight into their religious, social and economic practices. The questions themselves were decided upon on the basis of personal judgment only.

In some instances when they were first approached the missionaries were either too busy or too disinterested to give the matter much consideration. In such cases it was necessary for the writer to call back several times in order to gain the confidence of the missionary, to impress upon him the importance of the study, and to secure the desired information.

Only those returned missionaries who now live in the Garland Ward were considered in this study. Several returned missionaries who technically hold membership in this ward due to the fact that their Ward Recommends have never been transferred to other wards were eliminated from the study because they are at present living elsewhere and have done so for several years.

The second mission of Missionary number 27 was performed in the capacity of Mission President, and therefore, was eliminated from this study. In as much as a Mission President receives a salary and expense account a mission of this kind could not be classed with the type of missions performed by the group of Missionaries included in this survey.

Data. The sources from which the data were obtained were:

(1) the replies of the Missionaries as given to questions in a questionnaire used in a personal interview, (2) statements of Church officers secured in personal interviews with Church officials in the ward, (3) personal knowledge of the writer gained through years of association with the group of people studied.

The types of data secured may be grouped as follows:

1. General information secured by interview, which deals with the date and place of mission, time spent in the mission field, order of priesthood held, marital status, and educational attainment.
2. Data copied from Church records that showed the Church offices held at the present time. Records that showed the civil and civic offices held at the time of the survey.
3. Statements of missionaries that expressed their reaction about their mission at various times.
4. Records of amounts of money expended for the mission.
5. Statements from missionaries who expressed their reactions to the expenditure of such money.
6. Statements by the returned missionaries as to the values they thought they had received from their missionary experience.
7. Statements by the missionaries as to their present economic status.
8. Reports made by each missionary concerning his religious beliefs.
9. Statements by the missionaries in regard to their religious, social, and reading practices.

The data in items 1 and 2 are considered to be reasonably reliable and accurate in as much as practically all items considered are of such a nature that they could be checked by Church, civil, and civic records and by personal knowledge of the writer.

The data obtained in items 3 to 8 are of a personal nature. As a result the word of the returned missionary is the only check available as to the truth of such items. These data are thought to be accurate as far as human honesty goes, and as far as testimony can be relied upon.

However, the writer feels that he had the confidence of the majority of the group studied, and that in most instances the men and women interviewed were impressed with the importance of accurate reporting.

The data considered in item 9 are of such a nature that part of them can be checked by Church records. Other parts of these data are of a personal nature, and the accuracy of these data depends upon the extent to which the word of the missionary is accepted. The reports made in regard to reading practices are entirely a personal matter, and no adequate check is available. Certain items under the social and religious practices called for are common knowledge, or they appear on church records, and they can therefore be classed as reasonably accurate. The reports about tithe-paying, although they were checked with Church records to ascertain whether a full, part, or no tithing is paid, are inadequate because neither the Church authorities know, nor do the Church records reveal the actual income of the missionary nor the amount he is entitled to deduct from yearly earnings before paying tithing. The data reported here, as to actual earnings, are based upon the word of the missionary and upon the knowledge of Church officials.

As far as the writer has been able to learn this is a pioneer study in this particular field. Several surveys that deal with the social, economic, and religious activities of the Latter-day Saint people have been conducted, but so far none have singled out the missionary group for any extensive study of their life practices. The one possible exception is the brief survey made by Dr. Widtsoe as here before mentioned.

CHAPTER I

A HISTORY OF GARLAND, UTAH

Location. Garland, Utah is located in the north eastern section of Box Elder County in about the center of the Bear River Valley, and on the west bank of the Malad River. According to the map it is eighteen miles south of the Idaho state line, sixteen miles north west of Corinne, eighty-three miles north west of Salt Lake City, and twenty-seven miles west of Logan, Utah.

Early Explorations. Concerning early explorations or the presence of early explorers in the Bear River Valley Dr. E.G. Titus says:³

"In the 1820's trappers, among them Etienne Prevest, Jim Bridger, Kit Carson, Jedidiah Smith came and went,... Then one day in the summer of 1843 over the lime stone ridge on the east of one of these river valleys, came another white man, Captain John C. Fremont and his party, consisting of Americans, Delaware Indians and Canadian French. They traveled across to the Malad; down to its mouth and back to the east side of the valley. Then back through the valley they traveled and on into Idaho and thence to the Coast."

In the years 1865-66 settlers located at Malad, Idaho, and in 1869 Corinne, Utah came into being. Corinne was built up by the Railroad men during the period when the Union Pacific and Central Pacific Railroad companies were concentrating their work around Corinne and Promontory Point. At this time also the history of Garland became linked with that of one Alexandre Toponce.

Mr. Toponce, by birth a Frenchman, and by choice or circumstances a freighter, miner, cattleman and contractor became interested in the Bear River Valley and the site where Garland is now located. He obtained a patent on a section of land three miles north of Garland. This was one of the first patents issued on land in Utah from the Salt Lake Land Office.

3. E.G. Titus, "Garland and the Bear River Valley." The Sugar Cossette. Feb. 1925.

In 1883 he purchased 52,000 acres of land from the Central Pacific Railroad Company, and with others organized the company known as the Corinne Mill, Canal, and Stock Company. For a number of years this company prospered, and in connection with the Railroad held somewhat a monopoly of the land in the valley. However, during the year 1886, while Toponce was in California, and later through financial difficulties the company failed and its activities ended. While this company was active it served to discourage the presence of settlers in the valley.

Irrigation. The first mention of any system of irrigation in any part of the valley was made by Mr. Toponce.⁴ He stated that in 1873 with the help of several others he took out a canal on the west side of the Malad river sixteen miles up from Corinne. It required about a year to build this canal to Corinne. It was used for two purposes, power and irrigation.

Later one John R. Bethwell of Kansas City came west and became interested in the irrigation possibilities of this valley. He succeeded in securing funds from the Jarvis-Conklin Mortgage and Trust Company, who in turn had the support of English and Scottish Capitalists. A survey was made, and in June 1889 the contract to build a canal through the Bear River Valley was awarded to William Garland of Kansas City.

Garland, in accordance with his contract built the canal as far as Fielding street east of Junction. From there Ames Corey and his brother continued it to Corinne and thence to Thompson's ranch in 1890. The canal was built one mile west of the present townsite of Garland in 1890. Some of the few settlers who were then there worked on it for a time,

4. Toponce, Alexandre. Reminiscences of Alexandre Toponce. Page 186.

among them Thomas E. King, one of the missionaries included in this survey. Upon the completion of 111.5 miles of canals and main laterals and 125 miles of small laterals, practically \$2,500.00 had been spent, of which \$1,800.00 had been spent by Garland and the Corey Brothers.

Soon after the completion of the canal system financial complications arose, with the result that Garland and Corey were given a lien for \$120,000.00. Subsequently, by sale of U.S. Marshall, Garland secured the canal system for \$152,600.00. In March 1899 he sold to David Evans, J.E. Dooley et al. for \$80,000.00. Two years later these men sold to Utah-Idaho Sugar Company for \$450,000.00. Since that time the Sugar Company has done much to improve the system, which now has a valuation of \$3,500,000.00.

By 1889 this western part of the valley began to attract to it those in search of homes or who felt the urge to use their homestead rights. The monopoly of the Corinne Mill, Canal, and Stock Company was almost broken up. There were rumors of a canal and land could be obtained from the government merely by homesteading it, or by purchase from the Railroad or Corinne Mill, Canal, and Stock Company. Then too, the fertile land was not covered with sage brush, but rather with some rabbit brush, wheat, and bunch grass.

Permanent Settlers. Mr. and Mrs. David E. Manning of Farmington, Utah came to Garland first in the spring of 1889. They returned to Farmington for the winter, and once again in 1890 came to Garland to stay. In 1889 Mr. and Mrs. W.R. Vanfleet and Thomas E. King came from Farmington, Utah to settle in the valley. In 1891 A.R. Capener came, and between the years 1889 and 1891 Oscar Harris and A.H. Gleason came into this part of the

valley and took up land. In the next few years others followed.

It was difficult for early settlers to obtain water for culinary use. They frequently had to haul water in barrels for several miles. It was not unusual to dig a number of wells on the same farm, only to find the water unfit for use.

The people of Garland first received their mail at Hessville, about nine miles or so north of Garland. Later the post office was moved to Fielding, a distance of about seven miles from Garland. Some trading was done at Standings' store at Hamptons Bridge, and at Collinsten, but most of it was done at Bear River City. The price of grain often was not high and goods from the store were expensive. In one typical instance a load of grain, forty bushels, was taken to the store to buy supplies and the goods it procured were all brought home in a soap box.

The earliest settlers attended meetings with the Fielding Ward. On February 13, 1894 at the little green school house in East Garland the Sunset Branch of the Bear River City Ward was organized. President Ruder Clawson was present to effect an organization. Five families of the branch were in attendance at this time. Soon after this a Sunday School was organized.

The name Garland was adopted in a meeting held at the home of A.R. Capener in 1895, for the purpose of obtaining a Post office for the district. The name was in honor of William Garland, contractor and builder and later owner of the canal.

The Garland Ward proper was organized in 1898 with Walter L. Grover, Bishop and D.E. Manning and Franklin D. Welling as Counselors.

Amusements and activities in the early days were very much the same as in other early communities of the state.

The Sugar Factory. By 1900 the Bear River Valley was a fertile valley well supplied with irrigation water and naturally attracted the attention of the Utah-Idaho Sugar Company to its possibilities as a beet producing area. In the spring of 1901 M.J. Richards raised a few beets as a test. The test was successful and in 1903 the sugar factory was constructed. About the time of the coming of the sugar factory W.L. Grover and others located a townsite one mile north of the present site of Garland. This townsite did not seem to satisfy the Sugar Company, so they proceeded to purchase forty acres of land one mile south, surveyed it into, built a number of houses and recorded it as Garland Platt B. Later the majority of the people from North Garland moved down to the Sugar Company's townsite.

The Sugar Company not only built the town of Garland, but they also brought the people to put in it, that is they brought a good many of their employees with them from other places. These people settled in the Sugar Company's houses and formed a goodly portion of the population of Garland. Many people also came at this time to Garland to farm and raise beets for the Sugar Company.

Schools. The first school in Garland was held in 1898 at the school house erected in North Garland during that year, with Eva C. Wilcox as the teacher. There were only two divisions of grades in this first school, one class for the beginners, and another for the more advanced students. In 1905 the school moved south to Garland. There the first eight grades were conducted with Burdette Smith as Principal. In 1913 a larger school was built, and in 1916 the Ninth grade was added. The Tenth grade was added in

1920. In 1921 a new building was constructed with three complete years of high school offered. In 1922 the fourth year of high school was included.

The construction of the town of Tremonton was considered at about the same time as was Garland. Most of the settlers from Tremonton were willing to move their town a mile north if Garland would come a mile south, thus making one town instead of two. Some of the people at Garland, however, were unable to appreciate the wisdom and advisability of this movement and would not allow it. As a result there are two small towns very close together instead of one large one.

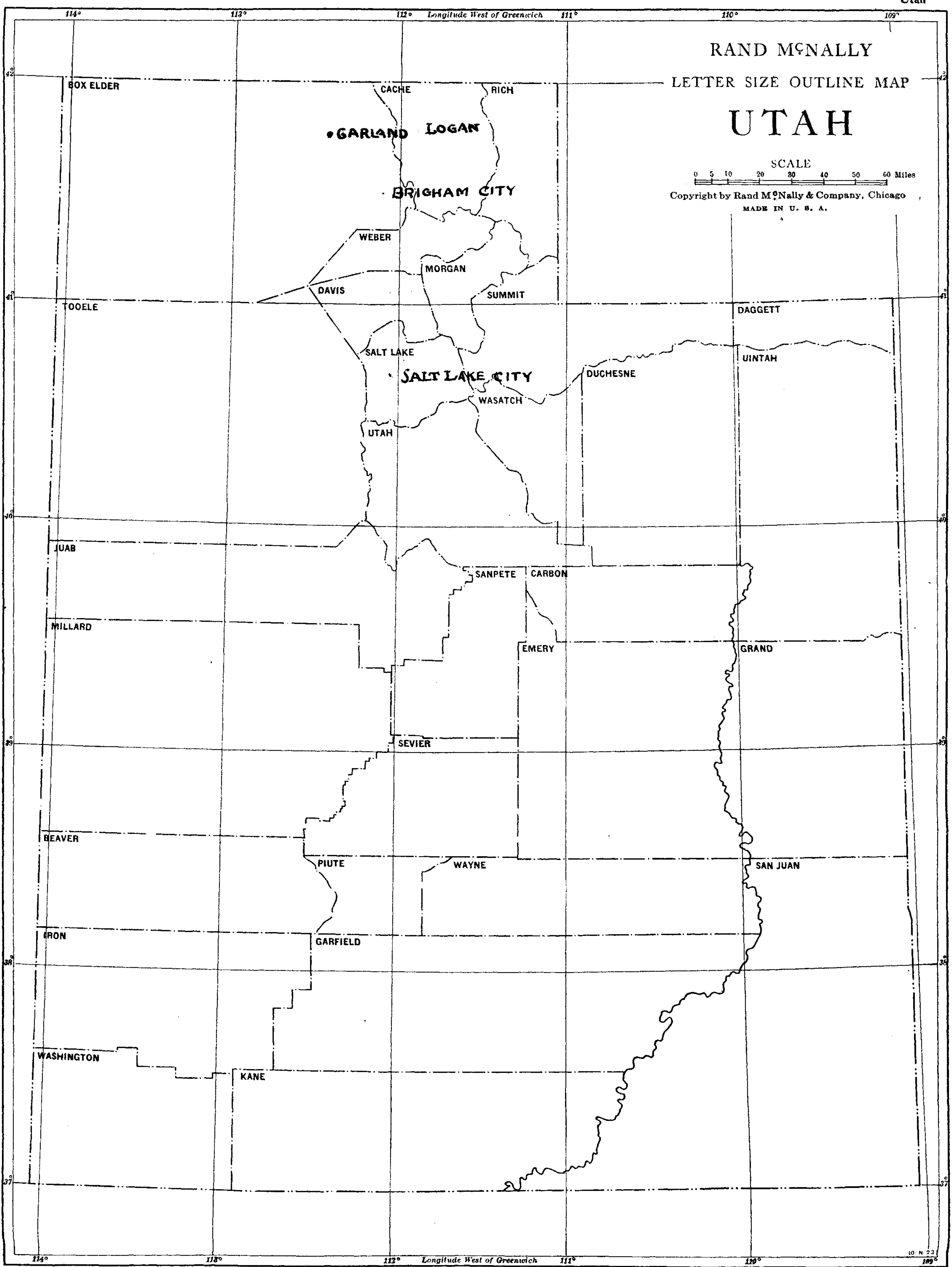
The town board for Garland was organized in 1903 with Mosiah Evans as the first president of the board. He was appointed by the County Commissioners of Box Elder County. A.R. Capener was the first Treasurer. The town was incorporated as a city of the third class in 1904. W.H. Rowe was the first elected president of the town board.

The subsequent development and growth of Garland has been neither rapid or sensational. It is today primarily a farming community, although a number of residents depend on seasonable employment at the Sugar Factory as their main means of support.

Garland is not the business center of the valley, but it is the recognized church center of the Bear River Stake. Its central location and the possession of adequate housing facilities are factors which contribute to its desirability as a church center. Of the thirteen hundred estimated residents of Garland, nearly all are members of the Church of Jesus Christ of Latter-day Saints.

Amusements and all forms of recreation are to a large extent conducted

under the direction of church and school organizations; in addition to those sponsored by several civic organizations, i.e. Lions Club, American Legion and Auxiliary, and Ladies Self-Culture Club.



RAND McNALLY

LETTER SIZE OUTLINE MAP

UTAH

SCALE
0 5 10 20 30 40 50 60 Miles

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114° 113° 112° Longitude West of Greenwich 111° 110° 109°

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CHAPTER II

GENERAL INFORMATION ABOUT SIXTY TWO RETURNED MISSIONARIES WHO NOW LIVE IN GARLAND WARD, BEAR RIVER STAKE, UTAH

The purpose of this Chapter is to report some general or miscellaneous information secured about the missionaries who have gone out to fill missions for the Church of Jesus Christ of Latter-day Saints and who are at the present time living in the Garland Ward of the Bear River Stake, Utah.⁵

The sixty-two missionaries studied have filled sixty-six missions, and they were called between the years 1895 to 1932.

A number of the Stakes in the Church are represented by the returned missionaries who now reside in the Garland Ward. Bear River Stake has by far the largest representation with thirty-two missionaries now residing there at the present time who have been called from the Bear River Stake. Other Stakes represented are: Box Elder, Garfield, Oneida, Utah, Hyrum, Cache, Benson, South Davis, Jordan, Davis, Weber, Alpine, Ogden, Sevier, Bear Lake, and the Eastern States Mission. The distribution of the Stakes is shown as follows in Table I.

5. An explanation of the missionary system of the Church of Jesus Christ of Latter-day Saints is given in Appendix II.

TABLE I

Stakes From Which The Missionaries Studied Were Called	
Stake	Number Called
Bear River	32
Garfield	2
Box Elder	8
Oneida	1
Utah	1
Hyrum	4
Cache	1
Benson	3
South Davis	2
Davis	2
Weber	2
Alpine	3
Ogden	1
Sevier	1
Bear Lake	1
Jordan	1
Eastern States Mission	1

The shortest time spent in the mission field by any one missionary of the group studied was for a term of five months. The longest mission performed was for a period of thirty-eight months. The average time spent in the mission field for the entire group was about twenty-six months.

Dr. James E. Talmage has said:

"There is no fixed tenure of service; each missionary goes when he is sent and where, and returns to his home when released by the respective mission President. In most of the English speaking countries the individual term averages about two years; while in lands of foreign speech a missionary may be retained for three or more years...." ⁶

The following Tables II to X show the time spent in the mission field by the sixty-two missionaries who have been grouped in five year periods as they were called:

6. James E. Talmage. The Gospel Unto The Nations. Address over Radio K S L, October 5, 1930. Pamphlet.

TABLE II

**Months Spent In The Mission Field By Missionaries
Who Went Out Between 1895 and 1900**

Missionary Number	Months On Mission
1	33
13	32
14	26
16	27
25	36
30	27
36	6
48	31
49	28
52	6
57	32
Average Months in Mission Field	25.81

TABLE III

**Months Spent In The Mission Field By Missionaries
Who Went Out Between 1901 and 1905**

Missionary Number	Months On Mission
12	6
20	23
21	35
27	28
31	27
35	37
36*	24
41	30
44	27
53	29
56	5
60	28
Average Months in Mission Field	24.91

* Second mission

TABLE IV

**Months Spent In The Mission Field By Missionaries
Who Went Out Between 1906 and 1910**

Missionary Number	Months On Mission
3	23
10	26
17	26
24	27
40	26
39	25
61*	28
Average Months in Mission Field	25.85

*No reply. Information obtained from Church record

TABLE V

Months Spent In The Mission Field By Missionaries
Who Went Out Between 1911 and 1915

Missionary Number	Months On Mission
4	29
7	23
37	22
47	26
55*	26
59	30
Average Months in Mission Field	26

*No reply. Information obtained from Church record

TABLE VI

Months Spent In The Mission Field By Missionaries
Who Went Out Between 1916 and 1920

Missionary Number	Months On Mission
2	19
6	28
8	28
26	34
32	25
34	26
38	30
43	34
45	28
52*	21
58	21
Average Months in Mission Field	26.54

*Second mission

TABLE VII

Months Spent In The Mission Field By Missionaries
Who Went Out Between 1921 and 1925

Missionary Number	Months On Mission
9*	12
15	25
28	24
29	38
33	29
42	25
46	30
Average Months in Mission Field	26.14

*No reply. Information obtained from Church record

TABLE VIII

Months Spent In Mission Field By Missionaries
Who Went Out Between 1926 and 1930

Missionary Number	Months On Mission
5	31
11	33
18	26
19	26
22	33
23	25
36*	6
54	26
56**	21
51	27
Average Months in Mission Field	25.40

* Third mission
** Second mission

TABLE IX

Months Spent In The Mission Field By Missionaries
Who Went Out Between 1931 and 1932

Missionary Number	Months On Mission
50	34
62	25
Average Months in Mission Field	29.50

TABLE X

Average Number of Months Spent In The Mission Field By Groups
Of Missionaries Classified According To The Period When They Served

Years	Number in Group	Average Months Spent
1895-1900	11	25.81
1901-1905	12	24.91
1906-1910	7	25.85
1911-1915	6	26
1916-1920	11	26.54
1921-1925	7	26.14
1926-1930	10	25.40
1931-1932	2	29.50
All	66	26.26

Missionaries have been sent out by the Church of Jesus Christ of Latter-day Saints to nearly every nation on this earth. The returned missionaries considered in this study have been called to labor in many states of the Union, as well as in several foreign countries.

The various fields of labor of these sixty-two missionaries and the number who served in each field is shown by the following Table XI.

TABLE XI

Places In Which The Missionaries Studied Have Labored	
Mission Called to Labor in	Number Called
California	4
Canadian	1
Central States	4
Eastern States	7
Northern States	5
North Western States	4
Southern States	12
Western States	3
Australian	1
British	7
German	5
Hawaiian	1
Netherlands	2
New Zealand	3
Samoan	1
Scandinavian	5
Swiss-German	1

The following maps, reproduced from The Improvement Era, May 1932, show the location of missionary activities of the Church of Jesus Christ of Latter-day Saints. Those numbers circled indicate the field of labor of the sixty-two returned missionaries who now live in the Garland Ward.

Numbers in Red Indicate Places Where Sixty-Two Returned



Place	Date Mission was Organized
①	United States (1830)
②	Canada (1832)
③	England (1837)
④	Scotland (1839)
⑤	Wales (1840)
⑥	Ireland (1840)
⑦	Australia (1840)
⑧	Palestine (1841)
⑨	Society Islands (1844)
⑩	Jersey Islands (1847)
⑪	France (1849)
⑫	Italy (1850)
⑬	Denmark (1850)
⑭	Sweden (1850)
⑮	Hawaii (1850)
⑯	Switzerland (1851)
⑰	Norway (1851)
⑱	Iceland (1851)
⑲	India (1851)
⑳	South America (1851)
㉑	Germany (1851)
㉒	Malta (1852)
㉓	West Indies (1852)
㉔	Gibraltar (1853)
㉕	Spain (1853)
㉖	South Africa (1853)

Missionaries of The Garland Ward Have Served.



- 27 China (1853)
- 28 New Zealand (1854)
- 29 Siam (1854)
- 30 Holland (1861)
- 31 Samoa (By Hawaiian Missionaries 1862; by Zion Elders, 1888)
- 32 Austria (1865)
- 33 Finland (1875)
- 34 Mexico (1876)
- 35 Turkey (1884)
- 36 Belgium (1889)
- 37 Tonga (1891)

- 38 Greece (1891)
- 39 Balkan States (1891)
- 40 Japan (1901)
- 41 South America (1925)
- 42 Czecho Slovakia (1929)

No preaching has been done in Russia, Persia, Tibet, Liberia, Morocco, Algeria, Tunisia, Tripoli, Egypt, Abyssinia, East and Central Africa, Kongo, Sudan, Sierra Leone, French Guinea, Portuguese Guinea, and some other places.

(Reproduced through courtesy of The Improvement Era, May 1932.)

In checking the Church positions given to the returned missionaries within three months after their return home, the writer discovered that the Sunday School claimed the attention of the majority. Twenty-three had been given positions with that organization. Ward Teaching followed second with sixteen positions given to the returned missionaries. A list of the different organizations and the number who were given positions in each is shown below:⁷

Sunday School	23
Ward Teaching	16
Mutual Improvement Association	8
Genealogical	4
Religion Class	1
Bishopric	1

Thirteen missionaries reported that they were given no Church position within three months following the completion of their mission. Various reasons were given for this, as follows:

Interferring work	5
Away to school	2
Out of town	1
No Church branch at residence	1
Lack of interest of missionary	1
No reason known	3

Joseph F. Smith, Sixth President of the Church of Jesus Christ of Latter-day Saints, made the following statement regarding the care of returned missionaries:

"Care of Returned Missionaries. It is also a good thing for the Bishops in all the wards to look after their returned missionaries. It is a pity that after so many of our boys who go abroad and fill good missions return home, they should be apparently dropped or ignored by the presiding authorities of the Church and be permitted to drift away again into carelessness

7. An explanation of the duties and aims of the above mentioned Church organizations is given in Appendix III.

and indifference, and eventually, perhaps, to wander entirely away from their Church duties. They should be kept in the harness, they should be made active in the work of the ministry, in some way, that they may better keep the spirit of the gospel in their minds and in their hearts and be useful at home as well as abroad." ⁸

The office in the Priesthood⁹ held today by the returned missionaries studied and the number who hold these offices is as follows:

Elder	13
Seventy	12
High Priest	34
Ladies (exempt)	3

These facts would indicate that approximately fifty-seven per cent of the group had advanced in priesthood from that of an Elder to that of a High Priest since returning from their mission. Twenty per cent have advanced to the office of Seventy, while slightly over twenty-two per cent have never advanced beyond the office of Elder, to which office they were ordained at the time they were called to perform a mission.¹⁰

In looking for possible reasons for the non-advancement on the part of some twenty-two per cent of the returned missionaries the following facts appear in evidence: Missionaries numbers 22, 50, and 62 are three of the most recent missionaries, and although all three are active participants in Church affairs they are young and will probably receive advancement as time permits. Missionaries numbers 9, 21, 33, 38, 40, 51, 54, 59, 60, and 61 are all inactive in Church affairs, show lack of interest, and with the exception of two are habitual users of tobacco. This, due to

8. Joseph F. Smith, Gospel Doctrine. Deseret Book Company, Salt Lake City, Utah. 1920. Page 462.

9. An explanation of the orders and offices in the Priesthood is given in Appendix IV.

10. Recently the policy of the Church has been to ordain all outgoing missionaries to the office of Seventy. However, this policy does not affect this group of missionaries studied.

Church regulations, may account in a large part for the fact that there has been no advancement in Priesthood for them.

Fifty-nine of these sixty-two missionaries have performed one mission, two have performed two missions, and one has three missions to his credit.

The Church sets no specific age for a missionary to be called. Although the vast majority sent out are unmarried young men and women, a number of middle-aged, and in some instances those bearing the mark of years, serve in the capacity of missionary.

The average age of the missionary of this particular group when called for his first mission was slightly under twenty-five years, while the average age for those called on second missions was about forty-eight years. The one missionary who filled a third mission was fifty-eight years of age at the time he was called on his last mission.

At the date of this survey fifty-eight of the sixty-two returned missionaries studied were married. Of this number thirteen were married prior to their mission while forty-five have married since they returned home. The married ones were all married in Latter-day Saints' Temples excepting one. The one missionary who was not married in a Latter-day Saint Temple did not do so because of his wife's objection. He is now inactive in Church work at the present time. This may be due to the same influence.

The writer found that in eight cases out of fifty-eight married missionaries the wife or the husband was inactive in Church affairs at the time of this study, although all held membership in the Church.

The reasons reported for such inactivity were:

Old age	1
Pressing work	1
Lack of interest	4
No reason (not asked)	2

In checking the length of time these missionaries have resided in the Garland Ward it was found that the average residence within the present ward is twenty-two years for the group. Missionary number 56 who has resided in the community for forty-six years, and Missionary number 7 who has resided there for one year represent the two extremes in the length of residence within that community. Such facts would indicate that the majority of the group are more or less permanent residents of this particular ward.

Fifty-four of the 62 returned missionaries were born in the Church. Of this number 14 are great-grandsons of their first progenitor converted to the faith, 28 are grandsons, and 15 are sons or daughters. Eight of the group were converts themselves who came from Idaho, West Virginia, Oregon, Utah, and England. The average age of these persons when they were baptized was slightly over 8 years; one was baptized at the age of 23, one at the age of 14, two at the age of 10, one at the age of 12, three at the age of 9, and the remaining number at the Church recommended age of 8 years.

Some interesting facts were found about the amount of secular education acquired by these sixty-two returned missionaries. The average school grade attained by the group is that of the eleventh grade. Two have acquired Master's degrees from accredited colleges. Six have obtained less than an eighth grade education.

Table XII shows the highest school grade finished by the returned missionaries included in this survey.

TABLE XII

Highest School Grade Finished By Sixty-Two Returned
Missionaries of The Garland Ward

School Grade Finished	Number Obtaining Grade	Per cent
Master's Degree	2	3
Four Year College	9	15
Three Year College	2	3
Two Year College	3	4
One Year College	7	11
High School completed	8	13
Eleventh grade	0	0
Tenth grade	4	6
Ninth grade	3	4
Eighth grade	18	29
Under Eighth grade	6	10

Fourteen persons in this group have attended school since they returned home from their mission. One has attended Dental College, one has attended Business School, and the remaining twelve have attended summer and winter quarters in various colleges. Six reported that they are still attending summer sessions of college. Forty-eight reported that they have attended no school whatsoever since they returned home from their mission.

Various reasons were given by them for stopping school as indicated in Table XIII.

TABLE XIII

Reasons Given For Stopping School As Reported
By Fifty-Six of Sixty-Two Returned Missionaries

Reasons Given	Number Who Reported
To go on mission	11
Lack of finance	12
Work	18
Marriage	4
Emigrated	1
Home conditions	1
No schools in home community	1
Obtained degree*	4
Lack of interest in school work	2
Ill health	1
War	1

* One missionary reported that he received a degree from the Eighth grade, which at that time was considered far enough to go in school. Others who reported degrees refer to college degrees.

Table XIV is a summary of the general information contained in this chapter about the sixty-two returned missionaries included in this study. It lists each missionary and gives his answer to certain items called for in this division of the survey.

General Information About Sixty-Two Returned Missionaries of Gaelic and Near-Gaelic Stock, Utah

Missionary Number	Year Called	Called From (State)	Mission Called To	Reason For Release					Given Church Position Within Three Months After Arrival Home			Friendship Held Today		Number of Missions Performed	Age When Called			Married in L.D.S. Before		Married in L.D.S. Church		Wife or Husband		Time at Present Church	Born	Converted			Relation To First Progenitor	Highest School Grade	Why did You Stop School	School Promotion Regular	Attended School Since Mission
				Months In Field	Lack of Money	Needed at Home	Trouble in Field	Sickness	Yes	Indicate	No	Why	Rider		Seventy	High Priest	First	Second	Third	Yes	No	Yes	No			Yes	No	Yes					
1	1895	Garrfield	Southern States	15	x					Yes	Sunday School	x	1	25			Yes	Yes	Yes	Yes	Yes	No	Old age	32 Yrs.	Yes	10	U.S. Son	1 Yr. College	Go on mission	Yes	Yes	Yes	
2	1919	Near River	North Western States	19	x					Yes	ward Teaching	x	1	25			Yes	Yes	Yes	Yes	Yes	No	Old age	14 Yrs.	Yes	10	G. Son	8th Grade	Lack finance	Yes	Yes	Yes	
3	1920	Onida	Northwestern States	23	x	x				Yes	M. I. A.	x	1	17			Yes	Yes	No	Yes	Yes	No	Old age	13 Yrs.	Yes	9	G. Son	10th Grade	Go on mission	Yes	Yes	Yes	
4	1911	Near River	Scandinavian	29	x					Yes	Sunday School	x	1	25			Yes	No	No	Yes	Yes	No	Old age	20 Yrs.	Yes	8	G. Son	10th Grade	Lack finance	Yes	Yes	Yes	
5	1927	Near River	Western States	31	x					Yes	Sunday School	x	1	25			Yes	Yes	No	Yes	Yes	No	Old age	32 Yrs.	Yes	8	G. Son	High School	Ill health	Yes	Yes	Yes	
6	1916	Near River	Scandinavian	28	x					Yes	ward Teaching	x	1	26			Yes	Yes	Yes	Yes	Yes	No	Old age	27 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
7	1912	Utah	Central States	23	x	x				Yes	Sunday School	x	1	25			Yes	Yes	Yes	Yes	Yes	No	Pressing work	1 Yr.	Yes	23	G. Son	8th Grade	Work	Yes	Yes	Yes	
8	1919	Near River	Western States	28	x					Yes	Sunday School	x	1	25			Yes	Yes	No	Yes	Yes	No	Pressing work	15 Yrs.	Yes	8	G. Son	8th Grade	Lack interest	Yes	Yes	No started	
9	1921	Near River	North Western States	18	x		x			No	Lack interest	x	1	27			Yes	Yes	No	Yes	Yes	No	Pressing work	12 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
10	1908	Near River	Southern States	26	x					Yes	ward Teaching	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	16 Yrs.	Yes	8	G. Son	High School	Go on mission	Yes	Yes	Yes	
11	1925	Near River	Netherlands	35	x					Yes	Genealogical	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	24 Yrs.	Yes	8	G. Son	8th Grade	Lack finance	Yes	Yes	Yes	
12	1904	Hyrum	Southern States	6	x					Yes	M. I. A.	x	1	25			Yes	Yes	No	Yes	Yes	No	Pressing work	4 Yrs.	Yes	8	G. Son	1 Yr. College	Work	Yes	Yes	Yes	
13	1897	Near River	Scandinavian	32	x					Yes	Sunday School	x	1	25			Yes	Yes	Yes	Yes	Yes	No	Lack interest	23 Yrs.	Yes	8	G. Son	8th-9th Grade	Lack finance	Yes	Yes	Yes	
14	1899	Garrfield	Western States	26	x					Yes	ward Teaching	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	30 Yrs.	Yes	8	G. Son	3rd Tr. College	Married	Yes	Yes	Yes 2 Yr. College	
15	1924	Near River	Western States	25	x					Yes	Sunday School	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	30 Yrs.	Yes	8	G. Son	3rd-5th Grade	Lack finance	Yes	Yes	Yes	
16	1899	Onida	Southern States	27	x					Yes	ward Teaching	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	20 Yrs.	Yes	8	G. Son	7th Grade	Home condition	Yes	Yes	Yes	
17	1908	Near River	California	26	x					Yes	ward Teaching	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	28 Yrs.	Yes	9	G. Son	High School	Work	Yes	Yes	Yes	
18	1927	Near River	California	26	x					Yes	M. I. A.	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	14 Yrs.	Yes	8	G. Son	High School	Go on mission	Yes	Yes	Yes	
19	1925	Near River	Western States	26	x					Yes	Sunday School	x	1	21			Yes	Yes	No	Yes	Yes	No	Pressing work	4 Yrs.	Yes	8	G. Son	1 Yr. College	Married	Yes	Yes	Yes	
20	1908	Near River	Northwestern States	25	x					No	Work	x	1	24			Yes	Yes	Yes	Yes	Yes	No	Pressing work	29 Yrs.	Yes	14	G. Son	6th Grade	Emigrated	Yes	Yes	Yes	
21	1902	Near River	German	28	x					Yes	M. I. A.	x	1	21			Yes	Yes	No	Yes	Yes	No	Pressing work	27 Yrs.	Yes	8	G. Son	High School	Go on mission	Yes	Yes	Yes	
22	1920	Near River	Swiss-German	28	x					Yes	M. I. A.	x	1	21			Yes	Yes	No	Yes	Yes	No	Pressing work	2 Yrs.	Yes	8	G. Son	High School	Lack finance	Yes	Yes	Yes	
23	1920	Near River	Western States	25	x					Yes	Sunday School	x	1	19			Yes	Yes	No	Yes	Yes	No	Pressing work	2 Yrs.	Yes	8	G. Son	8th Grade	Lack finance	Yes	Yes	Yes	
24	1909	Near River	British	27	x					Yes	ward Teaching	x	1	20			Yes	Yes	Yes	Yes	Yes	No	Pressing work	29 Yrs.	Yes	8	G. Son	Jr. College	Go on mission	Yes	Yes	Yes	
25	1897	Benison	Samoa	26	x					Yes	ward Teaching	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	27 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
26	1919	Near River	New Zealand	34	x					Yes	M. I. A.	x	1	24			Yes	Yes	No	Yes	Yes	No	Pressing work	2 Yrs.	Yes	8	G. Son	College	Not stopped	Yes	Yes	Yes Summer college	
27	1902	North Davis	Eastern States	28	x					Yes	M. I. A.	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	17 Yrs.	Yes	9	G. Son	Jr. High	War time	Yes	Yes	Yes	
28	1925	Near River	California	24	x					Yes	Genealogical	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	29 Yrs.	Yes	8	G. Son	M.A. Degree	Not stopped	Yes	Yes	Yes Summer college	
29	1922	Near River	Hawaiian	26	x					Yes	Sunday School	x	1	21			Yes	Yes	No	Yes	Yes	No	Pressing work	29 Yrs.	Yes	8	G. Son	2 Yr. College	Go on mission	Yes	Yes	Yes	
30	1899	Benison	Southern States	27	x					Yes	Sunday School	x	1	20			Yes	Yes	No	Yes	Yes	No	Pressing work	14 Yrs.	Yes	8	G. Son	M.A. Degree	Not stopped	Yes	Yes	Yes Summer college	
31	1904	Jordan	Northwestern States	27	x					Yes	M. I. A.	x	1	22			Yes	Yes	No	Yes	Yes	No	Pressing work	25 Yrs.	Yes	8	G. Son	High School	Lack finance	Yes	Yes	Yes	
32	1920	Near River	British	25	x					No	Out of town	x	1	22			Yes	No	No	Yes	Yes	No	Lack interest	20 Yrs.	Yes	8	G. Son	10th Grade	Work	Yes	Yes	Yes Bns. college	
33	1922	Near River	German	29	x					No	Away to school	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	12 Yrs.	Yes	10	G. Son	College	Lack finance	Yes	Yes	Yes Summer college	
34	1920	Benison	British	26	x					Yes	Sunday School	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	26 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
35	1905	Davis	Netherlands	27	x					Yes	Sunday School	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	28 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
36	1898	Weker	Switzerland	6	x					Yes	ward Teaching	x	1	28			Yes	Yes	No	Yes	Yes	No	Lack interest	4 Yrs.	Yes	8	G. Son	Jr. College	Married	Yes	Yes	Yes College	
37	1904	Near River	Central States	24	x					Yes	M. I. A.	x	1	20			Yes	Yes	No	Yes	Yes	No	Lack interest	35 Yrs.	Yes	8	G. Son	9th Grade	Mission	Yes	Yes	Yes	
38	1918	Near River	Southern States	22	x					No	Work	x	1	19			Yes	Yes	Yes	Yes	Yes	No	Lack interest	12 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
39	1907	Near River	British	23	x					No	Work	x	1	20			Yes	Yes	Yes	Yes	Yes	No	Lack interest	4 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
40	1907	Near River	British	26	x					No	Ch. Branch	x	1	20			Yes	Yes	No	Yes	Yes	No	Lack interest	22 Yrs.	Yes	8	G. Son	College	Degree	Yes	Yes	Yes College	
41	1908	Weker	Western States	25	x					Yes	Sunday School	x	1	20			Yes	Yes	Yes	Yes	Yes	No	Lack interest	28 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
42	1904	Near River	Central States	30	x					Yes	Genealogical	x	1	20			Yes	Yes	No	Yes	Yes	No	Lack interest	35 Yrs.	Yes	8	G. Son	College	Not stopped	Yes	Yes	Yes Summer college	
43	1919	Near River	New Zealand	26	x					Yes	Sunday School	x	1	20			Yes	Yes	No	Yes	Yes	No	Lack interest	5 Yrs.	Yes	8	G. Son	1 Yr. College	Work	Yes	Yes	Yes	
44	1905	Alpine	Northwestern States	27	x					Yes	Sunday School	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	14 Yrs.	Yes	8	G. Son	College	Not stopped	Yes	Yes	Yes	
45	1917	Alpine	Southern States	28	x					Yes	M. I. A.	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	6 Yrs.	Yes	8	G. Son	College	Go on mission	Yes	Yes	Yes	
46	1922	Ogden	German	30	x					Yes	Sunday School	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	41 Yrs.	Yes	8	G. Son	High School	Go on mission	Yes	Yes	Yes	
47	1911	Near River	California	28	x					Yes	Bishopric	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	50 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
48	1900	Hyrum	Scandinavian	31	x					Yes	ward Teaching	x	1	24			Yes	Yes	No	Yes	Yes	No	Lack interest	34 Yrs.	Yes	8	G. Son	8th Grade	Lack finance	No	Yes	Yes	
49	1899	Near River	Scandinavian	29	x					Yes	Sunday School	x	1	24			Yes	Yes	No	Yes	Yes	No	Lack interest	24 Yrs.	Yes	8	G. Son	1 Yr. College	Lack finance	Yes	Yes	Yes	
50	1921	Near River	Australian	34	x					Yes	Sunday School	x	1	22			Yes	No	No	Yes	Yes	No	Lack interest	4 Yrs.	Yes	8	G. Son	1 Yr. College	Lack finance	Yes	Yes	Yes	
51	1927	South Davis	North Western States	27	x					Yes	Sunday School	x	1	24			Yes	Yes	No	Yes	Yes	No	Lack interest	25 Yrs.	Yes	9	G. Son	8th Grade	Work	Yes	Yes	Yes	
52	1899	Near River	Central States	6	x					Yes	Religion Class	x	1	28			Yes	Yes	Yes	Yes	Yes	No	Lack interest	15 Yrs.	Yes	8	G. Son	8th Grade	No opportunity	Yes	Yes	Yes	
53	1908	Butler	Central States	29	x					Yes	ward Teaching	x	1	21			Yes	No	No	Yes	Yes	No	Lack interest	16 Yrs.	Yes	8	G. Son	College	Degree	Yes	Yes	Yes 2 Yrs. College	
54	1929	Near River	Canadian	26	x					Yes	Sunday School	x	1	21			Yes	Yes	No	Yes	Yes	No	Lack interest	38 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
55	1912	Near River	German	26	x					No	Work	x	1	21			Yes	Yes	No	Yes	Yes	No	Lack interest	46 Yrs.	Yes	8	G. Son	8th Grade	Graduated	Yes	Yes	Yes	
56	1905	Near River	Eastern States	5	x					Yes	Sunday School	x	1	28			Yes	Yes	Yes	Yes	Yes	No	Lack interest	28 Yrs.	Yes	8	G. Son	8th Grade	Work	Yes	Yes	Yes	
57	1899	Davis	North Western States	21	x					Yes	Sunday School	x	1	22			Yes	Yes	No	Yes	Yes	No	Lack interest	20 Yrs.	Yes	8	G. Son	College	Not stopped	Yes	Yes	Yes	
58	1919	Near River	Southern States	21	x					Yes	Sunday School	x	1	21			Yes	Yes	Yes	Yes	Yes	No	Lack interest	2 Yrs.	Yes	8	G. Son	10th Grade	Lack interest				

CHAPTER III

MONEY EXPENDED FOR A MISSION AS REPORTED BY FIFTY-NINE

MISSIONARIES WHO PERFORMED SIXTY-THREE MISSIONS

The aim of this chapter is to set forth the money expended per mission of each returned missionary who now lives in the Garland Ward of the Bear River Stake, Utah.

Table XV gives the money expended for each mission as reported by fifty-nine missionaries who performed sixty-three missions. Each missionary is listed and the source from which he derived the money spent for his mission. The amount of money obtained by each missionary from these various sources for this purpose is also listed.

The items reported in the chapter do not take into account the value or wage earning capacity of the missionary's time; nor does it include cost of travel from the missionary's home to his field of labor which until the year 1936 was paid by the missionary himself. Today the Church pays all in excess of \$100.00 toward the cost of transporting a missionary from his home to his mission field. Neither does it include the cost of transportation home which is paid by the Church. It has been, and still is in many wards of the Church a practice for ward members to give voluntary contributions to the missionary at the time he departs for his missionary work. In many instances these contributions have been sufficient to pay the traveling expenses of the missionary to his field of labor.

In this present survey it was found that the fifty-nine returned missionaries who reported the amount of money expended for their mission derived the money spent for this purpose from various sources. In order of the greatest contributions these sources are: parents, personal

TABLE XV

Money Expended For Mission As Reported by Sixty-Two
Returned Missionaries of Garland Ward

Missionary Number	Amount Furnished by					Total Money Expended for Mission
	Parents	Self	Relatives	Friends	Borrowed	
1	\$ 350.00	\$	\$	\$	\$	\$ 350.00
2		1500.00				1500.00
3	325.00	325.00				650.00
4	500.00	900.00	100.00	50.00		1550.00
5	1000.00					1000.00
6		900.00				900.00
7		600.00		100.00		700.00
8	2000.00					2000.00
9						
10	500.00	1000.00				1500.00
11	50.00	450.00	550.00			1050.00
12	250.00					250.00
13		800.00				800.00
14		600.00				600.00
15	1200.00	400.00				1600.00
16	200.00	50.00				250.00
17		836.00				836.00
18	683.88	375.00		49.60		1108.48
19	1350.00	100.00	100.00	25.00		1575.00
20		850.00				850.00
21				200.00	900.00	1100.00
22	1200.00			200.00		1400.00
23	1198.00	67.00	7.00	120.00		1392.00
24	1000.00					1000.00
25	100.00	100.00	50.00	100.00		350.00
26		1375.00			90.00	1465.00
27	740.00			100.00		840.00
28	1500.00	200.00		50.00		1750.00
29	500.00	50.00		110.00		660.00
30	450.00			115.00		565.00
31	400.00	250.00				650.00
32		1700.00				1700.00
33	1100.00	300.00				1400.00
34	1200.00	300.00		200.00		1700.00
35	900.00					900.00
*36	-	-	-	-	-	0.00
		600.00	600.00			1200.00
		-	-	-	-	0.00
37	600.00					600.00
38	1300.00					1300.00
39		1000.00				1000.00
40	500.00	500.00				1000.00
41	900.00					900.00
42		1000.00				1000.00
43	1100.00	500.00				1600.00
44	1200.00					1200.00
45	500.00	500.00				1000.00
46	1000.00		350.00	150.00		1500.00
47	800.00					800.00
48		1000.00		200.00		1200.00
49	400.00	200.00		100.00		700.00
50	750.00		25.00	265.00		1040.00
51	1200.00					1200.00
*52	-	-	-	-	-	0.00
		1155.00				1155.00
53	450.00	120.00	15.00	25.00		610.00
54	600.00		625.00	105.00		1330.00
55						
*56	-	-	-	-	-	0.00
		450.00				450.00
57	550.00	100.00				650.00
58	1200.00					1200.00
59	600.00	300.00				900.00
60	800.00					800.00
61						
62	1200.00			200.00		1400.00
Average	\$ 817.78	\$579.81	\$242.20	\$123.23		\$ 978.99

Note: No reply from Missionaries Number 9-55-61

*Performed more than one mission. Traveled without purse

available funds, relatives, and friends. In two instances money was borrowed to help finance a mission.

By far the greater burden of the expense of these missions has been borne by the parents of the missionary. In twenty-nine cases parents of the missionary shared the expense of the mission, and in fourteen cases the entire expense of the mission was assumed by the parents. In nineteen cases parents paid no share whatever of the money expended for the mission. The total amount contributed by parents for the maintenance of forty-three missionaries was \$34,346.88. The amount spent by each parent who contributed to the mission expense varied from \$50.00 to \$2,000.00 with an average for the group of \$817.78.

In ten cases relatives helped to share the expense of the mission. Substantial contributions were made by this group. In some instances contributions of relatives represented a large portion of the cost of the mission. The total amount reported spent by the relatives who contributed is \$2,422.00. The amounts expended varied from \$7.00 to \$625.00 with an average for the group of ten of \$242.20.

Friends of the returned missionaries studied had also contributed various amounts to defray the expense of the mission. It was reported that in twenty cases friends contributed money to assist the missionary, with the total amount expended by this group reported to be \$2,464.60. The amounts contributed varied from \$25.00 to \$200.00, with an average for the group of \$123.23.

Of the fifty-nine missionaries who reported in regard to this matter, thirty-seven stated that they helped to share the expense of their own mission. Eight of the thirty-seven persons assumed the entire money cost.

The total amount reported to have been spent by this group of thirty-seven missionaries was \$21,453.00. The amount expended by each missionary who shared the expense of his own mission varied in amounts of \$50.00 to \$1,700.00, the average was \$579.81 per missionary.

It is interesting to note the amounts spent by those missionaries who assumed the entire expense of their own mission as follows:

Missionary Number	Amount Spent
56 (second mission)	\$ 450.00
14	600.00
13	800.00
17	836.00
20	850.00
39	1000.00
42	1000.00
26	1465.00

In only two cases was it reported that money was borrowed to help meet the expense of the mission. Missionary number 21 reported that he borrowed \$900.00 and Missionary number 26 reported that he borrowed the sum of \$90.00.

Four missions were performed without any money cost either to the missionary, his parents, his relatives or his friends at home. The missionaries who performed such missions traveled "without purse or script" and relied entirely upon the hospitality of the people with whom they labored to maintain them in the field. Two missions of this kind were performed by Missionary number 36, one for six months in the year 1898, and the other for six months in 1926. Missionary number 56 performed a like mission in 1905 for five months, and Missionary number 52 performed the same kind of mission in 1899 for six months.

The following Tables XVI to XXIV show the average amounts of money expended for missions by groups of missionaries, classified according to the period when they served:

TABLE XVI

Total Money Expended For Mission By Missionaries
Who Went Out Between 1895 and 1900

Missionary Number	Amount Expended
1	\$ 350.00
13	800.00
14	600.00
16	250.00
25	350.00
30	565.00
36*	0.00
48	1200.00
49	700.00
52*	0.00
57	650.00
Average Amount Expended	\$ 496.82

* Traveled without purse

TABLE XVII

Total Money Expended For Mission By Missionaries
Who Went Out Between 1901 and 1905

Missionary Number	Amount Expended
12	\$ 250.00
20	850.00
21	1100.00
27	840.00
31	650.00
35	900.00
36	1200.00
41	900.00
44	1200.00
53	610.00
56*	0.00
60	800.00
Average Amount Expended	\$ 775.00

* Traveled without purse

TABLE XVIII

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1906 and 1910**

Missionary Number	Amount Expended
5	\$ 650.00
10	1500.00
17	836.00
24	1000.00
40	1000.00
39	1000.00
61*	-
Average Amount Expended	\$ 997.67

* No reply

TABLE XIX

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1911 and 1915**

Missionary Number	Amount Expended
4	\$1550.00
7	700.00
37	600.00
47	800.00
55*	-
59	900.00
Average Amount Expended	\$ 910.00

* No reply

TABLE XX

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1916 and 1920**

Missionary Number	Amount Expended
2	\$1500.00
6	900.00
8	2000.00
26	1465.00
32	1700.00
34	1700.00
38	1300.00
43	1600.00
45	1000.00
52	1155.00
58	1200.00
Average Amount Expended	\$1410.91

TABLE XXI

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1921 and 1925**

Missionary Number	Amount Expended
9*	\$ -
15	1600.00
28	1750.00
29	660.00
33	1400.00
42	1000.00
46	1500.00
Average Amount Expended	\$1318.33

* No reply

TABLE XXII

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1926 and 1930**

Missionary Number	Amount Expended
5	\$1000.00
11	1050.00
18	1108.48
19	1575.00
22	1400.00
23	1392.00
36 *	0.00
51	1200.00
54	1330.00
56	450.00
Average Amount Expended	\$1050.55

* Traveled without purse

TABLE XXIII

**Total Money Expended For Mission By Missionaries
Who Went Out Between 1931 and 1932**

Missionary Number	Amount Expended
50	\$1040.00
62	1400.00
Average Amount Expended	\$1220.00

TABLE XXIV

Average Amount of Money Expended For Mission By Groups of Missionaries Classified According To The Period When They Served

Years	Number In Group Who Reported	Total Money Expended By Each Group	Average Amount of Money Expended
1895-1900	11	\$ 5,465.00	\$ 496.82
1901-1905	12	9,300.00	775.00
1906-1910	6	5,986.00	997.67
1911-1915	5	4,550.00	910.00
1916-1920	11	15,520.00	1410.91
1921-1925	6	7,910.00	1318.33
1926-1930	10	10,505.48	1050.55
1931-1932	2	2,440.00	1220.00
	63	\$ 61,676.48	\$ 978.99 *

* Computed by dividing \$61,676.48 by the number 63

It may be of some significance to note that the average cost of a mission consistently increased for each five-year period from 1895 to 1920. From 1920 to 1930 the average cost, uncorrected for changing price levels, declined somewhat, but rose again in the years following 1930. But so far as the figures in Table XXIV indicate the cost of a mission was, on the average, \$1220.00 in 1932 as compared with \$496.82 in 1895. This is true even where the length of time spent in the mission field is to all practical purposes the same. However, the figures in Table XXIV are not corrected for changes in the price level, i.e., for the changing purchasing power of money.

From figures released by the Presiding Bishop's Office in Salt Lake City, 1930¹¹ an interesting comparison can be made. In 1929 the average cost per missionary for the entire Church was \$480.96 per year or an average per

¹¹ James E. Talmage. The Gospel Unto The Nations. Address over Radio Station K S L, October 5, 1930. Pamphlet.

month of \$40.08 for maintenance in the field. The group of missionaries of Garland who served from 1926 to 1930 spent an average amount for the same purpose of \$496.32 per year or \$41.36 per month.

CHAPTER IV

ECONOMIC STATUS AS REPORTED BY SIXTY-TWO RETURNED MISSIONARIES
OF GARLAND WARD, BEAR RIVER STAKE, UTAH

The aim of this Chapter is to report data that were gathered in an attempt to discover, if possible, the economic status of the group of returned missionaries included in this survey. The writer had some difficulty in obtaining reports on all of the items mentioned in this Chapter due to the personal nature of the information asked for. Some of the returned missionaries were reluctant to report their average yearly earnings and the amount of their indebtedness. They were more free to give information about the value of their property, the amount of life insurance carried, and their method of saving money. Table XXV gives the answers of sixty-two returned missionaries of Garland Ward as to their economic status. The statistical measure of normal yearly earnings was reported by 48 out of 62 returned missionaries. The statistical measure of total indebtedness was reported by 34 out of 62 returned missionaries. The statistical measure of amount of Life Insurance carried was reported by 54 out of 62 missionaries. Also the statistical measure of the value of home and property owned was reported by 41 out of 62 returned missionaries.

Although the place of residence of the group studied is primarily a farming community it was discovered that these returned missionaries were engaged in varied occupations. The following Table XXVI serves to show the occupations of the returned missionaries in this survey, classified according to the Census of the United States 1930. Table XXV gives a more detailed listing of the various occupations engaged in by this group of people.

TABLE XXV

Economic Status As Reported By Sixty-Two Returned Missionaries of Garland Ward

Missionary Number	Occupation	Average Yearly Earnings	Time Unemployed	Total Indebted- ness at Present Time	Home Owned	Total Value Home And Property Owned	Home Rented	If Rented Yearly Rental	Amount Life Insurance Carried	Regular Method Saving Money		Per cent of Earnings Regularly Saved
										Yes	No	
62	Bank teller	\$ 775.00		\$ none		Lives with parents			\$ 2000.00		No	-
44	Bookkeeper						yes	\$300.00	3000.00		No	
13	Business	1600.00			yes				2000.00		no	
33	Business	1500.00				Lives with parents			5000.00	yes		25
21	Carpenter	800.00		1200.00	yes	\$1500.00			1000.00		no	
4	Clerk	1200.00			yes	2200.00			9000.00	yes		20
15	County Emp.	1900.00		900.00	yes	1500.00			5000.00	yes		20
60	Dentist	2500.00			yes	4000.00			10000.00	yes		
28	Electrician	1000.00		2500.00	yes	2000.00			1800.00		no	
2	Farmer	1000.00		1400.00	yes	4000.00			none		no	
6	Farmer	uncertain			yes	6000.00					no	
7	Farmer	600.00		300.00			yes		none		no	
8	Farmer	500.00		6000.00	yes	3000.00			6000.00		no	
14	Farmer	4000.00		5000.00	yes	10000.00			9000.00		no	
20	Farmer	2000.00			yes	13000.00			9000.00		no	
26	Farmer	uncertain		1000.00	yes	4000.00			1000.00		no	
35	Farmer										no	
36	Farmer	1000.00		8000.00	yes	8000.00			none		no	
39	Farmer	uncertain			yes	6000.00			none		no	
42	Farmer	1000.00		3500.00	yes	6000.00			3000.00		no	
46	Farmer	1000.00					yes	120.00	1000.00		no	
47	Farmer	uncertain			yes	3000.00			2000.00		no	
49	Farmer	uncertain			yes	7000.00			2000.00		no	
50	Farmer	400.00			yes	3000.00			2000.00		no	
51	Farmer	uncertain					yes		none		no	
52	Farmer	uncertain			yes	6000.00			none		no	
53	Farmer	900.00		4000.00	yes	12000.00			5000.00		no	
55	Farmer										no	
56	Farmer	400.00		5600.00	yes	4000.00			1000.00	yes		
57	Farmer	1000.00			yes	2500.00			2000.00		no	
59	Farmer	1200.00		5300.00	yes	9000.00			3000.00		no	
18	housewife	-		-					none			
23	Housewife	-		-					none			
37	Housewife	-		-					none			
16	Insurance	1500.00		300.00	yes	2000.00			2000.00		no	
19	Laborer	500.00	6 months a year	50.00			yes	108.00	500.00		no	
22	Laborer	400.00	6 months a year	400.00			yes	120.00	none		no	
25	Laborer	300.00	6 months a year	1500.00	yes	1200.00			none		no	
48	Laborer	0	Past 2 years		yes	3000.00			1000.00		no	
61	Laborer				yes	3000.00						
9	Mail Carrier	600.00					yes	120.00			no	
1	Marshall	600.00		300.00	yes	2000.00			1000.00		no	
32	Post master	1620.00		2500.00	yes	4500.00			4000.00	yes		
12	Rail Road Emp.	1600.00		25.00		Furnished by R.R.			2100.00		no	
30	Real Estate-Ins.	3000.00		none	yes	10000.00			10000.00	yes		25
5	Salesman (car)	1000.00				Lives with parents						
24	Salesman (car)	1500.00			yes	3000.00			7000.00		no	
11	State Patrolman	1600.00		100.00			yes	192.00	1000.00		no	
10	State Road Emp.	1600.00		200.00			yes	180.00	3500.00		no	
3	Sugar Factory	1000.00		600.00	yes	2000.00			2000.00	yes		12
17	Sugar Factory	1800.00					yes	240.00	1000.00		no	
40	Sugar Factory	1800.00		900.00	yes	2000.00			7500.00	yes		
27	Teacher	2100.00		2500.00	yes	5000.00	yes	180.00	4500.00		no	
29	Teacher	1500.00		850.00	yes	1500.00			2000.00	yes		5
31	Teacher	2500.00		none	yes	4000.00			8000.00	yes		11
34	Teacher	1300.00		1000.00	yes	4000.00			5500.00	yes		5
43	Teacher	1115.00		800.00	yes	4000.00			4500.00		no	
45	Teacher	1350.00		1800.00	yes	2000.00						
54	Teacher	1000.00				Lives with parents			1000.00		no	
58	Teacher	1500.00			yes	3500.00						
38	Trucking	900.00	3 months a year	800.00	yes	1000.00			none		no	
41	Veterinarian	1800.00		250.00	yes	4000.00			5000.00			
Number		* 48		** 34		41			54			
Mean		\$1342		\$1806		\$4605			\$3150			
Median		\$1200		*** \$ 960		\$4031			\$2200			

* Note: Three housewives are not included--their husbands have reported, 4 did not reply, and 7 are so uncertain they couldn't give any definite figure.

** 25 gave no reply, and 3 are housewives whose husbands report.

*** Best measure for this distribution.

TABLE XXVI

Occupations of Sixty-Two Returned Missionaries of Garland
Ward, Bear River Stake, Utah, 1936

Classification	Number Who Reported
Agriculture	22
Clerical occupation	5
Domestic and personal service	8
Extraction of minerals	-
Forestry and Fishing	-
Manufacturing and Mechanical Industries	5
Professional service	10
Public service	6
Trade	4
Transportation and Communication	2

Table XXVII shows the average yearly earnings as of March 1, 1936 of 48 of the 62 returned missionaries who reported.

TABLE XXVII

Normal Yearly Earnings Reported by 48* Out of 62 Returned
Missionaries

Interval	Number
\$3800 - \$4000	1
3600 - 3799	
3400 - 3599	
3200 - 3399	
3000 - 3199	1
2800 - 2999	
2600 - 2799	
2400 - 2599	2
2200 - 2399	
2000 - 2199	2
1800 - 1999	4
1600 - 1799	5
1400 - 1599	5
1200 - 1399	4
1000 - 1199	10
800 - 999	3
600 - 799	4
400 - 599	5
200 - 399	1
0 - 199	1
Number	48
Mean	\$1342
Median	\$1200

* Three housewives are not included--their husbands have reported, 4 did not reply, and 7 are so uncertain they could not give any definite figure.

The highest yearly earnings for any one missionary who reported is given by a farmer who reported his earnings as \$4000.00 per year. The lowest is reported by a laborer with an average yearly earnings of \$300.00. The latter missionary also reported that he was without employment during about six months of each year. One returned missionary reported no earnings whatever. This is due to poor health which has been the cause of his unemployment during the past two years.

Three of the returned missionaries are housewives whose husbands reported in this survey. Seven of the missionaries were so uncertain about the amounts of their earnings that they could not make any report. These seven persons are farmers. Apparently they do not keep any account of the expenses involved in operating their farms, or what their possible profit might be.

Only five of the entire group of sixty-two returned missionaries reported any unemployment. As stated before Missionary number 48 has been unemployed the past two years because of ill health. Three others who are laborers with reported yearly earnings of \$300, \$400, and \$500 each per year also reported unemployment during six months of the year 1935-36. Missionary number 38, who is engaged in trucking reported unemployment three months of the year 1935-36.

The following Table XXVIII shows the total indebtedness as reported by 34 out of 62 of the returned missionaries up to March 1936.

TABLE XXVIII

Total Indebtedness as Reported By 34* Out of 62
Returned Missionaries

Interval	Number
\$7800 - \$8000	1
7600 - 7799	
7400 - 7599	
7200 - 7399	
7000 - 7199	
6800 - 6999	
6600 - 6799	
6400 - 6599	
6200 - 6399	
6000 - 6199	1
5800 - 5999	
5600 - 5799	1
5400 - 5599	
5200 - 5399	1
5000 - 5199	1
4800 - 4999	
4600 - 4799	
4400 - 4599	
4200 - 4399	
4000 - 4199	1
3800 - 3999	
3600 - 3799	
3400 - 3599	1
3200 - 3399	
3000 - 3199	
2800 - 2999	
2600 - 2799	
2400 - 2599	3
2200 - 2399	
2000 - 2199	
1800 - 1999	1
1600 - 1799	
1400 - 1599	2
1200 - 1399	1
1000 - 1199	2
800 - 999	5
600 - 799	1
400 - 599	1
200 - 399	5
0 - 199	6
Number	34
Mean	\$1806
Median**	960

*Twenty-five gave no reply and three are housewives whose husbands reported

** Best measure for this distribution

The greatest amount of indebtedness reported by any individual is \$8000.00 by Missionary number 36, a farmer. Almost the entire amount of this is represented to be mortgage on property which the missionary has purchased and is paying for at the present time. Three returned missionaries reported no indebtedness at all. One of these is a teacher, one is engaged in real estate and insurance business and the other is a bank teller. Three others, a state patrolman, a railroad employee and a laborer reported indebtedness of less than \$100.00 each.

It was discovered that those persons most heavily involved in debt are farmers. This is due to the fact that they have purchased property and their indebtedness is the unpaid amount of such purchase.

The indebtedness of Missionary numbers 38, 45, 34, 29, 27, 3, 32, 1, 25, 15, 21, and 28 is all due in each case to the purchase of homes which had not been entirely paid for at the time of this survey. These facts would seem to show that very little indebtedness has been incurred by this group for any purpose other than for the purchase of homes or farms.

Of the 62 returned missionaries who reported 45 own their homes, 11 rent their homes, 4 live with their parents, 1 has his home furnished by the Railroad Company for whom he works, 3 are housewives whose husbands reported, and one is not given. One returned missionary owns a home and is at the present time also renting the house in which he lives.

The total value of home and property owned as reported by 41 of the 62 returned missionaries varies in value from \$13,000.00 as reported by Missionary number 20 to \$1,000.00 as reported by Missionary number 38.

The following Table gives the value of home and property as reported by the group of returned missionaries included in this study.

TABLE XXIX

Total Value of Home And Property Owned as Reported
By 41 Out of 62 Returned Missionaries

Interval	Number
\$12,500 - \$13,000	1
12,000 - 12,499	1
11,500 - 11,999	
11,000 - 11,499	
10,500 - 10,999	
10,000 - 10,499	2
9,500 - 9,999	
9,000 - 9,499	1
8,500 - 8,999	
8,000 - 8,499	1
7,500 - 7,999	
7,000 - 7,499	1
6,500 - 6,999	
6,000 - 6,499	4
5,500 - 5,999	
5,000 - 5,499	1
4,500 - 4,999	1
4,000 - 4,499	8
3,500 - 3,999	1
3,000 - 3,499	6
2,500 - 2,999	1
2,000 - 2,499	7
1,500 - 1,999	3
1,000 - 1,499	2
Number	41
Mean	\$4605
Median	\$4031

The average yearly rental paid by the eight persons who reported the amount of rental paid is \$157.50 per year or an average of \$13.12 per month. Three of the 11 who rent homes did not report the amount of rental that they pay.

The amount of life insurance carried by these sixty-two returned missionaries varies from \$10,000 to none at all. Of the 54 of the 62 who reported this item there were 12 who reported that they carry no life insurance of any kind. It is interesting to note just who these 12 persons are who carry no life insurance. Six are farmers, three of whom

reported yearly earnings of \$1000, \$600, and \$1000 each, and three who reported that they are uncertain of their earnings. Three are housewives who carry no insurance. Also among this group who carry no life insurance are two laborers with yearly earnings of \$400, and \$300 each, and one is engaged in trucking with an income of \$900 per year.

The two who carry \$10,000 worth of life insurance each are Missionary number 30, a real estate and insurance agent with an income of \$3000 per year, and number 60, a dentist with an income of \$2500 per year. There are three persons who carry life insurance in the amount of \$9,000.00 each. They are a clerk with a yearly income of \$1200, a farmer with an income of \$4000, and a farmer with an income of \$2000.

The following Table XXX indicates the amount of life insurance carried as reported by the entire group of 54 of the 62 returned missionaries who reported.

TABLE XXX

Amount of Life Insurance Carried As Reported By
54 Out of 62 Missionaries

Interval	Number
\$9,500 - \$10,000	2
9,000 - 9,499	3
8,500 - 8,999	
8,000 - 8,499	1
7,500 - 7,999	1
7,000 - 7,499	1
6,500 - 6,999	
6,000 - 6,499	1
5,500 - 5,999	1
5,000 - 5,499	4
4,500 - 4,999	2
4,000 - 4,499	1
3,500 - 3,999	1
3,000 - 3,499	3
2,500 - 2,999	
2,000 - 2,499	10
1,500 - 1,999	1
1,000 - 1,499	9
500 - 999	1
0 - 499	12
Number	54
Mean	\$3150
Median	\$2200

Twelve of the 62 returned missionaries reported "yes" to the question, "Do you have a regular method of saving money?" Eight of these 12 missionaries reported the per cent of earnings regularly saved. The percentage ranged from 5 per cent to 25 per cent with an average for this group of 16 per cent. Of the 12 returned missionaries who reported a regular method of saving money one is a farmer, 2 are sugar factory employees, 1 is a clerk, 1 is a county employee, 2 are teachers, 1 is a real estate and insurance agent, 1 is a business man, 1 is a dentist, and 1 is a post master.

It is noted that the twelve missionaries who have a regular method of saving money also carry substantial amounts of life insurance. It was understood that insurance was not included in this item of regular method of saving money. It is interesting to note that these twelve persons own their own homes and have a minimum of indebtedness, although their average yearly earnings are not higher than the average of the forty-one who reported no savings.

TABLE XXXI

Statistical Measures For Tables Submitted
In This Chapter

Table	Mean	Median
Normal Yearly Earnings	\$1,342	\$1,200
Total Indebtedness	1,806	960
Amount of Life Insurance	3,150	2,200
Value of Home and Property	4,605	4,031

* Computed twice for test of accuracy

CHAPTER V

RELIGIOUS, CIVIL AND CIVIC OFFICES HELD BY SIXTY-TWO RETURNED
MISSIONARIES OF GARLAND WARD, BEAR RIVER STAKE, AS REPORTED BY THEM

In this chapter the objective is to show the religious, political or civil and civic offices held by sixty-two returned missionaries of Garland Ward before their mission, during their mission, and at the time of this survey. It is also the purpose to show the reasons why in some cases no religious office is held at the present time. During the study some effort was made to determine possible causes for church inactivity among a certain percentage of the group studied.

Table XXXII shows the religious, civil, and civic offices held by each of the sixty-two missionaries before their mission and at the date of this survey. It also indicates the number of offices held during their mission and gives the reason no religious office is held at the present time.

The distribution of offices held before their mission as reported by sixty-two returned missionaries is as follows:

Number who held a ward office	44
Number who held a stake office	5
Number who held a political or civil office	1
Number who held a civic office	2
Number who held no church office	13
Number who held no office of any kind	10

At the time this study was made the character of these figures had changed to indicate the following:

Number who hold 1 ward office	23
Number who hold 2 ward offices	11

Number who hold 3 ward offices	2
Number who hold 1 stake office	17
Number who hold 2 stake offices	2
Number who hold both ward and stake offices	11
Number who hold no religious office at the present time	18
Number who hold 1 political or civil office	9
Number who hold 2 political or civil offices	1
Number who hold civic offices	7

These figures show that at the present time eighteen of the group studied hold no religious office; while thirteen of the same group held no religious office before their mission. The reasons for this apparent inactivity at the present time were indicated as follows:

Work interferes	2
Lack of interest	13
Not asked	3
Health	0

It was found that of the thirteen who reported no religious office held before mission three are still inactive in that they hold no church office at the date of this survey. The remaining ten persons held a religious office at the present time. On the other hand ten persons who held office before mission reported no religious office held at the present time because of lack of interest.

The distribution of religious offices among the different organizations of the Church as held today is as follows:

TABLE XXXIII

Distribution of Religious Offices As Held In March 1936 By
Sixty-Two Returned Missionaries of Garland Ward

Organization	Number Who Hold Office
Stake Presidency	3
Stake High Council	4
Ward Teachers	11
Priesthood Quorum Officers	4
Mutual Improvement Association	9
Relief Society	1
Genealogical	7
Sunday School	12
Ward Bishopric	3
Primary	-
No office held	18

Note: Several Missionaries hold office in more than one organization

The above table shows that the Sunday School and Ward Teachers organizations claim the attention of a high percentage of this group of returned missionaries. This is an interesting fact in as much as the majority of positions given to the returned missionaries within three months after their return home were with these two particular organizations.

The number of offices held during mission are indicated as follows: Thirty missionaries held 1 office, 9 missionaries held 2 offices, 2 missionaries held 3 offices, 2 missionaries held 4 offices, and 19 missionaries held no special office of any kind during their mission.

The following table serves as an indication of the various types of offices held during their mission by the group of missionaries studied:

TABLE XXXIV

Type Of Office Held At Some Time During Mission As Reported By
Sixty-Two Missionaries

Office Held	Number Who Reported
Private Secretary to President of Mission	1
Mission Secretary	3
Mission Clerk	3
Conference or District President	14
Counselor to Conference President	1
Conference Secretary	1
Branch President	11
Counselor to Branch President	1
Secretary of Branch Office	1
Presiding Elder	12
Sunday School	6
Chorister	2
Auxillary Supervisor	1
Mutual Improvement Association	3
Primary	1
No special office during mission	19

It is noted that of the 19 missionaries who held no office during their mission 6 reported no church office held today because of lack of interest. One of the 19 holds no office today because he says he is not asked, although he would like to be asked. The remaining 12 hold either a ward or stake office at the present time.

The following table shows the type of Civil or Political offices held in March 1936 by 9 of the 62 returned missionaries who reported:

TABLE XXXV

Political or Civil Offices Held in March 1936 By Nine of The Sixty-
Two Returned Missionaries Who Reported

Office Held	Number Who Reported
Constable	1
Democratic Committeeman (County)	1
Democratic Committeeman (Central)	1
Deputy County Treasurer	1
Justice of Peace	1
Mail Carrier	1
Marshall	1
Mayor	1
Postmaster	1
School Board	1

Note: One returned missionary holds two offices

At the time of this survey, 1935-36, nineteen of the sixty-two returned missionaries were members of the two service clubs of Garland, i.e., the Lions Club and the American Legion. Five of these returned missionaries are officers in the Lions Club and two are officers in the American Legion.

CHAPTER VI

INDICATIONS OF RELIGIOUS PRACTICES OF SIXTY-TWO RETURNED MISSIONARIES

The aim of this chapter is to show the religious practices of the sixty-two returned missionaries included in this survey. The reported religious practices of the father and mother of each missionary are also included. It is to be remembered that the data used are statements secured by the interviews described in the introduction.

The missionaries were asked a number of questions in respect to certain of their religious practices. They were given the alternative for answer of "regularly" ¹³"occasionally" and "not at all". In regard to the question on tithing the term "regularly" indicates a full tithing, i.e., 10 per cent of net earnings as recorded on the records held by the Bishop of the Ward. The term "occasionally" indicates a part tithing.

Table XXXVI gives the Answers of sixty-two returned missionaries of the Garland Ward as to certain religious practices called for in this survey. The Answer of each missionary is shown.

Table XXXVII indicates the Answers of the returned missionaries included in this survey about certain religious practices of their fathers and mothers.

Table XXXVIII gives the total Answers by these sixty-two returned missionaries as to their religious practices.

Table XXXIX gives the total Answers given by the sixty-two missionaries as to the religious practices of their fathers and mothers.

13. The writer is aware that errors may have crept in with the use of the words "regularly" and "occasionally". However, these words seemed to best describe the answers for the questions asked.

TABLE XXXVIII

Total Answers Given By Sixty-Two Returned Missionaries As To Their Religious Practices

Question Asked	Alternative Given For Answer	Number Who Reported	
		At The Present Time	Before Mission
Pay Tithing	Regularly	24	33
	Occasionally	23	25
	Not at all	15	4
Pay Fast Offerings	Regularly	39	30
	Occasionally	14	17
	Not at all	9	15
Attend Sunday School	Regularly	34	44
	Occasionally	19	14
	Not at all	9	4
Attend Sacrament Meeting	Regularly	33	38
	Occasionally	23	22
	Not at all	6	2
Attend Priesthood* Meeting	Regularly	30	38
	Occasionally	20	18
	Not at all	9	3
Attend M.I.A.	Regularly	15	36
	Occasionally	26	13
	Not at all	21	13
Go To Temple	Regularly	17	10
	Occasionally	30	6
	Not at all	15	46
Conduct Family Prayer	Regularly	32	38
	Occasionally	16	13
	Not at all	14	11
Have Grace	Regularly	55	53
	Occasionally	4	3
	Not at all	3	6
Drink Tea or Coffee	Regularly	6	8
	Occasionally	9	8
	Not at all	47	46
Use Tobacco	Regularly	7	8
	Occasionally	3	7
	Not at all	52	47
Use Alcoholic Beverages	Regularly	3	4
	Occasionally	5	10
	Not at all	54	48

*Three ladies exempt

TABLE XXXIX

Total Answers Given By Sixty-Two Returned Missionaries As To The Religious Practices of Fifty-Nine Fathers and Fifty-Seven Mothers

Question Asked	Alternative Given For Answer	Number Who Reported	
		Father	Mother
Pay Tithing	Regularly	50	48
	Occasionally	7	8
	Not at all	2	1
Pay Fast Offerings	Regularly	50	49
	Occasionally	7	7
	Not at all	2	1
Attend Sunday School	Regularly	41	31
	Occasionally	14	22
	Not at all	4	4
Attend Sacrament Meeting	Regularly	45	39
	Occasionally	11	18
	Not at all	3	-
Attend Priesthood Meeting	Regularly	43	
	Occasionally	12	Exempt
	Not at all	4	
Attend M.I.A.	Regularly	11	7
	Occasionally	14	16
	Not at all	34	34
Go To Temple	Regularly	28	30
	Occasionally	21	20
	Not at all	10	7
Conduct Family Prayer	Regularly	47	46
	Occasionally	5	5
	Not at all	7	6
Have Grace	Regularly	57	55
	Occasionally	1	1
	Not at all	1	1
Drink Tea or Coffee	Regularly	3	2
	Occasionally	3	4
	Not at all	53	51
Use Tobacco	Regularly	4	-
	Occasionally	-	-
	Not at all	55	57
Use Alcoholic Beverages	Regularly	-	-
	Occasionally	1	-
	Not at all	58	57

The answers given in the foregoing tables would seem to indicate that a high percentage of the fathers and mothers of this group lived in harmony with certain advocated practices of their Church.

It is interesting to note that only four of the fathers of these missionaries used tobacco regularly, one used alcoholic beverages occasionally, and the mothers were total abstainers from both.

The reported high rating of the fathers and mothers in respect to religious practices would naturally raise the question: How far-reaching was influence of this nature, or to what extent did this influence affect the lives of the missionaries? In Chapter X Table LI it was discovered that a large majority of the group studied reported that their habit formation in accordance with religious standards was fairly well established prior to their missionary work. Further, Table XXXVIII seems to show a higher attendance at Church meetings, as well as a higher rate in the matter of tithe-paying before mission. This latter rating however, is not accurate due to the fact that in many cases before the missionary left for his mission the father paid the tithing and fast offerings for the individual.

It was reported that a very small per cent of these missionaries went to the temple prior to their mission. This is to be expected since it is not the usual practice for very many young people to go to the temple prior to a mission or marriage.

The answers in regard to family prayer and Grace present another inaccurate check upon individual practices because such were practiced in the home under the direction of the father and mother.

The report as to their observance of the Word of Wisdom (non-use of tea, coffee, tobacco, and alcohol as listed) shows a slight improvement after the mission. Again there is a chance of inaccuracy because this is a personal matter and no absolute check is possible.

CHAPTER VII

BELIEFS OF SIXTY TWO RETURNED MISSIONARIES

OF GARLAND WARD, BEAR RIVER STAKE, UTAH

It is the desire of the writer to point out in this chapter the purported beliefs of the returned missionaries studied. Of the sixty-two missionaries included in this survey, fifty-nine made a report about their beliefs.

The writer is of the opinion that the answers given in respect to this part of the questionnaire attain a high degree of accuracy due to the fact that it was his experience that each man was more willing to give a frank statement as to his beliefs than about some personal practices and activities.

The list of questions¹⁴ used in this part of the survey was chosen because of the fact that belief of the items included forms the very foundation of the doctrine advocated by the Church of Jesus Christ of Latter-day Saints. These missionaries were sent out to represent this Church.

Table XL shows the purported beliefs of the returned missionaries included in this study. The answers are given of each missionary as to certain beliefs called for in this survey.

The writer feels that the data secured about the beliefs of these returned missionaries is fairly accurate in that the interview method used made it possible for these terms to be interpreted in the same manner by all respondents.

The following Table XLI shows the total answers given by the fifty-nine returned missionaries who reported an answer in regard to certain beliefs:

14. The writer adapted to his use questions suggested in the following sources:
 Rulon S. Howells. The Improvement Era. Sept. 1934. "Religious Education Its Importance and How It May Be Obtained." Pages 526-527.
 Rulon S. Howells. Do Men Believe What Their Church Prescribes? Pages 55-56. The Deseret Book Company, Salt Lake City, Utah. 1932.
 George Herbert Betts. The Beliefs of 700 Ministers. Abingdon Press of New York, Cincinnati, and Chicago.

TABLE XLI

Total Answers As To Certain Beliefs Given By Fifty-Nine Of The Sixty-Two Returned Missionaries Studied

Question Asked: Do you believe	Number Who Reported		
	Yes	No	Uncertain
Bible inspired of God	56		3
Eternal progression	59		
Marriage for time and eternity	59		
Pre-Existence	57		2
Inspiration of present Church Leaders	55	1	3
Blessing financially following tithe-paying	50	2	7
Doctrine of plural marriage	41	7	11
Joseph Smith divinely called through personal visitation of Father and Son	58		1
Book of Mormon all it claims to be	58		1
Doctrine and Covenants guide and authoritative	57		2
Correctness of Pearl of Great Price	56		3
Three degrees of glory as outlined in Doctrine and Covenants	55		4
Vicarious work for the dead	55		4
The eternal existence of a living personal God	59		
The general "falling away" by which the world degenerated into a state of apostasy and the Holy Priesthood ceased to be operative	57		2
That the idea of evolution is consistent with belief in God as Creator	43	10	6
That God now acts upon, or operates in, human lives through the agency and person of the Holy Ghost	57		2
It is important that we keep from all play and amusement on Sunday	28	27	4
There is an actual being or person called the Devil (Satan) who makes us want to do wrong	52	2	5
Man the product of a special creation of God	58		1

From the foregoing table it is noted that a very high per cent of the missionaries who reported express a belief in those doctrines advocated by their Church. Very few answer "no" for any question. A small number are uncertain about some points.

It is interesting to note that the three questions which bring an unanimous answer of "yes" are:

1. Do you believe in eternal progression?
2. Do you believe in marriage for time and eternity?
3. Do you believe in the eternal existence of a living personal God?

The question which is indicative of most controversy is: Do you believe it is important that we keep from all play and amusement on Sunday? Of the 59 who reported 28 or 47 per cent reply "yes", 27 or 46 per cent reply "no" and 4 or 6 per cent are uncertain.

The answers in regard to their belief of the doctrine of plural marriage show some difference of opinion. It was found that 41 or 69 per cent reported "yes", 7 or 11 per cent answer "no", and 11 or 19 per cent are uncertain.

There are four questions in the list which form the basis for the very existence of the Church which these missionaries were called to represent. They are as follows with the answers reported:

1. Do you believe in the general "falling away" by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative?

Yes	No	Uncertain
57		2
2. Do you believe that Joseph Smith was divinely called through personal visitation of Father and Son?

Yes	No	Uncertain
58		1
3. Do you believe the Book of Mormon all it claims to be?

Yes	No	Uncertain
58		1

4. To you believe the Doctrine and Covenants to be guide
and authoritative?

Yes
57

No

Uncertain
2

While there is a small percentage of the group who question the inspiration and leadership ability of the present Church leaders, the answers reported show a very high percentage of these returned missionaries do believe in the doctrines of the Church and the ability and fitness of the present leaders. It was found that 55 of the 59 who reported believe in the inspiration of the present Church leaders, i.e., First Presidency and the Quorum of the Twelve. There were 3 who reported that they were uncertain, and only 1 reported "no."

CHAPTER VIII

READING PRACTICES OF THE SIXTY-TWO RETURNED MISSIONARIES

IN THE GARLAND WARD, BEAR RIVER STAKE

The purpose of this chapter is to report the findings of an attempt to discover the reading habits of the fifty-nine returned missionaries who reported. An effort was made to determine to what extent their reading conforms to Church literature in comparison to secular reading.

The readings listed for answer were grouped in three sections:

1. The standard works of the Church which are known as the "guide and authoritative books of the Church."

2. Books or outlines written for lesson and study. All of these books have been written by the leaders of the Church.

3. Literature that deals with secular problems.

Table XLII gives the reported reading practices of sixty-two returned missionaries of the Garland Ward. The answers are given of each missionary in regard to certain items called for in this survey.

The total answers given by the fifty-nine of the sixty-two returned missionaries who reported in regard to their reading practices are shown in the following Table XLIII.

TABLE XLIII

Answers Given By Sixty-Two Returned Missionaries As To Their
Reading Practices

Type of Reading	Number Who Reported Reading		
	Regularly	Occasionally	Not At All
Bible	17	40	2
Book of Mormon	14	41	4
Doctrine and Covenants	17	37	5
Pearl of Great Price	15	37	7
Church History	8	37	14
Articles of Faith	8	28	23
Brigham Young's Discourse	6	26	27
Gospel Doctrine	9	30	20
Jesus The Christ	8	33	18
Priesthood Lesson	16	19	24
Genealogical literature	7	8	44
Sunday School Lesson	24	18	17
M.I.A. Lesson	6	12	41
Patriarcal Blessing	5	29	25
Philosophy	6	12	41
History (secular)	5	28	26
Science	5	23	31
Fiction	4	32	23

Note: Three missionaries did not reply

The following table shows the reading practices of the eighteen returned missionaries who hold no Church office at the present time.

TABLE XLIV

Reading Practices Of Eighteen Returned Missionaries Who
Hold No Church Office At The Present Time

Missionary Number	Religious Reading Fourteen Divisions			Secular Reading Four Divisions		
	Regularly	Occasionally	Not At All	Regularly	Occasionally	Not At All
1	6	7	1		2	2
9 (No reply)						
12		9	5			4
13		11	3		2	2
16	1	7	6	1		3
21			14		3	1
24	3	4	7		1	3
32		14			1	3
33		4	10		1	3
37		9	5		1	3
38	5	1	8		1	3
39		11	3	3	1	
40		4	10	1	1	2
51	1	3	10		3	1
56	7	5	2		1	3
58	2	4	8	4		
60		5	9		3	1
61 (No reply)						

The figures in Table XLIV show that only one of the eighteen returned missionaries who hold no Church office at the present time also reports that he reads no Church literature as indicated on the questionnaire, but confines his reading entirely to secular literature. From the reports given by the remaining seventeen missionaries it would appear that although no Church office is held, they all read Church literature to some extent. Such reading practices seem to indicate that a certain amount of Church activity is engaged in by them.

The following Table XLV gives a list of the periodicals and newspapers reported to be read by the sixty-two returned missionaries considered in this survey. Only those magazines reported to be read by the group were used to make up the list.

TABLE XLV

Periodicals and Newspapers Reported To Be Read By Sixty-
Two Returned Missionaries of Garland Ward

List of Periodicals	Number Who Reported Reading	
	Regularly	Occasionally
Daily Newspaper	60	2
Local Weekly Newspaper	43	
Readers Digest	13	3
Literary Digest	12	10
Time	2	1
Builder	1	1
Business	4	6
Dentistry	1	
Veterinary magazines	1	
Parents		2
Science	1	1
Educational Journals	6	2
Farm Journals	13	
Colliers	6	4
Cosmopolitan	4	5
American	4	3
Saturday Evening Post	1	
McCalls	1	
Sports (Dogs, Hunting and Fishing)	2	
True Story	2	
Detective	2	
Wild West	2	
Juvenile Instructor	3	4
The Improvement Era	33	

It was found that the daily and local newspapers form the most popular source of reading material for the group studied. Sixty returned missionaries regularly read a daily newspaper, and forty-three are regular readers of the local weekly newspaper. The Improvement Era, Readers Digest, Literary Digest, and Farm Journals are all read by a large number of the group. The all fiction magazines are read by only a small percentage of the group. Several trade and professional magazines are read by those missionaries who are engaged in those types of occupations.

CHAPTER IX

SOCIAL PRACTICES OF THE SIXTY-TWO RETURNED MISSIONARIES STUDIED

This chapter serves to show the social practices of the fifty-nine of the sixty-two returned missionaries of Garland Ward who reported. The facts given are thought to indicate their attitude toward community life, and the extent to which they support social institutions and activities in their community.

How many returned missionaries use the free public library? To what extent do these missionaries support school, ward, and community activities? Do they make an effort to attend activities of a cultural nature? Is the picture show the most popular place of amusement? The writer has attempted to answer these questions by obtaining from each returned missionary a statement of his social practices, and further checking such statement by his personal knowledge of the social life of the missionary.

Table XLVI gives the reported answers of each of the returned missionaries studied as to certain social practices called for in this survey.

Table XLVII shows the total answers given by the fifty-nine returned missionaries as to their social practices.

TABLE XLVII

Total Answers Given By Fifty-Nine of The Sixty-Two Returned Missionaries In Regard To Their Social Practices			
Question Asked	Answer Given		
	With Number Who Reported	Regularly	Occasionally Not At All
Do You Attend Or Visit			
Libraries	9	31	19
School Activities	16	30	13
Operas	4	17	38
Theaters	2	25	32
Concerts	3	22	34
Picture Shows	4	45	10
Historical Places	0	30	29
Ward Activities (social)	31	27	1
Community Activities	30	28	1

The above figures show that only nine returned missionaries are regular visitors to the free public library at their disposal or to any other library. Thirty-one reported occasional use, and 19 make no use of library service of any kind.

Only 16 of the 59 returned missionaries who reported attend school activities regularly, while 30 attend occasionally, and 13 do not attend at all.

The fact that only a small number attend theaters, concerts, and operas is due to the fact that the opportunity to do so is limited. This form of entertainment comes rarely to a community of this size, and it is therefore necessary for those who do attend to travel some distance to larger cities where this type of entertainment is available.

Ward social activities and general community activities draw the support of a high per cent of this group of returned missionaries. As shown in the Table XLVII 31 reported that they attend ward social activities regularly, 27 reported an occasional attendance, and only 1 reported that he did not attend at all.

Community activities are attended regularly by 30, occasionally by 28, and not at all by only 1.

Forty-five of the returned missionaries reported that they attend picture shows occasionally, 4 attend regularly, and 10 do not patronise this form of entertainment at all.

No one reported visiting historical places of interest regularly, but 30 reported that they do so occasionally, and 29 reported that they do not visit historical places at all.

The writer feels that he has secured an accurate reporting on

several of these items, i.e., school, ward, and community activities. The reason for this is that the writer holds such a position in the community in which these missionaries live that necessitates his constant presence at these types of activity. He is, therefore, in a position to make a further check on the answers given by this group of returned missionaries.

CHAPTER X

REACTION OF SIXTY TWO RETURNED MISSIONARIES TO THEIR MISSION

AT VARIOUS PERIODS IN THEIR LIFE

The purpose of this chapter is to show in a general way the reaction of the returned missionary to his mission at various times, his reaction to the money expended for the mission, and an indication of what values he thought that he received. The effect of his crowd before and after mission as reported by the returned missionary is also shown here. Fifty-nine of the sixty-two missionaries studied reported in regard to these items.

Table XLVIII gives the answers as reported by each missionary in regard to his reaction to his mission at various periods in his life.

The following Table XLIX indicates the answers given by the fifty-nine of the sixty-two returned missionaries who reported their reaction to their mission at various times.

TABLE XLIX

Answers Given By Fifty-Nine Missionaries As To Their Reaction To Their Mission At Various Times		
Answers Given		Number Who Reported
At Time of Call	Enthusiastic	43
	Resentful	6
	Uncertain	10
After One Month of Service	Enthusiastic	43
	Resentful	5
	Uncertain	11
After One Year of Service	Enthusiastic	54
	Resentful	0
	Uncertain	5
At Termination of Mission	Enthusiastic	57
	Resentful	0
	Uncertain	2
At The Present Time	Enthusiastic	57
	Resentful	0
	Uncertain	2

At the date of call 43 of the returned missionaries studied reported that they were enthusiastic with the prospects to serve in the mission field. Six resented the mission call at this time, but accepted largely because of parental influence and the attitude of the community. Ten were uncertain in their reaction to the call. They neither resented, nor were enthusiastic, but accepted with the thought in mind, in most cases, that a mission offered opportunity for travel, contact with people and general development.

After one month of service it was found that 43 of the returned missionaries were enthusiastic, 5 were resentful, and 11 uncertain as to their reaction to their mission. Of the 43 who reported they were enthusiastic after 1 month of service 37 are the same people who were reported to be enthusiastic at time of call. Of the remaining 6, 3 were resentful and 3 were uncertain at the time they were called. Of the 5 who were reported to be resentful at this time 1 had been uncertain and 1 had been enthusiastic at time they received their call to serve. The remaining 3 were still of the same opinion after one month of service as they had been at the time of call. Of the 11 who reported uncertainty after one month of service, 5 had been enthusiastic at time of call while 6 were of the same opinion at this time.

At the end of one year of service 54 of these returned missionaries made the report that they were enthusiastic about their mission, while 5 reported uncertainty. No one reported resentment at this time. Of the 5 who reported uncertainty at this time 2 reported resentment at the time of call and after one month of service. Of the other 3, 1 reported uncertainty at time of call, and resentment after one month

of service, 1 reported uncertainty at both previous times, while the other was enthusiastic at the time of call and uncertain after one month of service. Of the 54 who reported that they were enthusiastic at this time 43 are the same 43 people who reported enthusiasm after one month of service, with 11 additional who previously reported resentment and uncertainty.

At termination of mission 57 of the returned missionaries reported that they were enthusiastic. Of the 57 who reported that they were enthusiastic at this time all are the same people who previously reported enthusiasm with the addition of three others who had reported uncertainty after one year of service. Of the 2 who reported uncertainty at termination of mission 1 was uncertain at the time of call, resentful after 1 month of service and uncertain at the end of 1 year's service. The other was enthusiastic at time of call, but reported uncertainty at the end of one month of service and also after 1 year of service.

At the time of this survey 57 of the returned missionaries reported that they were enthusiastic about their mission and 2 reported uncertainty. These are the same missionaries who made a similar report as to their reaction at termination of mission.

The following Table L is an additional check upon the reaction of the returned missionaries to their mission:

TABLE L

Reaction To Mission As Reported By Fifty-Nine Out Of Sixty-Two Returned Missionaries

Question Asked	Alternative Answer	Number Who Reported
Do you regret expenditure of time and money spent for mission?	Yes	1
	No	58
If no mission would you likely have more schooling today?	Yes	19
	No	37
	Uncertain	3
Do you regard time spent in the mission field equal to same time in college for general development?	Yes	57
	No	2

Note: No reply from three missionaries

To the question: "Do you regret expenditure of time and money spent for mission?" only one out of the fifty-nine who reported stated "yes." The above answer is all the more interesting when nineteen of the sixty-two missionaries studied made the statement that had it not been for a mission they would likely have more schooling today. Thirty-seven answered "no" to the second question in the above table, and three were uncertain as to their continuance of educational pursuits if they had not gone on a mission.

Fifty-seven stated that in their estimation the time spent in the mission field was equal to the same time spent in college for general development. It was found that twenty-two of the fifty-seven who made this report have had both college and missionary experience. Six had missionary experience before they attended college. Nine obtained their college work before they went on a mission. Seven had college work both before and after their mission. Two reported "no" to the latter

question in Table I. These two, however, have had no college experience. The highest school grade attained by them was the eighth grade.

The answers to these questions seem to signify that the group of returned missionaries studied rate missionary experience high in educational opportunities and general development.

Resultant Values Of Mission As Reported By Fifty-Nine Returned Missionaries.

The purpose of this division of this chapter is to point out the resultant values of the mission to the missionary as reported by fifty-nine returned missionaries of Garland Ward. The questions rating the values received from the mission were wide and varied. The missionary was asked to indicate the three which he considered of greatest importance in his missionary experience.

Table LI gives the answers of these sixty-two returned missionaries in regard to the values they thought they received from their mission.

The following Table LII shows the total answers given in regard to the various values received by the fifty-nine out of sixty-two returned missionaries who reported.

TABLE LII

Resultant Values Of Mission As Reported By Fifty-Nine Of
Sixty-Two Returned Missionaries

Values Received	Number Who Reported
Knowledge of religious principles	52
Ability to meet people and be at ease	39
Experience in participating in religious ceremonies	21
Habit formation in accordance with religious standards	15
Heightened religious ideals	13
Secular educational experience i.e., foreign language, bookkeeping	13
Leadership	6
Moral obligations	5
Social obligations	4
Cultural development	4
Vocational experience	1

TABLE LI

Answer Given By Sixty-Two Missionaries Regarding Values Received From Mission.

Missionary Number	Question asked: Indicate Three of The Following Which You Regard as Having The Greatest Value Resultant From Mission										
	Knowledge of Religious Principles	Experience in participating in Religious Ceremonies	Habit Formation In Accordance with Religious Standards	Heightened Religious Ideals	Leadership	Ability to Meet People And Be At Ease	Secular Educational Experience (Languages Bookkeeping)	Social Obligations	Moral Obligations	Cultural Development	Vocational Experience
1	x				x	x					
2	x					x					
3	x	x				x					
4	x			x					x		
5	x	x		x							
6	x	x		x							
7	x	x	x								
8	x		x			x					
9											
10	x				x	x					
11	x	x				x					
12						x		x		x	
13											
14	x		x			x					
15	x		x	x							
16	x					x			x		
17	x	x		x							
18	x			x		x					
19	x					x					
20			x		x	x					
21	x								x		
22						x			x		x
23	x								x		
24	x					x		x			
25	x	x		x							
26	x	x				x					
27			x			x			x		
28	x	x				x					
29	x				x	x					
30	x			x		x					
31	x		x	x							
32	x		x	x							
33	x					x				x	
34	x			x		x					
35	x	x				x					
36	x	x	x								
37	x	x				x					
38	x		x			x					
39	x					x				x	
40	x					x			x		
41	x		x			x					
42	x					x					
43	x		x			x				x	
44	x	x				x					
45	x				x	x					
46	x										
47	x	x	x						x		
48	x	x				x					
49		x		x		x					
50	x	x				x					
51	x			x					x		
52	x	x				x					
53	x	x	x								
54	x								x		
* 55										x	
56					x	x					
57	x	x				x					
58	x	x				x					
59	x					x			x		
60	x					x			x		
* 61						x			x		
62	x									x	x

*No reply given.

This table indicates that so far as the missionary's expressions are concerned the mission takes in a wide scope of educational opportunities, not only in religious but in secular life as well.

Knowledge of religious principles is rated to be the greatest resultant value of their mission by fifty-two of the fifty-nine missionaries who reported. Thirty-nine rate the ability to meet people and be at ease as the outstanding value received from missionary service. The interesting thing about these figures is that only fifteen out of the fifty-nine missionaries who reported rate habit formation in accordance with religious standards as an important value received from missionary work. This would seem to show that religious habits of the group studied were fairly well established before their mission.

Secular education and vocational experience are closely related values. The one missionary who reported vocational experience as an outstanding value received was a mission clerk and since his return home has followed this type of work. In secular education the knowledge of a foreign language, as well as the improvement of the mother tongue, bookkeeping or clerical work etc., is listed by the missionaries who reported under this heading.

Of the fifty-nine returned missionaries who reported fifty-five made the report that the crowd they associated with before their mission had a beneficial effect upon their lives, while four stated that their crowd exerted a harmful influence.

Fifty-five reported that after their mission their association with their fellowmen was of a beneficial nature, while four reported that through the type of work they engaged in they were associated with people

whose influence was of a harmful nature.

Of the four who reported a harmful influence by their crowd before mission only two are the same people who again report a harmful influence after mission. It is interesting to note that all four returned missionaries in this latter group are actively engaged in church work, and are a credit to their community in spite of the fact that they reported associating with a crowd after their mission whose influence was of a harmful nature.

CHAPTER XI

CONCLUSION

The purpose of this study or survey as stated in the introduction is to discover facts that might show the religious and social activities or practices, as well as the economic status of the returned missionaries of the Church of Jesus Christ of Latter-day Saints who now live in the Garland Ward, Bear River Stake, Utah.

The sixty-two missionaries studied have filled sixty-six missions and they were called between the years 1895 to 1932. The shortest time spent in the mission field by any one missionary of the group studied was a term of five months. The longest mission performed was for a period of thirty-eight months. The average time spent in the mission field for the entire group was about twenty-six months.

It was found that the Church positions given to the returned missionaries within three months after their return home were as follows:

Sunday School	23
Ward Teaching	16
Mutual Improvement Association	8
Genealogical	4
Religion Class	1
Bishopric	1

Thirteen missionaries reported that they were given no Church position within three months following the completion of their mission. Various reasons were given for this, as follows:

Interferring work	5
Away to school	2
Out of town	1
No Church branch at residence	1
Lack of interest of missionary	1
No reason known	3

The office in the Priesthood held today by the returned missionaries studied is as follows:

Elder	13
Seventy	12
High Priest	34
Ladies (exempt)	3

These facts indicate that approximately 57 per cent of the group had advanced in priesthood from that of an Elder to that of a High Priest since they returned from their mission. Twenty per cent have advanced to the office of Seventy, while slightly over twenty-two per cent have never advanced beyond the office of Elder, to which office they were ordained at the time they were called to perform a mission.

In looking for possible reasons for the non-advancement on the part of some twenty-two per cent of the returned missionaries the following facts appear in evidence: Missionaries numbers 22, 50, and 62 are three of the most recent missionaries, and although all three are active participants in Church affairs they are young and will probably receive advancement as time permits. The remaining ten missionaries are all inactive in Church affairs, show lack of interest, and with the exception of two are habitual users of tobacco. This, due to Church regulations, may account in a large part for the fact that there has been no advancement in priesthood for them.

The average age of the missionary of this particular group when called for his first mission was slightly under 25 years, the average age for those called on a second mission was 48 years, and the one missionary who filled a third mission was 58 years of age at the time he was called on his last mission.

At the time of this survey, 1935-36, 58 of the 62 returned missionaries were married. Of this number 13 were married prior to their mission while

45 have married since they returned home. With one exception, the married ones were all married in Latter-day Saints' Temples. The one missionary who was not married in a Latter-day Saint Temple did not do so because of his wife's objection.

The writer found that in 8 cases out of 58 married missionaries the wife or the husband was inactive in Church affairs at the present time, although all held membership in the Church. The reasons reported for such inactivity were:

Old age	1
Pressing work	1
Lack of interest	4
No reason (not asked)	2

It was discovered that the average residence within the present ward is twenty-two years for the group of returned missionaries included in this survey. One missionary has resided in the community for the past 46 years. These facts indicate that the majority of the group are more or less permanent residents of this particular ward.

Fifty-four of the sixty-two returned missionaries were born in the Church.

Some interesting facts were found about the amount of secular education acquired by these sixty-two missionaries. The average school grade attained by the group is that of the eleventh grade. Two have acquired Master's degrees from accredited colleges. Six have obtained less than an eighth grade education. Fourteen of the group have attended school since they returned home from their mission. The following reasons are given for stopping school as reported by fifty-six of the sixty-two returned missionaries:

Went on mission	11
Lack of finance	12
Work	18
Marriage	4
Emigrated	1
Home conditions	1
No school in home community	1
Obtained degrees	4
Lack of interest in school work	2
Ill health	1
War	1

In this survey it was found that these missionaries derived the money spent for their mission from various sources. In order of the greatest contributions these sources are: parents, personal available funds, relatives, and friends. In only two instances was money borrowed to help finance the cost of a mission. The total amount contributed by parents for the maintenance of 43 missionaries was \$34,346.88, or an average of \$817.78 per parent. The total amount reported to have been spent by thirty-seven missionaries who helped finance their own missions was \$21,453.00 or an average of \$579.81 per missionary. In ten cases relatives helped share the expense of the mission with a total contribution of \$2,422.00, or an average of \$242.20 per relative for those who contributed. In twenty cases friends of the missionaries contributed a total amount of \$2,464.60, or an average of \$123.23 per case.

Four missions were performed without any money cost either to the missionary, his parents, his relatives or his friends at home. The missionaries who performed such missions traveled "without purse or script" and relied entirely upon the hospitality of the people with whom they labored to maintain them in the field. Two missions of this kind were performed by Missionary number 36, one for six months in the year 1898, and the other for six months in 1926. Missionary number 52 performed the same kind of mission in 1899 for six months, and Missionary number 56 performed a like mission in 1905 for five months.

The average amount of money spent for a mission per missionary was found to be \$978.99 with a total money expenditure of \$61,676.48 as reported by fifty-nine missionaries who filled sixty-three missions.

Tables XVI to XXIV in Chapter III show the average amounts of money expended for missions by groups of missionaries, classified according to the period when they served.

It may be of some significance to note that the average cost of a mission consistently increased for each five-year period from 1895 to 1920. From 1920 to 1930 the average cost, uncorrected for changing price levels, declined somewhat but rose again in the years following 1930. But so far as the figures in Table XXIV indicate the cost of a mission on the average was \$1220.00 in 1932 compared with \$496.82 in 1895. This fact of an increasing cost for a mission is true even where the length of time spent in the mission field is to all practical purposes the same. However, the figures in Table XXIV are not corrected for changes in the price level, i.e., for the changing purchasing power of money.

From figures released by the Presiding Bishop's Office in Salt Lake City
15
in 1930 an interesting comparison can be made. In 1929 the average cost per missionary for the entire Church was \$489.96 per year or an average per month of \$40.08 for maintenance in the field. The group of missionaries of Garland who served from 1926 to 1930 spent an average amount for the same purposes of \$496.52 per year or \$41.36 per month.

Although the place of residence of the group studied is primarily a farming community it was discovered that these returned missionaries were engaged in varied occupations as indicated below, classified according to the Census of the United States 1930.¹⁶

Agriculture	22
Clerical occupation	5
Domestic and Personal service	8
Extraction of minerals	-
Forestry and Fishing	-
Manufacturing and Mechanical industries	5
Professional service	10
Public service	6
Trade	4
Transportation and Communication	2

15. James E. Talmage. The Gospel Unto The Nations. Address over Radio Station K S L, October 5, 1930. Pamphlet.

16. Census of the United States 1930. Population Vol. IV.

Normal yearly earnings were reported by 48 out of the 62 returned missionaries. The highest income reported at the time of this survey, 1935-36, was that of \$4000.00 and the lowest was \$300.00. One missionary reported no income whatever during the past two years due to ill health. The mean normal yearly income for the group was \$1342.00 and the median was \$1200.00.

The total amount of indebtedness was reported by 34 out of the 62 returned missionaries. The highest amount of individual indebtedness as reported was the amount of \$8000.00, and the lowest was \$25.00. Three persons reported no indebtedness whatever. The mean personal indebtedness for the group was \$1806.00 and the median \$960.00.

Total value of home and property owned was reported by 41 of the 62 returned missionaries. The highest property value is placed at \$13,000.00 while the lowest as reported is \$1000.00. The mean for this group is \$4605.00, and the median is \$4031.00.

Fifty-four of the 62 returned missionaries made the report that they carry life insurance. Two persons carry amounts of \$10,000.00 each while 12 carry no life insurance of any kind. The mean for the group was \$3150.00 and the median was \$2200.00.

Only 5 of the entire group of 62 returned missionaries reported any unemployment at the time of this survey. As stated before Missionary number 48 has been unemployed the past two years because of ill health. Three others reported unemployment about 6 months of each year, and 1 reported unemployment 3 months of each year.

The majority of indebtedness incurred by these returned missionaries was represented in the unpaid balance on home or farms. The greatest amount

of indebtedness is reported by those who are farmers. These facts would seem to show that very little indebtedness has been incurred by this group for any purpose other than for the purchase of homes or farms.

Forty-three of the 62 returned missionaries own their own homes, 11 rent their homes, 4 live with their parents, 1 has his home furnished by the Railroad Company for whom he works, 3 are housewives whose husbands reported, and 1 is not given. One returned missionary owns a home and is at the present time also renting the house in which he lives.

Twelve of the 62 returned missionaries reported a regular method of saving money other than life insurance carried or investment in home and property. It is interesting to note that these 12 own their homes and have a minimum amount of indebtedness, although their yearly earnings are not higher than the average of the 41 who reported no savings.

The following table shows the distribution of offices as reported held by the group before their mission and at the date of this survey:

TABLE LIII

Religious Offices Held As Reported By Sixty-Two Returned Missionaries Before Mission And At The Date Of This Survey		
Office	Number Who Held Office Before Mission	Number Who Held Office March 1936
Ward Offices	44	36
Stake Offices	5	19
Both Ward and Stake	-	11
No Office at all	13	18

It was found that a number of the returned missionaries hold several offices at the date of this survey, some hold two or even as high as three ward offices, some hold more than one stake position, and eleven of the returned missionaries hold both ward and stake offices.

Eighteen of the sixty-two returned missionaries hold no Church office at the present time. The reasons given for this apparent inactivity are as follows:

Work interferes	2
Lack of interest	13
Not asked	3

Tables XXXVIII and XXXIX in Chapter VI give the total answers reported by the sixty-two returned missionaries as to their religious practices as well as the religious practices of their parents. The answers given would seem to indicate that a high percentage of the fathers and mothers of this group lived in harmony with certain advocated practices of their Church. How far-reaching was influence of this nature, or to what extent did this influence affect the lives of the missionaries? In Chapter X Table LII it was discovered that a large majority of the group studied reported that their habit formation in accordance with religious standards was fairly well established prior to their missionary work. Further, Table XXXVIII Chapter VI seems to show a higher attendance at Church meetings, as well as a higher rate in the matter of tithe-paying before their mission than at the time of this survey. This rating is not accurate due to the fact that in many cases before the missionary left for his mission the father paid the tithing and fast offerings for the individual. The record of tithe-paying and fast offerings as reported at the date of this survey is taken from Church records and therefore is fairly accurate.

It is reported that a very small per cent of these missionaries went to the temple prior to their mission. This is to be expected since it is not the usual practice for very many young people to go to the temple prior to a mission or marriage.

The answers in regard to family prayer and Grace present another inaccurate check upon individual practice before their mission, because such were practices in the home under the direction of the father and mother.

The report as to their observance of the Word of Wisdom (non-use of tea, coffee, tobacco, and alcohol as listed) shows a slight improvement after the mission. Again there is a chance of inaccuracy because this is a personal matter and no absolute check is possible.

Table XLI in Chapter VII indicates the total answers as to certain beliefs given by fifty-nine of the sixty-two returned missionaries studied in this survey. From the answers given in this table it is noted that a very high per cent of the missionaries who reported express a belief in those doctrines advocated by their Church. Very few answer "no" for any question. A small number are uncertain about some points.

Fifty-nine of the sixty-two missionaries reported about their reading practices. The readings listed for answer were grouped in three sections:

1. The standard works of the Church which are known as the "guide and authoritative books of the Church."
2. Books or outlines written for lesson and study. All of these books have been written by the leaders of the Church.
3. Literature that deals with secular problems.

From the answers given as shown in Table XLIII Chapter VIII it is noted that more reading of Church literature than that of a secular nature is done by this group. However, the daily and local newspapers are a popular source of reading material. Varied kinds of magazines are found in the homes and are read by these returned missionaries.

From the reports given in Chapter IX as to the social practices of the group of returned missionaries included in this survey it would seem that their social activities centered largely around the ward and community social activities. Very few of the group attend operas, theaters, or concerts. The reason for this is found in the fact that this form of entertainment rarely comes to a community of this size, and therefore few find it possible to journey to the larger cities where this type of entertainment is available. Although the community boasts a free public library only nine of the returned missionaries reported that they visit libraries regularly. Thirty-one reported that they visit libraries occasionally, and nineteen make no use of any library service of any kind.

The highest school grade finished by the nine returned missionaries who reported that they visit libraries regularly is shown below:

Master of Arts Degree	1
Four Year College	3
Three Year College	1
Two Year College	1
One Year College	1
High School	1
Eighth Grade	1

The highest school grade finished by the thirty-one returned missionaries who reported that they visit libraries occasionally is as follows:

Master of Science Degree	1
Four Year College	7
Three Year College	1
One Year College	2
High School	4
Tenth Grade	4
Ninth Grade	3
Eighth Grade	6
Fourth Grade	1

It is interesting to note the reaction of the missionary to his mission at various periods in his life. At the time of call 43 reported that they

were enthusiastic over the prospects of filling a mission for their Church. Six were resentful, and 10 were uncertain. At the termination of mission and at the time this survey was conducted 57 reported that they were enthusiastic, no one was resentful and only two were uncertain. Only one missionary reported that he regretted the expenditure of time and money spent for his mission.

Fifty-seven persons of the 59 who reported stated that they regarded time spent in the mission field equal to the same time spent in college for general development. It was found that 22 of the 57 who made this report have had both college and missionary experience. Six had missionary experience before they attended college. Nine obtained their college work before their mission. Seven had college work before and after their mission. These answers would seem to signify that this group of returned missionaries rate missionary experience high in educational opportunities and general development.

The missionaries studied in this survey were asked to indicate three resultant values of their mission. Fifty-two of the 59 who reported indicated knowledge of religious principles, 39 indicated ability to meet people and be at ease, and 22 indicated experience in participating in religious ceremonies. A more detailed account of these answers is given in Chapter X. It is interesting to note that only 15 of the group rate habit formation in accordance with religious standards as an important value received from missionary work. This would seem to show that the religious habits of the group were fairly well established before their mission.

The following Table LIV serves to provide a comparison in regard to several items which were included in a survey made by Dr. Widtsoe in 1934.

The figures given are (1) those found by the writer in the present survey, (2) the figures submitted by the Bishop of the Garland Ward to Dr. Widtsoe for the 1934 survey, and (3) the figures which show the result of the entire Church survey with 9,255 missionaries who were reported by the various Bishops throughout the Church in 1934.

TABLE LIV

Comparison of Items Reported In Present Survey of 1935-36 And The Survey Conducted By Dr. Widtsoe in 1934

Item Reported		Per Cent Who Reported In Present Survey	Per Cent Reported By Bishop In 1934 Survey	Per Cent Reported In Entire Church 1934 Survey
Pay Tithing	Full	37	40	51
	Part	34	27	26
	None	24	24	16
	Exempt	5	8	4
Word of Wisdom	Yes	71	92	85
	No	29	8	15
Offices Held	Ward	44	49	51
	Stake	31	32	13
	Ward and Stake	18	-	4
	None	29	18	31
Generally Active In Church	Yes	74	84	82
	No	26	15	17

It will be noted that some differences occur between the figures given by the writer and those given by the Bishop of the Garland Ward in the survey of 1934. The small difference in the report about tithing, although both figures are taken from the same record, may be explained by the fact that since 1934 there has been a change in the personnel of the group of returned missionaries who live in the Garland Ward. Several who were then residents of the ward have since moved away. Also the writer has included two returned missionaries in his study which were overlooked by the Bishop in his report.

In the matter of keeping the word of wisdom, the writer feels that he has secured more accurate data than did the Bishop for his report. The answers given by the Bishop were based entirely on his own personal knowledge and opinion. On the other hand, the answers reported by the writer in this survey are based not only on personal knowledge but on statements made by the missionaries themselves.

The answers given in regard to Church offices held are thought to be more accurate in this present survey than were the answers in the survey of 1934 for the reason that in 1934 the Bishop reported only one office for each missionary, whereas the writer in the present survey has given an account of all offices held by the group of returned missionaries. It was noticed that in 1934 the Bishop reported that no missionary held both ward and stake offices. A further check on the missionaries included in his survey shows that at the present time eighteen of these missionaries hold both ward and stake offices, although they were not reported as holding such in 1934.

It is noticed that there are some differences in the per cent of those who are generally active in the Church at the present time and at the time of the previous survey in 1934. This may be accounted for due to the fact that there has been a change in the personnel of the group of returned missionaries who live in the ward, or it may be due to a difference in the interpretation placed upon the word "active" by the writer and by the Bishop of the ward.

Some questions which this study has not answered are: Does the particular locality or field of labor to which the missionary is sent have any special influence on him? Why is there an apparent difference in many cases between the expressed belief of the missionary and his reported practices of such beliefs? Is it possible to measure the real spiritual worth

of the mission? Should the Church exercise more control over the amount of money expended by the missionary for his mission? To what extent is the Mission Home contributing to the preparation and success of the missionary?

The writer feels that there is need for further studies to be done in other wards and stakes of the Church. Such studies if done carefully by trained research workers would not only assist the Stake Presidents and Bishops in their selection of missionaries, but they might bring to light and help to correct apparent weaknesses of the missionary system of the Church.

APPENDIX I

COPY OF QUESTIONNAIRE USED IN MAKING A RELIGIOUS, SOCIAL AND ECONOMIC SURVEY OF THE RETURNED MISSIONARIES OF THE GARLAND WARD, BEAR RIVER STAKE, UTAH

Number _____

I

General Information

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Date called (year) _____</p> <p>2. Called from _____ Stake</p> <p>3. Time in mission field _____ months</p> <p>4. Place of field of labor _____</p> <p>5. What occasioned your release?
(check) normal ending _____, lack of money _____ needed at home _____ trouble in the field _____, other reasons _____.</p> <p>6. Given a Church position within 3 months after arriving home? Yes _____ No _____ Why _____.</p> <p>7. Priesthood held today: Elder _____ Seventy _____ High Priest _____.</p> <p>8. Have you been on more than one mission? Yes _____ No _____ Number _____.</p> <p>9. Age when called on 1st mission _____ 2nd mission _____</p> <p>10. Married? Yes _____ No _____. Married in L.D.S. Temple? Yes _____ No _____.</p> | <p>11. Married before mission. Yes _____ No _____</p> <p>12. Wife (husband) member of Church Yes _____ No _____.</p> <p>13. Wife (husband) active in Church Yes _____ No _____. If not is the reason condition of health _____, pressing work _____, lack of interest _____, other causes _____.</p> <p>14. Time at present residence _____ years.</p> <p>15. Were you born in the Church? Yes _____ No _____. If converted, year _____ age _____ place _____, age baptised _____. Relation to first progenitor who was converted _____.</p> <p>16. Highest school grade finished. _____</p> <p>17. Why did you stop school? _____</p> <p>18. Was promotion from school grades regular _____ irregular _____ why _____</p> <p>19. Have you gone to school since mission? Yes _____ Describe. No _____.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

II

Reaction Of The Missionary To His Mission At Various Times

- | | | | | | | | | | | | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|------------------|------------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| <p>1. Reaction when the call came.</p> <p>2. After one month of service.</p> <p>3. After one year of service.</p> <p>4. At termination of the mission.</p> <p>5. Today (after time and work in Church)</p> | <table border="0"> <tr> <td style="text-align: center;"><u>Enthusiastic</u></td> <td style="text-align: center;"><u>Resentful</u></td> <td style="text-align: center;"><u>Uncertain</u></td> </tr> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> </table> | <u>Enthusiastic</u> | <u>Resentful</u> | <u>Uncertain</u> | _____ | _____ | _____ | _____ | _____ | _____ | _____ | _____ | _____ |
| <u>Enthusiastic</u> | <u>Resentful</u> | <u>Uncertain</u> | | | | | | | | | | | |
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|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|----------------|-------|-------|-------|-------|
| <p>1. Effect of your crowd on you at call.</p> <p>2. Effect of your crowd immediately upon return.</p> | <table border="0"> <tr> <td style="text-align: center;"><u>Beneficial</u></td> <td style="text-align: center;"><u>Harmful</u></td> </tr> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> </table> | <u>Beneficial</u> | <u>Harmful</u> | _____ | _____ | _____ | _____ |
| <u>Beneficial</u> | <u>Harmful</u> | | | | | | |
| _____ | _____ | | | | | | |
| _____ | _____ | | | | | | |

III

Offices Held By Returned Missionary

1. Did you hold office in Church before mission? Yes _____ No _____ (check)
Ward _____ Stake _____ Political or civil _____ Civic _____
2. Offices held during mission. (list) 1. _____ 2. _____ 3. _____ 4. _____

3. Offices held today. (list)

Ward	Stake	Civil	Civie
_____	_____	_____	_____
_____	_____	_____	_____

4. If no Church office is held give reason. _____

IV

Money Expended For Mission.

1. Amount furnished:

	\$	Borrowed.
A. Parents or guardian	\$ _____	\$ _____
B. Self	\$ _____	\$ _____
C. Other relatives	\$ _____	\$ _____
D. Friends	\$ _____	\$ _____

- 2. Do you regret the expenditure of time and money for mission? Yes ___ No ___
- 3. If you had not gone on a mission would you likely have more schooling today? Yes ___ No ___
- 4. Do you regard the time spent in the field equal to the same time in college for general development? Yes ___ No ___

V

Values Received From Mission.

Indicate three of the following which you regard as having the greatest value resultant from your mission:

- 1. Knowledge of religious principles. _____
- 2. Experience in participating in religious ceremonies, duties, etc. _____
- 3. Habit formation in accordance with religious standards. _____
- 4. Heightened religious ideals. _____
- 5. Leadership. _____
- 6. Ability to meet people and be at ease. _____
- 7. Vocational experience. _____
- 8. Secular educational experience. _____
- 9. Social obligations. _____
- 10. Moral obligations. _____
- 11. Cultural development. _____

VI

Economic Status.

- 1. Occupation _____ Average yearly earnings. \$ _____
- 2. If unemployed, length of time unemployed. _____
- 3. Total amount of indebtedness at present time. \$ _____
- 4. Is home owned _____ rented _____ If owned present value of home and property \$ _____ if rented, rental per year \$ _____
- 5. Amount of life insurance carried. \$ _____
- 6. Do you have any regular method of saving money? (do not include life insurance) yes ___ No _____. Per cent of earnings regularly saved. _____

VII

Practices of The Returned Missionary.

For questions 1-12 indicate as follows: Before mission. (red) At the present time. (blue) Did your father. (lead) Did your mother. (ink)

Did (or do) you?	Reg. Occ. Not.*				Reg. Occ. Not.		
1. Pay tithing	_____	_____	_____	14. Do you read:	_____	_____	_____
2. Pay fast offerings	_____	_____	_____	a. Bible	_____	_____	_____
3. Attend Sunday School	_____	_____	_____	b. Book of Mormon	_____	_____	_____
4. Attend Sacrament meeting	_____	_____	_____	c. Doc. & Cov.	_____	_____	_____
5. Attend Priesthood meeting	_____	_____	_____	d. Pearl of G. Price	_____	_____	_____
6. Attend M.I.A.	_____	_____	_____	e. Church History	_____	_____	_____
7. Go to Temple	_____	_____	_____	f. Articles of Faith	_____	_____	_____
8. Conduct family prayer	_____	_____	_____	g. Brigham Young's Dis.	_____	_____	_____
9. Have Grace	_____	_____	_____	h. Gospel Doctrine	_____	_____	_____
10. Drink tea or coffee	_____	_____	_____	i. Jesus The Christ	_____	_____	_____
11. Use tobacco	_____	_____	_____	j. Priesthood lesson	_____	_____	_____
12. Use alcoholic bev.	_____	_____	_____	k. Sunday S. lesson	_____	_____	_____
13. Do you attend or visit:	_____	_____	_____	l. Genealogical lit.	_____	_____	_____
a. Libraries	_____	_____	_____	m. M.I.A. lesson	_____	_____	_____
b. school activities	_____	_____	_____	n. Patriarchal bless.	_____	_____	_____
c. Operas	_____	_____	_____	o. Philosophy	_____	_____	_____
d. Theaters	_____	_____	_____	p. History (secular)	_____	_____	_____
e. Concerts	_____	_____	_____	q. Science	_____	_____	_____
f. Picture shows	_____	_____	_____	r. Fiction	_____	_____	_____
g. Historical places	_____	_____	_____				
h. Ward activities (social)	_____	_____	_____				
i. Community organization activities	_____	_____	_____				

* Indicates regularly, occasionally and not at all.

VIII

Beliefs Of The Returned Missionary.

Do you believe?	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
1. Bible inspired of God.....	_____	_____	_____
2. Eternal progression.....	_____	_____	_____
3. Marriage for Time and Eternity.....	_____	_____	_____
4. Pre-Existence.....	_____	_____	_____
5. Inspiration of present Church leaders.....	_____	_____	_____
6. Blessing financially following tithe-paying.....	_____	_____	_____
7. Doctrine of plural marriage.....	_____	_____	_____
8. Joseph Smith divinely called through personal visitation of Father and Son.....	_____	_____	_____
9. Book of Mormon all it claims to be.....	_____	_____	_____
10. Doctrine and Covenants guide and authoritative.....	_____	_____	_____

Do you believe?	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
11. Correctness of Pearl of Great Price	_____	_____	_____
12. Three degrees of glory as outlined in Doctrine & Covenants	_____	_____	_____
13. Vicarious work for the dead.....	_____	_____	_____
14. The eternal existence of a living personal God.....	_____	_____	_____
15. The general "falling away" by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative.....	_____	_____	_____
16. That the idea of evolution is consistent with the belief in God as Creator.....	_____	_____	_____
17. That God now acts upon, or operates in, human lives through the agency and person of the Holy Ghost.....	_____	_____	_____
18. It is important that we keep from all play and amusement on Sunday.....	_____	_____	_____
19. There is an actual being or person called the Devil (or Satan) who makes us want to do wrong.....	_____	_____	_____
20. Man the product of a special creation of God.....	_____	_____	_____

18. The writer adapted to his use questions suggested in the following sources:
 Rulon S. Howells. The Improvement Era. Sept. 1934. "Religious Education-Its
 Importance and How It May Be Obtained." Pages 526-527.
 Rulon S. Howells. Do Men Believe What Their Church Prescribes? Pages 55-56.
 The Deseret Book Company, Salt Lake City, Utah. 1932.
 George Herbert Betts. The Beliefs of 700 Ministers. Abingdon Press of New
 York, Cincinnati, and Chicago.

APPENDIX II

In order to give a better understanding of the missionary system of the Church of Jesus Christ of Latter-day Saints brief statements given by

Joseph Fielding Smith and Dr. James E. Talmage are here quoted:

"In the month of June 1830, Samuel Harrison Smith was set apart by the Prophet (Joseph Smith) to take a missionary journey to the east. This may be termed the first missionary journey in the Church. Taking with him several copies of the Book of Mormon, he started on his way..... About this time Joseph Smith Sen. and his youngest son, Don Carlos, departed on a similar journey to Potsdam, New York."

"The missionary system of the Church has developed steadily, sturdily, and efficiently, throughout the first century of its existence. Gaged by its present expense, by the many missionaries laboring among the nations, and, more conclusively, by the results shown in the number and character of converts, the system has come to be regarded as one of the marvels of the religious world. Men are called as they are needed, and for service in some of the Missions of the Church women also, to give their time and energies to this privileged labor.

A distinguishing feature of this service, which is looked upon with astonishment by those who do not apprehend the spirit by which these devoted servants are actuated, is that the missionaries not only give their time, even for periods of years entirely without material compensation, but that they pay their own way, including the cost of transportation to their fields of labor, whether in States adjacent to their homes, or abroad in Europe, Asia, Africa, Australia or the isolated and distant islands of the seas. When the missionary has served the average time for the field to which he was assigned, when he is honorably released to return, the general funds of the Church are drawn upon to provide for him homeward journey in comfort.....

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19. Joseph Fielding Smith. Essentials in Church History. Deseret News Publishing Company. Salt Lake City, Utah. 1922. Pages 103-105.
20. James E. Talmage. The Gospel Unto The Nations. Address over Radio Station K.S.L. Oct. 5, 1930. Pamphlet.

One unacquainted with our system is inclined to inquire as to whence and how the missionary procures money for his maintenance. Some few use accumulated means of their own; others receive regular remittances from their families and friends at home; yet others are assisted by contributions from the Ward or Stake, or from the particular quorum of Priesthood to which the respective missionary belongs."

Joseph F. Smith,²¹ Sixth President of The Church of Jesus Christ of Latter-day Saints, made the following statement about missionaries and the missionary system of the Church:

"How Missionaries are called. No person but the President of the Church has the authority to call missionaries to preach the gospel; others may suggest or recommend, but they do so to him, and he issues the call....

Requirements of Prospective Missionaries. In accordance with the present regulations of the First Presidency, brethren are not now sent on missions who have not themselves a testimony of the truth of the work of the Lord. It is deemed inconsistent to send men out into the world to promise to others through obedience to the gospel that which they have not themselves received. Neither is it considered proper to send men out to reform them. Let them first reform at home if they have not been strictly keeping the commandments of God. This applies to the Word of Wisdom as well as to all other laws of heaven. No objection is offered to men being called who in earlier years may have been rough or wayward, if in later years they have lived a godly life and brought forth the precious fruits of repentance. Neither should men be sent who are not in good health; a sickly elder is able to do but little good himself and often impedes the work of his companion; and, too frequently, has to be sent home after a short absence entailing suffering on himself and expense to the people or the Church.

20. James E. Talmage. The Gospel Unto The Nations. Address over Radio Station K.S.L. Oct. 5, 1930. Pamphlet.

21. Joseph F. Smith. Gospel Doctrines. Deseret Book Company, Salt Lake City, Utah. 1920. Pages 444-446.

The Kind of Men Wanted For Missionaries.

We do not want boys that have been in saloons, that have been in houses of ill-fame, that have been gamblers, that have been drunkards, that have been infamous in their lives--we do not want such to go into the ministry of this holy gospel to represent the Son of the living God and the power of redemption to the world. We want young men who have been born or adopted in the covenant, who have been reared in purity, who have kept themselves unspotted from the world..... Then we would like to have them know how to sing, and to pray. We expect them to be honest, virtuous, and faithful unto death to their covenants, to their brethren, to their wives, to their fathers and mothers, to their brothers and sisters, to themselves and to God.....

The characteristics of a good missionary are: A man who has sociability--whose friendship is permanent and sparkling--who can ingratiate himself into the confidence and favor of men who are in darkness..... Therefore, in selecting missionaries, choose such as have sociability, who have friendship and not enmity towards men.... In the very first place, a missionary should have in himself the testimony of the Spirit of God--the witness of the Holy Ghost. If he has not this, he has nothing to give."

APPENDIX III

In order that the reader may understand more clearly the type of church work engaged in by the returned missionaries included in this survey, an explanation of the duties and aims of a number of the organizations of the Church of Jesus Christ of Latter-day Saints is given here.

"The Sunday School has been assigned primarily the work of studying religion. Its course of study is so arranged that if a student begins in the Kindergarten and proceeds throughout the various departments, he will have a well-rounded comprehension of the fundamental religion and the doctrines of the Church of Jesus Christ of Latter-day Saints. The Sunday School promotes spirituality, high ideals, a desire to worship, and a determination to live a better life."

"The aim of the Mutual Improvement Associations is to direct its efforts along the following principal lines: worship, service, study and recreation..... The special assignment of the Mutual Improvement Associations is to care for the leisure time and recreational activities of the members of the Church,

The General Boards of the Mutual Improvement Associations have listed the following ten reasons why members of the Church should attend the Association meetings and take part in the activities:

- (1) It places one in companionship with the best elements in the community.
- (2) It gives unusual social advantages, and provides wholesome recreation under proper leadership.
- (3) It affords opportunity to express one's self before the public, which in itself is valuable training for the duties of life.
- (4) It enables one to discover one's possibilities and to render actual service to others.
- (5) It satisfies every condition and want usually supplied by social societies, literary

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22. Franklin S. Harris. (President of Brigham Young University.) The Sunday Schools. Address over Radio Station K S L, Jan. 17, 1932. Pamphlet.
23. Franklin S. Harris. (President of Brigham Young University.) The Mutual Improvement Associations. Address over Radio Station K S L, Jan. 10, 1932. Pamphlet.

organizations and private clubs; and it teaches young men and young women proper conduct at dances and socials. (6) It develops the young man and boy in athletics and scout-craft; and teaches the girls the essentials of home making. It provides for them both all forms of wholesome recreation. (7) It affords training in music, drama, dancing, public speaking, story-telling, and other fine arts, and helps one to find one's life work. (8) It gives one something to do; it keeps alive the ideals of noble ambitions, and holds one in harmony with the truths of the gospel. (9) It offers opportunities for the study of religious, ethical, social, and industrial questions of the day from the "Mormon" point of view and under the influence of the spirit of this gospel. It thus prepares young men and women for missionary service at home and abroad. (10) It makes one proud to belong to an organization of 100,000 working for spiritual, social and intellectual advancement in its membership."

Ward Teaching has a two-fold purpose: 1. It is the means by which the Church sends to the homes of the people, monthly, a message of good will and good cheer--a message of mutual interest and mutual helpfulness. 2. It provides an opportunity to train men and boys in the arts and the spirit of human service.

A Bishopric consists of three High Priests taken from among the Ward membership to be the presiding officers of all Ward affairs. They are to serve as fathers and counselors of all people under their jurisdiction. They are to maintain and to direct the activities of all the Ward organizations.

Genealogical. Feeling that the whole human race is bound together through man's relationship to Deity, the Latter-day Saints have set about to link the families of the earth together. After securing the names of the individuals composing these families with such facts as : date of

Franklin S. Harris. (President of Brigham Young University.) The Mutual Improvement Associations. Address over Radio Station K S L Jan. 10, 1932. Pamphlet.

birth, date of death, where they lived, to whom married, etc., records are then compiled and vicarious work for these departed individuals is performed in the Latter-day Saints temples. This provides, according to their belief, the welding link in this chain of family ties. In every ward of the Church Genealogical Committees are organized to assist and stimulate the members of the ward in the gathering of data, the compiling of records, and finally temple work.

Religion classes were organized for students of district school age, to provide religious instruction to help balance the secular teaching of the non-denominational schools. The Junior Seminary has more recently been organized to take the place of the Religion Class.

APPENDIX IV

An explanation of the orders and offices in the Priesthood which are mentioned in this survey is as follows:

"Orders and Offices in the Priesthood.

The Church of Jesus Christ of Latter-day Saints recognizes two orders of Priesthood, the lesser called the Aaronic, the greater known as the Melchizedek order. The Aaronic Priesthood is named after Aaron, who was given to Moses as his mouthpiece, to act under his direction in the carrying out of God's purposes respecting Israel. For this reason, it is sometimes called the Lesser Priesthood; but though lesser, it is neither small nor insignificant....

The greater or Melchizedek Priesthood is named after the king of Salem, a great High Priest of God; before his day it was known as "the Holy Priesthood, after the order of the Son of God, but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church in ancient days called that Priesthood after Melchizedek." This priesthood holds the right of presidency in all the offices of the Church; its special functions lie in the administration of spiritual things.... The special offices of the Melchizedek Priesthood are those of apostle, patriarch or evangelist, high priest, seventy, and elder.....

Elders are empowered to officiate in any or all duties connected with lower callings in the priesthood; and in addition, they may ordain other Elders; confirm as members the Church candidates who have been properly baptized, and confer upon them the Holy Ghost. These officers have authority to bless children in the Church, and to take charge of all meetings, conducting the same as they are led by the Holy Ghost. The Elder may officiate in the stead

of the High Priest when the latter is not present. Ninety-six Elders form a quorum; three of these constitute the presidency of the quorum.

Seventies are traveling ministers, ordained to promulgate the Gospel among the nations of the earth, "unto the Gentiles first, and also unto the Jews." They are to act under the direction of the Apostles in this exalted labor. A full quorum comprises seventy members, including seven presidents.

High Priests are ordained with power to officiate when properly directed in all the ordinances and blessings of the Church. They may travel as do the Seventies, carrying the Gospel to the nations; but they are not specially charged with this duty, their specific calling being that of standing presidency. The High Priests of any stake of the Church may be organized into a quorum, and this without limit as to number; over such a quorum, three of the members may be chosen to preside, as president and counselors."

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