A Follow-Up Study of the Graduates of the Seminary of The Church of Jesus Christ of Latter-Day Saints At Preston, Idaho

Ernest Eberhard Jr.
Brigham Young University - Provo

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A FOLLOW-UP STUDY OF THE GRADUATES OF
THE SEMINARY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
AT PRESTON, IDAHO

Abstract
Of a Thesis Presented to the
Department of Educational Research and Services
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts

By
Ernest Eberhard, Jr.
1959
ABSTRACT

Need for the study. — Every organization needs to evaluate the results of its endeavor from time to time to determine whether its service is resulting in satisfaction for those who use it. This is also true of schools. This is being done by "follow-up" studies of graduates and drop-outs in many public schools. To date, however, such a study has not been made of the graduates of the LDS Seminary program to determine what is being accomplished and what might be more effectively accomplished.

Purpose of the study. — It was the purpose of this study to determine the influence of the Seminary program of the Church of Jesus Christ of Latter-day Saints in the development and persistence of certain desired religious attitudes, beliefs, and practices of its graduates.

Methods and procedures. — A student questionnaire was constructed for the purpose of determining student responses, opinions, and attitudes on various phases of their religious lives as they were influenced by their seminary training. The questionnaire was based on certain beliefs and practices which the investigator felt were indicative of the beliefs and practices which characterize those living in harmony with the tenents of the LDS faith.

Delimitation of the study. — The statistical population consists of all the graduates of the LDS Seminary, Preston, Idaho, for the years 1940, 1946, and 1952. These numbered 304. A total of three hundred
questionnaires were sent out. Of these, 222 were returned for an achieved sample of 74 per cent.

Findings

1. The seminary program was accorded a high rank of influence in the development of religious beliefs and attitudes as compared with other church organizations and auxiliaries. The boys gave it an equal rank rating with the Sunday School of 1.5, and the girls accorded it a rank rating of 3.

2. Seminary training was rated by the graduates as being most effective in influence and aid to them in the following fields:
   a. Creating a desire to be married in the temple.
   b. Making adjustments in marriage.
   c. Rearing of their families.
   d. Attending their church meetings.
   e. Helping the girls to continue classwork in the Institute.
   f. Helping the boys fulfill their missions.
   g. Keeping the Word of Wisdom.
   h. Keeping the Sabbath properly.
   i. To feel favorably disposed toward the Church and its program.
   j. Creating a desire to have their children graduate from seminary.

3. The seminary program was rated by the graduates as being least effective in the following areas:
   a. Creating a desire to fulfill a mission.
   b. Creating a desire for the boys to attend Institute
classes.

c. Creating a desire to pay tithing.

d. Creating a desire to have private devotions.

e. Creating a strong desire in the boys to keep the Word of Wisdom.

**Recommendations**

1. That other follow-up studies be a regular feature of the Department of Religious Education.

2. That these investigations inquire into the reasons for the weaknesses revealed by this investigation as listed in the findings with the view of strengthening the curriculum.

3. Objectives of the Department be made more specific so they will be in the foreground in curriculum planning.

Abstract Approved By:

[Signature]

[Signature]
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CHAPTER I

INTRODUCTION

Statement of the Problem

The Seminaries, the Institutes of Religion, and the Deseret Clubs are guided by a set of objectives in their teaching and in their contacts with the youth of the Church. These objectives are as follows:

1. To help students acquire skills, knowledge and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

2. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

3. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the Gospel of Jesus Christ as a way of life and salvation.

4. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the Restored Gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

5. To help students develop the ability and disposition to serve the church in its many functions, and to bring them to the experience of joy in its service.

6. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

7. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

8. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.
9. To develop a love for and an appreciation of the Standard Works of the Church.¹

The purpose of this field project is to make a follow-up of the graduates of the seminary system of the Church of Jesus Christ of Latter-day Saints to ascertain the status of their present participation in the activities of the Church, and to determine how much they feel their studies and activities in the seminary have helped them to meet and implement the objectives of the Department of Education for released time seminaries.

**General Objectives of the Study**

The general objectives of this follow-up study are:

1. To collect data for use in evaluating the effectiveness of the total seminary religious education program in helping students successfully meet the problems connected with achieving those attitudes and beliefs which are consistent with and a harmonious part of the life of a faithful member of the Church of Jesus Christ of Latter-day Saints.

2. To collect data for use in discovering areas in curriculum which need improvement so that a more consistent and intensive development of religious education objectives can be realized.

**Analysis of the Problem**

This problem circumscribes the following areas of study:

1. To determine the type of marriage, civil, church or temple, into which the graduates have entered and to ascertain the present marital status of these graduates.

2. To determine the degree to which the graduates felt their

seminary training created a desire for a temple marriage.

3. To ascertain whether the graduates felt seminary training helped them to make beneficial adjustments in their marriage.

4. To determine how helpful seminary training was in assisting them in rearing their own families.

5. To establish how many male members had performed a fulltime mission for the Church.

6. To determine how much those who had performed a fulltime mission felt they had been aided on that mission by their seminary training.

7. To determine how many are full, part, or non-tithe payers.

8. To determine how much the graduates felt seminary training helped them to pay their tithes and offerings.

9. To determine the degree and manner in which the graduates keep the Word of Wisdom.

10. To ascertain how strongly they feel seminary studies influenced them to keep the Word of Wisdom.

11. To determine the frequency with which graduates attend temple sessions.

12. To determine the degree to which the graduates indulge in activities which are not generally accepted as proper Sabbath day activities for Latter-day Saints.

13. To determine what influence their work in seminary had on the manner in which they keep the Sabbath.

14. To determine the degree to which the graduates attend to their personal religious devotions such as fasting, personal and family prayers.
15. To evaluate the influence of seminary training in helping them to live their religion in everyday life.

16. To determine the degree to which the graduates attend formal church services.

17. To determine the degree to which graduates felt their training influenced them to attend their church meetings.

18. To determine to what extent they feel seminary training has contributed to their success as officers and teachers in Church organizations.

19. To determine how much seminary training motivated the students to take religion classes in an LDS Institute if they attended a university or college where such classes were available.

20. To have the graduates rate the various Church meetings, home, interpersonal and seminary training, as to their relative importance in creating their present attitudes toward the church and its precepts.

21. To determine what phase of seminary training the students felt was the most helpful.

22. To determine how seminary training influenced these graduates in their general attitude toward the church.

23. To determine the present attitude of the graduates toward the church.

24. To determine how important the graduates feel it is to have their children graduate from a seminary.

Need for the Study

The need for follow-up studies of graduate and drop-out students is set forth in a general way by Dr. Don D. Twiford:

The success of the industrialist, the merchant, the profess-
ional worker, the skilled and the service worker is measured in large part by the product of his labor. The success of the farmer is determined by the extent to which he studies and solves those problems peculiar to his own farm, then adapts its uses to the requirements of his community. A crop failure, or the production of an unmarketable crop, presents a challenge to the farmer.

A school may determine its success also by examining its product. The school may ascertain the causes of its "crop failures" and "unmarketable" crops by evaluating its offerings, instructional service, and guidance practices in the light of findings revealed by the records of school-leavers, and make necessary changes and modifications.

The procedures by which information can be secured concerning graduates, as well as those who fail to complete their educational programs, has been termed "follow-up", an important guidance service. Systematically planned and executed programs of "follow-up" can reveal relatively accurate information about school-leavers.

Such information is of value as a basis for:
1. Curriculum planning and adaptation.
2. Development of needed school services.
3. In-service training of staff members in meeting needs of youth.
4. Informing the public as to the needs and problems of the school.

S. A. Hamrin states: "Investigations of the status of those who have left school have been very useful in revising curricula and formulating new policies."3

The Utah Public School Survey Commission made the following recommendation:

School districts should secure and analyze data about pupils who drop out of school and should also conduct follow-up studies on high school graduates.

Such data would be very helpful in adjusting the curriculum, determining teaching methods, and assisting pupils in solving their problems. It is important that such data be kept current.4

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In the Sixteenth Yearbook of the American Association of School Administrators, the following statement is found:

These studies should be made continuously in every school system since conditions vary from state to state, city to city, and community to community. Generalizations cannot be applied; specific local information is required. Follow-up studies are proving their value in changing and enriching the school curriculum, in changing and improving guidance practices and counseling, and in helping the student, above all, in his development. To fulfill their objectives, follow-up studies must be more than statistical studies; they must find out whether the student or graduate is satisfied, (Italics supplied), has had promotion, is working up to his ability, how he feels about himself personally and socially. They should present criteria for improvement of personal and social effectiveness. Follow-up studies linked with family life courses in schools, and discussions on what an occupation means to the happiness and security of the family in a community, and upon its members personally, are proving valuable.

The number of students enrolled in the released time program of the Department of Education of the Church of Jesus Christ of Latter-day Saints during the academic year 1958-59 was over 51,000. There were 260 fulltime professionally trained teachers engaged in their instruction. Such a program is definitely of major proportions both as to financial cost, the utilization of a large corps of skilled, professionally trained personnel, and the devotion by a very large body of students of a substantial part of their available high school training period to such religious education.

This religious education program is carried on to achieve the objectives set forth by the Department of Education for the development of certain religious attitudes, motivations, skills and knowledge which will

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remain with the seminary student and guide and serve him or her throughout their lives.

Whether these values are being achieved should be a matter of constant concern because of the extensive expenditure of time, skill, and financial means.

A "follow-up" study of graduates who have had the opportunity of making a practical application test of seminary classroom work, social activities, and guidance services, should lend valuable insight into the degree to which these desired goals are being achieved.

The LDS Department of Education indicates there are four major phases of the seminary program. These are: (1) religious instruction, (2) devotional activities (3) social activities (4) personal guidance.7

Separate studies have been made of certain of the four phases of this program. However, to date no follow-up study has been made in an attempt to evaluate the effectiveness of the combined program in promoting the general objectives of the LDS Department of Education. It is felt that the results of such a study should be of interest and value to the Department of Education for:

1. Curriculum planning and curriculum development.
2. In-service training of staff members in meeting the religious needs of those who attend seminaries.
3. The development or strengthening of those phases of the program which are apparently weak or deficient.

The need for such a study has been indicated repeatedly verbally

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7LDS Department of Education, Announcement of Program, (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1949), p. 19.
by President William E. Berrett, vice president of BYU in charge of religious education. The general seminary supervisors, A. Theodore Tuttle, and Boyd K. Packer, have also urged such a study.

Delimitation of the Study

Because of the intensive nature of a follow-up study, it was felt that some limitations should be placed on its scope. Thus, the following limitations were made:

1. This study includes only the graduates of the LDS Seminary, Preston, Idaho, for the years 1940, 1946, and 1952.

2. This study only gives consideration to limited areas of belief, attitudes, and forms of religious activities. An attempt was made to include those which are generally considered characteristic of members in full, active fellowship in the church.

3. The usefulness of the findings of the study are limited to the extent of the degree of effectiveness of the measuring instruments used, in which limitations and weaknesses are recognized by the investigator.

4. This study is limited by the fact that the graduates have received intensive and extensive religious instruction in their homes, Sunday School, Primary, Mutual, priesthood quorums, Relief Society, Sacrament meetings, Institute work, Quarterly and General Conference meetings, as well as informal gatherings of various kinds. It may be difficult or impossible for them to separate the information gained or the influence exerted there in forming their religious opinions and beliefs from their seminary training. This study does not make any pretense of being able to identify this overlapping of influences and its findings must necessarily
be limited to the extent this has occurred.

5. This study is also handicapped by the personal and educational inadequacies of the writer, which he humbly acknowledges.

**Definition of Terms**

1. The term "church" is used in this study to refer to the Church of Jesus Christ of Latter-day Saints.

2. The term "graduate" is used to identify those students who have satisfactorily completed the requirements of the Church Board of Education for the Old Testament, New Testament, and Church History and Doctrine courses of study as they were taught in the LDS Seminary, Preston, Idaho.

3. "Seminary" is used in this study to describe either the students, the classes, or the education system itself of that part of the Unified School System and the Department of Education of the Church of Jesus Christ of Latter-day Saints which is on a released-time basis for high school students in public schools.

4. "Questionnaire" refers to the questionnaire prepared by the author to obtain the information given in this study.

5. "Unified Church School Program" is used to refer to the total formal educational program of the church, excluding that part which is under the jurisdiction of the Pacific Board of Education of the Church.

6. The term "Department" is used in this study to refer to the Department of Education of the Church of Jesus Christ of Latter-day Saints.

7. "Released-time students" refers to high school students who are released to the adjacent seminary during the regular school day for seminary instruction.
Organization of the Remainder of the Project

Chapter II includes a review of the literature pertaining to the development of objectives for the Seminary Program.

Chapter III includes a review of the general literature pertaining to the need for the development of religious attitudes and concepts in young people and the setting up of objectives which are serviceable and attainable.

Chapter IV consists of an explanation of the methods and procedures followed in carrying out this study.

Chapter V consists of the findings and interpretations relating to the development of beliefs, attitudes and ideals in the lives of the graduates.

Chapter VI consists of an evaluation of the seminary program as revealed by the findings of the study.

Chapter VII consists of a summary, conclusions, and recommendations pertaining to the study.

The appendix includes a compilation of related material.
CHAPTER II

A REVIEW OF THE LITERATURE PERTAINING TO
THE DEVELOPMENT OF OBJECTIVES FOR THE SEMINARY PROGRAM

Introduction

The purpose of this chapter is to present a review of the literature which is pertinent to the philosophy and beliefs which underlie the objectives of the seminary program which are under consideration in this study.

The seminary program is influenced by: (1) the objectives and purposes of the Church of Jesus Christ of Latter-day Saints as set forth in its doctrines and actively carried out in its program, (2) the overall objectives of the Unified School System of which the seminary is an integral part, (3) from a professional standpoint, the philosophy, pedagogical concepts and education practices carried out in the seminary program.

This chapter includes findings from literature in several related areas: (1) a brief history of the seminary program (2) findings from the literature pertaining to the objectives and purposes of the church as they relate directly or indirectly to the basic educational philosophy of the seminary program, and (3) the development of the objectives which are evaluated in this study.

A Brief History of the Seminary Program

The Seminary System of the church has been developed to meet the
"need for religious training for youth of high school age" because of the impossibility, under the constitution, of teaching religion in the public schools.¹

The released time religious education program had its beginning as an auxiliary known as the "Religion Class."

The present system of seminaries or week-day schools of religion conducted by the church on the secondary level evolved out of an auxiliary organization known as "The Religion Class." This organization from a very early date supplemented the instruction of public elementary schools by offering a class in religion to students immediately after the close of the public school day. This class was held only one day a week. When public high schools began to replace church academies the religion class program was extended to include the high school grades. These classes in religion on the secondary level are called seminaries. They are held daily on time released by the public schools. The seminaries have gradually replaced the academies and after the close of most of the academies in 1922, the seminary movement developed rapidly.²

The Announcement of Program in 1957-58 sets forth the history of the seminaries as follows:

The Church of Jesus Christ of Latter-day Saints has been among the pioneers in the field of week-day religious education. The Latter-day Saint Seminary System had its beginning in 1912 when the first unit was established adjacent to the Granite High School in the vicinity of Salt Lake City, Utah. This was one year before the city of Gary, Indiana, attracted nation attention by the introduction (1913) [sic] of week-day religious classes conducted during school hours.

The Church has followed the policy of establishing Seminaries only at the request of the stake presidencies. Requests for the establishment of such institutions have been rather universal in the established stakes of the church.

Seminaries are built on church-owned property adjacent to the high schools which they serve. These buildings are located

¹Department of Education, Church of Jesus Christ of Latter-day Saints, LDS Seminary Bulletin (Salt Lake City: 1936), p. 1.

close enough to the high school to expedite change of classes.

Seminary classroom facilities compare favorably to the facilities offered by the high schools. The new buildings provide not only up-to-date classroom facilities, a library, and offices, but are so designed that classrooms can be used as multipurpose areas providing assembly and recreational facilities. All buildings have independent heating plants and provide their own utilities and necessary services. Most of the released time seminaries are conducted in buildings adjacent to senior high schools in communities where sufficient LDS students are available. The full-time program (released time and credit from the local high school) is confined to the states of Utah, Idaho, Wyoming, Arizona, and the province of Alberta, Canada.

Since the establishment of the first seminary, there has been distinct separation between the high school and the Church-operated institutions. At the request of parents, students are released one period a day by high school officials during regular school hours to attend a religious class held in the nearby seminary building. At the end of the seminary period the students again enter the high school jurisdiction.

The number of full-time seminaries in 1959 had reached over 117, with 280 full-time teachers and an enrollment of over 51,000 students.

Until 1953 the seminary system was under the direction of a Commissioner of Education. At that time the seminary program was included as a major division of the Unified Church School System.

Objectives of the Seminary Program As They Relate to the Theology and Purposes of the Church

As already suggested, the philosophy and objectives of any phase of a program will be largely dictated by the over-all purpose and philosophy of the whole program of which it is a part. This is especially true as it pertains to the training and development of children of LDS parents. Joseph Smith, prophet-founder of the church, has this to say: "If children are to be brought up in the way they should go, to be good citizens

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3LDS Department of Education, Announcement of Program (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1957-58), p. 30.
here, and happy hereafter, they must be taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation."

In the Book of Mormon, one of the Church's Standard Works, King Benjamin has this to say on the subject of training children:

And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

But ye will teach them to walk in the ways of truth and sobriety; ye will teach them to love one another, and to serve one another.

Another Standard Works of the Church, the Doctrine and Covenants contains sections which are considered to be direct mandates from God to the Church on this matter. The following is directed to William W. Phelps:

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me.

Speaking to the church as a whole, the following emphasizes the responsibilities of parents in Zion toward their children:

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands.
And they shall also teach their children to pray and walk uprightly before the Lord.

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4 Times and Seasons (Nauvoo, Illinois, January 15, 1842).
5 Mosiah 4:14-15.
6 Doctrine and Covenants 55:4
7 Ibid., 68:27-28.
"But I have commanded you to bring up your children in light and truth." 8

The doctrines of the church indicate the basic consideration in all its activities is the development of the potentialities of the individual. Man is considered a direct offspring of God and as such has the possibility of following a path of development and progress which will bring him to a stage of development and power comparable to his spiritual father. The importance of the individual personality is expressed in such doctrines as the following:

"For behold, this is my work and my glory -- to bring to pass the immortality and eternal life of man." 9

"And if it be so that you shall labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." 10

"Remember, the worth of souls is great in the sight of God." 11

The whole matter is well summed up by John A. Widtsoe who described the purpose of the church in the following statement:

It becomes the responsibility of the Church, the conservator of our religion, to provide means and direction whereby humanity may be led into paths of happiness. This responsibility includes every need of man. Whatever pertains to human welfare must be the concern of the Church. The function of the Church is all-inclusive, comprehensive; hence all issues of life must receive its careful consideration. Whatever concerns man is the concern of the Church,

8 Ibid., 90:40.
9 Moses 1:39.
10 Doctrine and Covenants 18:15
11 Ibid., 18:10.
whether of earth or heaven, whether of this or a future life. Only upon such a platform can the church meet its responsibilities fully and properly. It dare not shirk any labor by which men may increase in happiness. No special corner of human activity can be singled out for the church; the whole field must be entered and assistance given everywhere. Every human problem becomes of interest to the church.\footnote{\textit{John A. Widtsoe, Program of the Church of Jesus Christ of Latter-day Saints} (Salt Lake City: Deseret News Press, 1937), p. 24f.}

In light of the above quotation, it is easy to understand why the Church has felt that the constitutional separation of State and Church as implemented in the curriculum of the public school system left a void in the LDS child's training which the Church was obligated to fill. Since Religion classes, Sunday classes, etc., met but once weekly, often under unfavorable circumstances, and with inadequate instructional staff, some other means had to be devised to make sure the spiritual training of the child would receive due attention. Since good public education was provided by the tax agency in each community, the released-time religious program seemed most feasible. This has turned out to be so in a very admirable way. Because of the basic philosophy on the spiritual training of children being widely accepted by members of the Church, support for the seminary program is very uniform and consistent throughout the stakes of the church.

\underline{The Development of the Objectives of the Department of Education}

Since their inception in 1912, the basic courses of instruction in the seminary program have been Old Testament, New Testament, and Church History and Doctrine. Since that time, several fourth-year courses have been instituted for fourth-year students who have a special interest in
preparing for missionary work, or who feel they would benefit by further
training in religious education subjects. Such courses have included
Teacher Training, Priesthood Leadership, and Missionary Training.\textsuperscript{13}

Since that time the curriculum has been further definitized.

The Manual of Instructions for Released Time Seminaries makes this declar-
ation of policy:

The Seminary curriculum consists of four standard courses of
instruction which are usually taken consecutively in grades nine
through twelve, or ten through twelve, according to the local
high school plan of operation. These courses are as follows:
Old Testament course, New Testament course, Church History and
Doctrine course, and Book of Mormon course.

Corresponding manuals of instruction are provided by the
Department of Education to aid in teaching these courses of
study. These are suggested as guides only, and may be used at
the discretion of the teacher.\textsuperscript{14}

The manual further clarifies graduation requirements in the fol-
lowing statement: "Completion of any three of the four listed courses
academically qualifies a student for graduation."

Dr. Franklin L. West, who was appointed Commissioner of Educa-
tion in 1935, prepared the first set of objectives. These appeared in the
1937-38 Announcement of Program as follows:

I. To help students develop a consciousness of the reality
of God and a realization of man's personal relation to Him.

\textsuperscript{13}Albert Theodore Tuttle, "Released Time Religious Education
Program of the Church of Jesus Christ of Latter-day Saints" (Unpublished

\textsuperscript{14}LDS Department of Education, Manual of Instructions for Releas-

\textsuperscript{15}Ibid., p. 40.
Religious education seeks to guide students in the discovery of God through:

a. Becoming aware of His will, personality and works as revealed in:
   1. Manifestations throughout all nature.
   2. The life and mission of Jesus Christ.
   3. The operation of His spirit in the lives of men.
   4. The recorded revelations known as the Standard Works of the Church.

b. Communion with Him in prayer and worship.
c. Service with and for fellow associates.

II. To develop in the life and experience of students an appreciation and understanding of Jesus as the Savior of mankind and to lead students to uphold the teachings and the cause for which He stood.

   1. To assist students to accept Jesus as their moral and religious ideal. This ideal should serve generally as a criterion for the evaluation of possible outcomes in the solution of life's problems.
   2. To assist students to discover in Jesus a fulness of life through following Him and giving loyalty to His teachings and work.

III. To assist students in the development of a testimony of the divinity of the work of Joseph Smith and a conviction that the Restored Gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

   1. To assist students in the development of an appreciation of the Standard Works of the Church as fundamental sources of past experience and guidance which will lend understanding to and throw light upon the problems of present experience.
   2. To assist students in the development of respect for and obedience to those teachings of modern and ancient leaders of the Church which are of ultimate value in life.

IV. To help students develop the ability and disposition to participate actively in the organization of the church.

   1. To develop an appreciation of Church organization and a desire to take advantage of opportunities for growth which it offers.
   2. To appreciate the functions and purposes of the priesthood and a willingness to make a constructive contribution through the priesthood to the progressive realization of God's purpose through the instrumentality of the Church.

V. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's
VI. To foster in students a progressive and continuous development of personality and character which is harmonious within itself and adjusted to society, to the physical environment, and to God.

1. To promote continuous growth and reconstruction of personality toward the progressive realization of the values of religion.
2. To lead to an understanding of the meaning and nature of sin and to experience reformation from sin and restored fellowship with man and God.
3. To promote habits of prayer, worship, service, clean and dynamic living, right thinking, wholesome recreation, vigorous study, self-examination, and other habits which tend to cultivate and secure the highest type of religious living.
4. To stimulate increasing ability on the part of students to think for themselves in solving moral and religious problems.
5. To help students develop the ability to interpret moral conduct in the light of spiritual ideals, and to control it in terms of those ideals. This is done by calling into use the best experiences of the race as found in sacred scripture and elsewhere.
6. To develop the ability to locate and use the best accumulated experiences of the race in the solution of daily problems.
7. To aid students in the development of attitudes and ideals of reverence, respect, humility, faith, ambition, sympathy, tolerance, liberality, cheerfulness, cooperation, confidence in self and others, forgiveness, love and friendship.  

An attempt has been made to establish how these objectives were formally accepted, but this information could not be definitely established.

A careful search was made for recorded information as to who assisted in preparing these objectives, and none was found. In the minutes of the Advisory Committee of the General Church Board of Education, September 3, 1937, an entry appeared saying that Commissioner West reported that the "Department is preparing an annual bulletin which will outline the program of the Church School System for the coming year." No other entry concerning it appears before or after the publication was circulated, so it may be assumed that the General Board, provided they read the document, at least were not opposed to these objectives.  

There was evidently no attempt at a revision or reissuance of the objectives since the "Announcement of Program" was not carried out annually. The next announcement appeared in 1943.

"Again search for written information gives no background for the publication or the objectives found in it, but they were a different set than those previously circulated. From the 'Minutes of the Executive Committee of the General Church Board of Education, February 29, 1940' this entry is taken:

Exhibit B
Report on Study Courses for the LDS Dept. of Education
January, 1940

Purpose of the Department

The purpose of the LDS Department of Education is to help the youth of the Church, who are attending elementary and advanced schools, to become intelligently loyal and vigorous Latter-day Saints, who practice in their lives the principles of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints. That means acquirement of faith in God, in the Lord Jesus Christ, and in the divine mission of Joseph Smith, the Prophet.

To accomplish this purpose the Department (1) employs highly trained corps of teachers, who possess a testimony of the truth of the claims of the Church, and who practice the doctrines of the Church in their lives; (2) maintains such buildings and equipment as is necessary for successful teaching, and (3) provides suitable courses of study for students and teachers. 18

The "Minutes of the Executive Committee of the General Church Board of Education, June 5, 1942," show a detailed consideration of objectives for the program of religious and secular education in the Church school system:

A statement of principles effecting the Church School System, based on communications from the First Presidency of the Church to the General Board of Education and the Board of Trustees of Brigham Young University:

4. The General Board desires that no teacher shall be employed or retained in service who does not have a firm testimony of the truth of the Restored Gospel as taught in the Standard.

18Fugal, op. cit., p. 53.
Works of the Church. This testimony should include, among other things, a testimony of the personality of God, the Messiahship of Jesus Christ, as the Only Begotten of the Father according to the flesh, the existence of functions of the Holy Ghost, the divinity of the mission of Joseph Smith, with the reality of the First Vision, the restoration of the priesthood, and the continuing divine authority of the leaders of the church. Every teacher should have knowledge of the approved doctrines pertaining to the Fall, the Atonement, the antemortal existence, the resurrection, and the post mortem existence, eternal progression, and the fundamental principles of faith, repentance, baptism by immersion, and the laying on of hands for the reception of the Holy Ghost.

5. Every teacher must believe in and pay his tithing, keep the Word of Wisdom, be loyal to Church authority and be active in Church work. He must reflect in his life the influence of the fundamental precepts and standards of the Church, and thereby establish a character for integrity, personal honor, chastity, and other Christian virtues.

6. It is also important that every teacher shall be able to teach the Gospel to youth in a manner carrying conviction. He must be a converted teacher of the Gospel.

7. A variance of views on theological questions upon which the Church has no established interpretation is recognized; but the teacher is not to air nor to teach unapproved views to his students. He must teach the Gospel as it is set out in the Standard Works of the Church and as officially interpreted by its authority.

8. Secular scholarship and training in teaching methods may contribute to efficiency in teaching the Gospel, but they alone are not sufficient, and indeed, they are not the most important. The essential things to teaching the Gospel are those already covered in the preceding paragraphs regarding a knowledge and testimony of the Gospel with all that embraces. Secular scholarship and training in teaching methods must be considered in conjunction with the factors herein before set forth in reaching a conclusion to use or not to use any given person in the teaching staff of the system.

9. The courses of study for students of the Church school system . . . religious and secular . . . shall be so presented as to build faith and to lead the students to live in accordance with Gospel principles. No course shall be given in such a way as would tend to sow seeds of doubt, or to destroy faith in the Restored Gospel. The essential thing in the teaching of all subjects is the nurturing of faith, and as stated, the leading
of students to live in accordance with Gospel standards.\textsuperscript{19}

The 1943 \textit{Announcement of Program} carried a set of objectives similar to those issued in 1937-38.\textsuperscript{20}

The next publication carrying objectives was the \textit{Administrative Code of the Department of Education, Church of Jesus Christ of Latter-day Saints}, in 1944. There were no suggestions for methodology in this publication.\textsuperscript{21}

In 1956 the Department of Education published the "Handbook for Seminary and Institutes of the Church of Jesus Christ of Latter-day Saints." There were no changes of the objectives in the handbook over those distributed to and in some instances displayed in the seminaries in 1943-44.

In the \textit{Announcement of Program}, 1957-58, there is again an entirely different set of objectives. They are Brigham Young University faculty objectives and were approved by the faculty of that institution on April 12, 1956.\textsuperscript{22}


\textsuperscript{19} Minutes of the Executive Committee of the General Board of Education, June 5, 1942.

\textsuperscript{20} LDS Department of Education, \textit{Announcement of Program} (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1943).

\textsuperscript{21} Administrative Code of the Department of Education, Church of Jesus Christ of Latter-day Saints, 1944.

The development of the objectives for the Department and the methods and suggestions for their implementation were probably best described by John Paul Fugal:

As may be readily seen from the foregoing, there has not yet emerged a clear-cut hierarchy of objectives in the educational system of the Church. To be sure, it does have objectives, and unquestionably, some very good ones. But the line of "descent" from one level to another does not yet exist. The objectives so far published are sometimes for one area of emphasis, and sometimes for another. Admittedly, some addresses of the General Authorities of the Church who are members of the Church Board of Education and of the executives of the school system of the Church have done much to help establish goals which the Church schools should reach.23

In conclusion, it can be assumed that the teachers have, in a general way, followed these afore-named objectives and have striven to inculcate them into their students in the seminary program.

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23 Fugal, op. cit., p. 75.
CHAPTER III

A REVIEW OF THE GENERAL LITERATURE PERTAINING TO THE
NEED FOR AND THE DEVELOPMENT OF RELIGIOUS CONCEPTS AND ATTITUDES

The purpose of this chapter will be to present a review of the general literature pertaining to the prevalent philosophy and concept concerning the need for and the desirability of promoting definite religious attitudes, beliefs and ideals in the minds of young people. It is only to be expected that the Department would receive encouragement and support from the thought and practice of others in the field of religious education in its own program. Since religious attitudes, beliefs and ideals play such an important role in a democratic society, where self-control is necessary to a preservation of this way of life, there should be some implications for the moral, political, and economic aspects of our national life in the attempts of an organization to inculcate into its prospective citizens certain standards of morality, belief and conduct.

The Need for Religious Education

The immortal educator, Horace Mann, had some very definite ideas on the need for religious education for the young people of our nation. At that time, of course, there was not extant the cleavage which has developed in the latter years of our national history between the public, secular schools and the various forms of religious education as they pertain to the mingling of these two disciplines. Mann had this to say:
Moral education is a primal necessity of social existence. The grand result in practical morals ... can never be attained without religion, and no community will ever be religious without a religious education .... Had the Board required me to exclude either the Bible or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor.¹

There is perhaps no one in the United States who has his finger more securely on the moral pulse of its youth than the director of the Federal Bureau of Investigation. His perspective rests upon an intimate knowledge of the character and disposition of American youth to live in such a way that the rights and privileges vouchsafed to its citizens under the Constitution may actually be available to them as they go about their daily duties and activities. Mr. Hoover feels that somewhere along the line public school education is failing our citizenry in developing in our young people the ability and disposition to be moral and law-abiding. He states:

To bring about this horrible picture, somewhere the institutions of our civilizations have failed. I include our system of education. What we need is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans.²

The International Council of Religious Education, which encompasses the centralized effort of most of the Protestant Churches in an effort to prepare their young people for happy, successful living, lays great stress on the training of individuals while in the growing stage. Its objectives were formulated by P. H. Vieth as follows:

¹Horace Mann, Annual Reports (H. B. Fuller, 1868), p. 701.
²W. S. Fleming, God In Our Public Schools (Pittsburg, Penn.: National Reform Association, 1944), p. 60.
1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.

2. To lead growing persons into an understanding and appreciation of the personality, life and teachings of Jesus Christ.

3. To foster in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.

4. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.

5. To develop in growing persons the ability and disposition to participate in the organized society of Christians -- the Church.

This sentiment is echoed by E. L. Shaver who maintains:

Religious education is a re-interpretation of all life. The very kind of a world we described at the opening of our discussion is abundant evidence that religion, if it ministers to the needs of the twentieth century, must come out of its compartment and help children meet their problems of daily living. It means for religious education a wide variety of courses and topics.

Hence we find in our progressive schools classes of children discussing and acting upon, with guidance from the teachings of Jesus, and other Bible characters, their play problems, their duties in the home circle, their relations to the community and national government, their treatment of near and distant people of other races, the care of their bodies, the use of money, and their treatment of friends, and similar questions without end.

The hope of an idealistic society such as a democracy must necessarily belie the ability of its training institutions to equip the next generation with those ideals which will guarantee the perpetuation of its basic institutions and way of life. The experience the world has had in the last thirty years as it has observed the concerted efforts of dictators to gain absolute control over the educational processes of their

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Respective nations has been dramatic proof of the effectiveness of the education of the young. Benjamin Kidd points this out very strongly:

The idealism of mind and spirit converged to the young of each generation under the influence of the social passion is absolutely limitless in its effects. The power which is represented thereby is capable of creating a new world in the lifetime of a generation. It is capable of sweeping away in a single generation any existing order of the world.

Whereas animal behavior is controlled largely by instinct, human behavior is dependent on an element of self-control. Aberrations in the satisfaction of basic urges are therefore, hardly possible with animals. In human beings they may be the order of the day unless by education of a definite type, purpose is given young people in order that they may put to a beneficial use the technical training they are able to acquire. In fact, it is becoming evident that those nations which deny the existence and ultimate control of a Supreme Being are the ones who abrogate all law and enslave their citizens and constantly threaten the continued existence of an orderly world in which personality is sacred or individual worth is recognized.

Fiske emphasizes this when he says:

Let us be thankful for the educational vision which has furnished us our pupil-centered aim of personal development, and our social aim, to socialize the individual and help him adjust efficiently to his environment. But let us accept no narrower objective than the spiritualizing of the life of our community, our country, and our world, and the redeeming of the future of the race.6

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Coe agrees with Fiske in this point of view.

Granted this social idealism as the interpretation of the life that now is, the aim of Christian education becomes this:
Growth of the young toward and into mature and efficient devotion to the democracy of God, and happy self-realization therein.7

Aside from the imperative need our society has for a type of training for the development of social values and moral concepts, there is a need for a type education which will assure the child of an unfoldment of his God-given potentialities. Unless this occurs, the ideals and purposes of any true democracy are but empty phrases. If this is to be achieved it must be done early enough in life and enough time and effort must be devoted to it to insure its attainment. Bennett describes the process by which this is achieved:

Many of the attitudes which are developed and the techniques which are perfected in the course of student group activities are pertinent to the individual for the rest of his life. These activities form a miniature testing ground, in which the student acquires experiences in the sort of situations he will later encounter in the business and professional community, as a member of a family group, and in social, political and civic situations. The sensitivity to the needs and rights of others, the habit of cooperation, the willingness to assume leadership and the response to good leadership, the adherence to accepted rules of procedure -- all these by-products of good group activities for students carry over profitably into later life.8

Bower points out that attitudes are formed at the same time knowledge is being acquired:

At the same time that knowledge is being accumulated and skills developed, attitudes are being formed. These take the


form of likes and dislikes, preferences of appreciation. One
comes to assume a preferential attitude toward some aspects
of his material and social world. Thus one becomes socially-
minded, cooperative and tolerant, while another becomes egoistic,
selfish, and cynical.9

Lignon agrees with the foregoing emphasis on the early training
of children in social, moral, and spiritual values. He points out the
tremendous possibilities of such training if it is initiated early to the
point where it can be an integrating factor in their lives.

The emotional attitude is the functional unit of personality.
The type of personality, the kind of character, the health of mind
of the individual will depend upon the emotional attitudes de-
veloped. Some emotional attitudes are fundamentally unhealthy;
some are decidedly wholesome. If the psychologist were required
to form a system of ethics, he might classify those forms of be-
havior as wrong which lead to mental failure, those forms of be-
havior as right which lead to a strong, healthy personality. The
emotional attitude is not in itself inherited. It is a learned
response adopted to satisfy inherited urges.

Briefly, integration is the condition of a personality in
which all emotional attitudes are harmonious and mutually help-
ful, thus permitting all of one's natural energy to be directed
toward one end.

Give the child the firm belief that there are great spiritual
principles, which if discovered would solve the problems of per-
sonality and society. Develop in him a dominant desire to dis-
cover these principles. Teach him to believe that whatever happens
is in accordance with these laws, and that if he can discover
them, he can prevent evil and achieve great happiness for himself,
and all mankind. Let him make this vision the completely domi-

ing purpose of his life.10

Vieth also feels that a full affirmation of the positive values

9 William C. Bower, Character Through Creative Experience (St.

10 Ernest Lignon, Psychology of the Christian Personality (New
of human life can come only through a thorough and early training in the
daily living of the precepts of Christ's teachings.

Jesus said, "I came that they may have life, and may have
it more abundantly." One of the first things with which we must
be concerned in the church school is to teach our pupils to live
this "abundant life." Unless the lessons actually help them to
live more fully and completely, they are but excess baggage and
of little value. This is what we mean when we say that the teach-
ing of the church must be life-centered. And a school of reli-
ion in a Christian church would certainly have as its primary
purpose so to teach and guide the pupils that they will live the
Christian life in the fullest sense of the word. This is in
harmony with the Master Teacher's great commission, "Go ye and
make disciples . . . teaching them to observe all things what
soever I have commanded you." Christian discipleship is surely
an ultimate end for which we must strive.\(^{11}\)

It would be difficult to elevate the program of religious edu-
cation any higher than Bower does. If this is truly so, and the writer
believes it to be, religious education can be classed only as a matter of
first importance and rank among all forms of education which society af-
ford its youth.

The religious educator can rise to no higher conception of
his task than the organization of religious experience as a fac-
tor for the enrichment and advancement of human life. To come
to a clear understanding of what the function of religion is and
then intelligently to organize it for these ends lifts the fun-
c tion of the religious educator to the level of spiritual engi-
neering. At this level of creative effort the religious educator
comes into fellowship with God as the creator of values in an
age-long enterprise of building a social order founded upon
spiritual ideals.\(^ {12}\)

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It is difficult to read very extensively in current literature of our day without being aware of the fact that people from all stations of life, political, economic, legal, business, and scientific, are aware of the fact that unless we can create in the minds of men a moral and ethical standard to which all men will adhere and by which they can be guided, that our civilization will be hard put to survive as an environment which is benign for the development of human personality and character.

The permanent development of such a moral and ethical standard depends on our ability to put a spiritual foundation under it. Man's perspective must be raised to that of a Supreme Being who is above and beyond the pressures and egoistic ambitions which entrap man as he tries to create a moral environment.

It would seem that if man creates moral law he creates it out of personal necessity which can make of it a temporary, inadequate instrument of social intercourse. If, on the other hand, he accepts the Word of God, it is beyond his tampering influence and as experience has shown, if he lives it to an acceptable degree, it will provide for him an environment in which the greatest good for the greatest number is vouchsafed over the longest period of time.

Society, according to the literature reviewed, needs to educate its young early enough and intensively enough so that this pattern of life which is considered to be God's way of life, seems natural and logical, because it has been applied consistently and adequately to daily living. This can only be achieved by a program of religious education which is as extensive and intensive as the desired goal requires.
CHAPTER IV

METHODS AND PROCEDURES

Sources of Data and Selection of Groups

Since this is a follow-up study of the graduates of specified years of the LDS Seminary, Preston, Idaho, only the opinions of the graduates involved were solicited. It was determined that the use of a questionnaire would be the most feasible method of obtaining the desired opinions and responses.

The statistical population of the study consists of all the graduates within the limitations of the study given in Chapter I. This group numbered 304 students and was determined by taking the names of each graduate listed on the official graduation programs of the LDS Seminary, Preston, Idaho, for the years 1940, 1946, and 1952. The plan was to send the questionnaire to every graduate who could be located.

Methods of Gathering Data

It was the desire of the investigator to construct a questionnaire which would determine student responses, opinions, and attitudes regarding religious beliefs and practices of the student at the present time as they are listed in the Analysis of the Problem in Chapter I, and their relationship to the work and experience he or she had in his or her seminary classes at Preston, Idaho.

The investigator was unable to find any formal and established criteria for making such a follow-up study. He, therefore, selected those
areas of religious conduct and belief which he felt were indicative of full fellowship in the Church. These were based on his experience as an officer in priesthood work, auxiliary leadership, as a member of the Franklin Stake High Council, bishop of a large ward for ten years, and as a seminary instructor for twenty-five years. The writer also wishes to acknowledge the valued criticism and suggestions of his colleagues in the Preston Seminary, Jack A. Cherrington and Clair G. Judy, in the formation of the questionnaire.

Dr. Lester N. Downing and Dr. Robert Egbert of the Department of Educational Research and Services, Brigham Young University, Provo, Utah, also rendered invaluable service in the final evaluations of the form and content of the questionnaire.

Acknowledgement is also made to Hal G. Ferguson, principal of the LDS Seminary, Malad, Idaho, for his criticisms and suggestions.

A preliminary questionnaire was formulated, and during the fall of 1957, was presented to four Church History and Doctrine classes of the Preston, Idaho seminary, involving 117 students. This was done to detect ambiguities and other types of deficiencies which might become evident only through actual use. After this trial run it was refined and put in its present form.¹

Early in October, 1957, the addresses of those individuals who had graduated from the LDS Seminary, Preston, Idaho, in the years 1940, 1946, and 1952, were obtained by private research. Because this seminary is located in a stable, rural community, it was possible in all but four cases, to obtain information leading to the determination of the present

¹See Appendix II-A.
location of the graduates. This fortunate situation is due to the fact that there is a high degree of blood relationship in the area population making it possible to find someone who knew the whereabouts of the graduate in question.

The questionnaire under the signature, The Faculty, and an enclosed, stamped, self-addressed envelope to the investigator, were mailed in the early part of December, 1957, to 300 graduates. Instructions for marking the questionnaire were placed at the beginning of the same.\(^2\) There were no additional instructions verbal or written given to those who filled out and returned the questionnaire.

The first returns were made in very encouraging numbers. However, it was felt that a follow-up card\(^3\) would be advisable. This time under the signature of the investigator a card was sent to all those who had failed to respond. This was done on December 27, 1957. Three weeks later, on January 10, 1958, a copy of the same card was sent to all those who had still not responded.\(^4\)

No effort was made through any other medium such as a local newspaper or radio station to acquaint the students with the study because of their widely scattered living situations.

**Questionnaire Return**

As previously indicated, questionnaires were sent to the entire graduation classes within the prescribed limits of study except the four whose addresses were not ascertainable. Of the total number of 300

\(^2\) Appendix II-A.

\(^3\) Appendix II-B.

\(^4\) Ibid.
student questionnaires sent out, 222 were returned in time for the tabulation -- a return of 74%. The return results are summarized in Table 1.

**Processing the Data**

Work sheets were constructed to facilitate convenient tabulation of the results of the questionnaires. Responses from the Student Questionnaire of an objective nature were tabulated by some students of the investigator. This tabulation was then carefully reviewed to insure completeness and accuracy of tabulation.
### TABLE 1

Student Questionnaire: Summary of Questionnaire Return

<table>
<thead>
<tr>
<th>Year of Graduation</th>
<th>No. of Questionnaires Sent Out</th>
<th>No. of Questionnaires Returned</th>
<th>Percent Returned</th>
<th>Composite</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1940</td>
<td>34</td>
<td>51</td>
<td>23</td>
<td>44</td>
</tr>
<tr>
<td>1946</td>
<td>51</td>
<td>60</td>
<td>34</td>
<td>42</td>
</tr>
<tr>
<td>1952</td>
<td>42</td>
<td>62</td>
<td>30</td>
<td>49</td>
</tr>
<tr>
<td>Totals</td>
<td>127</td>
<td>173</td>
<td>87</td>
<td>135</td>
</tr>
</tbody>
</table>

Composite Total 300 222 74
CHAPTER V

FINDINGS AND INTERPRETATIONS RELATING TO THE DEVELOPMENT
OF BELIEFS, ATTITUDES AND IDEALS IN THE LIVES OF THE GRADUATES

The statement of the problem indicates that the development of
certain beliefs, attitudes, ideals, and forms of overt religious expression are the objectives of the seminary program. The objectives would indicate that not only are these results desirable but that their persistence is equally or more important. In this study some attempt was made to separate their development as a part of seminary training and their persistence in the lives of the students as a result of that training. In order to see the relationship these two phases of the investigation will be presented in a somewhat parallel form in order to facilitate a comparative study. Part A concerns itself in the main, with the opinions of the students as to the effect of seminary training on their religious beliefs, with some resultant activity in the Church included.

Part B gives a little more consideration to current religious practices of a personal and organizational character.

The data will not be presented in the order in which it occurs in the questionnaire. The questionnaire was organized in such a way as to separate the items so there would not be too much tendency to respond in a routine fashion. It was the intention that each item would necessitate a difference in orientation of thought and consideration. In the presentation of data they will be associated in their proper, topical relationship.
The Comparative Influence of Seminary Training
On the Development of Beliefs and Activities
Sponsored by the Church

Any beneficial effects of seminary training would seem to receive substantial reinforcement from the comparative placement of that training in comparison with other sources of training and inspiration. To determine this, Item 14-A, was included in the questionnaire as follows, with mean average ratings and rank order appearing in Tables 2 and 3:

14. Rate the following items one to ten in the order of their importance to you in creating your present attitudes toward the church and your acceptance of its teachings. Please rate each one. One would be the most important and ten the least important.

14-1 Sunday School 14-5 Seminary 14-9 My friends
14-2 Primary 14-6 My mission 14-10 Priesthood
14-3 Mutual 14-7 Relief Society Meeting
14-4 Home & Parents 14-8 Sacrament Mtg.

Glenn has set forth that he feels certain weaknesses in such an item of a student questionnaire should be recognized. He points out that the students might regard it as a popularity contest or associate their answer with some individual or teacher.

However, in this investigation a time lapse of as much as 18 years occurred since there was an effective contact with the personalities involved. It would be expected that "halo effects" would, therefore, be distinctly minimized. The student would have had the opportunity of bringing the relative importance of all influences into a somewhat objective focus. Even so, the writer agrees it would certainly not be well to

---

draw conclusions from this item that were to be labeled final and conclusive.

Tables 2 and 3 show the mean average rating and rank placement of the different organizations in the development of the religious beliefs and concepts of the graduates.
TABLE 2

The Comparative Influence of Seminary Training on the Development of Beliefs and Activities Sponsored by the Church (Male)

<table>
<thead>
<tr>
<th>Source of Influence</th>
<th>Student Rating of Sources of Influence</th>
<th>Total Student Responses</th>
<th>Mean Average Rating</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>5 2 1 49 5 8 0 2 2 7</td>
<td>81</td>
<td>3.72</td>
<td>1.5</td>
</tr>
<tr>
<td>Primary</td>
<td>10 6 4 5 6 17 0 11 12 10</td>
<td>81</td>
<td>4.95</td>
<td>8</td>
</tr>
<tr>
<td>Mutual</td>
<td>11 4 2 7 7 4 1 14 12 19</td>
<td>81</td>
<td>5.50</td>
<td>9</td>
</tr>
<tr>
<td>Home &amp; Parents</td>
<td>10 8 3 4 16 4 0 9 5 14</td>
<td>73</td>
<td>4.64</td>
<td>7</td>
</tr>
<tr>
<td>Seminary</td>
<td>17 10 10 2 12 2 1 13 5 7</td>
<td>79</td>
<td>3.72</td>
<td>1.5</td>
</tr>
<tr>
<td>Mission</td>
<td>10 9 7 3 13 0 0 12 6 6</td>
<td>66</td>
<td>4.09</td>
<td>5</td>
</tr>
<tr>
<td>Sacrament Meeting</td>
<td>5 18 14 3 10 0 1 5 17 4</td>
<td>77</td>
<td>4.00</td>
<td>4</td>
</tr>
<tr>
<td>Friends</td>
<td>1 7 15 0 3 6 12 2 2 1</td>
<td>49</td>
<td>3.87</td>
<td>3</td>
</tr>
<tr>
<td>Priesthood Meeting</td>
<td>2 0 1 2 1 23 30 1 3 1</td>
<td>64</td>
<td>4.42</td>
<td>6</td>
</tr>
</tbody>
</table>
TABLE 3

The Comparative Influence of Seminary Training on the Development
Of Beliefs and Activities Sponsored by the Church
(Female)

<table>
<thead>
<tr>
<th>Source of Influence</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>Responses</th>
<th>Rating</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School</td>
<td>15</td>
<td>7</td>
<td>3</td>
<td>96</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>11</td>
<td>6</td>
<td>2</td>
<td>148</td>
<td>3.26</td>
<td>1</td>
</tr>
<tr>
<td>Primary</td>
<td>32</td>
<td>11</td>
<td>6</td>
<td>16</td>
<td>10</td>
<td>6</td>
<td>2</td>
<td>29</td>
<td>13</td>
<td>5</td>
<td>130</td>
<td>3.89</td>
<td>5</td>
</tr>
<tr>
<td>Mutual</td>
<td>26</td>
<td>19</td>
<td>13</td>
<td>7</td>
<td>31</td>
<td>0</td>
<td>2</td>
<td>21</td>
<td>4</td>
<td>5</td>
<td>128</td>
<td>3.33</td>
<td>2</td>
</tr>
<tr>
<td>Home &amp; Parents</td>
<td>23</td>
<td>22</td>
<td>13</td>
<td>3</td>
<td>26</td>
<td>1</td>
<td>8</td>
<td>16</td>
<td>11</td>
<td>5</td>
<td>128</td>
<td>3.59</td>
<td>4</td>
</tr>
<tr>
<td>Seminary</td>
<td>15</td>
<td>20</td>
<td>23</td>
<td>3</td>
<td>29</td>
<td>1</td>
<td>4</td>
<td>12</td>
<td>12</td>
<td>0</td>
<td>119</td>
<td>3.36</td>
<td>3</td>
</tr>
<tr>
<td>Relief Society</td>
<td>3</td>
<td>11</td>
<td>27</td>
<td>3</td>
<td>9</td>
<td>3</td>
<td>8</td>
<td>14</td>
<td>27</td>
<td>5</td>
<td>110</td>
<td>4.54</td>
<td>6</td>
</tr>
<tr>
<td>Sacrament Meeting</td>
<td>1</td>
<td>9</td>
<td>10</td>
<td>1</td>
<td>8</td>
<td>4</td>
<td>41</td>
<td>6</td>
<td>21</td>
<td>3</td>
<td>104</td>
<td>5.45</td>
<td>7</td>
</tr>
<tr>
<td>Friends</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>11</td>
<td>12</td>
<td>0</td>
<td>11</td>
<td>16</td>
<td>58</td>
<td>6.54</td>
<td>8</td>
</tr>
</tbody>
</table>
1. The findings in Table 2 reveal that the seminary is ranked first, in common with the Sunday School among male graduates. The mean average rating, 3.72, shows the Sunday School and Seminary rate quite high in the comparative ratings. Only friends with a rating of 3.87 was close.

2. Table 3 gives a different picture for the girls. The seminary dropped to number 3 place with a rating of 3.36. However, it was very close to the Sunday School, mean average rating 3.26, and Mutual with a rating of 3.33. It is interesting to the writer, and may be significant, that girls placed friends in 8th rank with the lowest mean average rating of 6.54. The findings of these tables suggest that girls respond more readily to the Mutual program than do the boys in this category of influence. Boys seem to turn much more readily to their friends for orientation in religious matters than do the girls.

Within the recognized limitations of the questionnaire, the following general conclusions can be made from the findings presented in Tables 2 and 3:

The seminary stands in a very favorable position as a source of guidance and inspiration in the development of religious concepts and beliefs. This position is more significant when it is realized that some of the other organizations were active in the lives of the students many years before and after their seminary training was experienced. In some instances, such as the Sunday School, the influence of the organization has persisted for over fifteen years since graduation from Seminary.

Although there is no proof for such a hypothesis, one wonders if seminary work is not thought more of as school work than are some ac-
tivities which are associated with Sunday and extensive worship services carried on in a chapel to which students have been conditioned to associate with religious activities. This would, of course, place the seminary program in comparison with other organizations, at some disadvantage. On the other hand, it must be conceded that seminary work is more intensive and carried on with a closer sequence of classes and activities than is possible in the other organizations.

It should be clearly understood that there is no intention whatsoever, either in the questionnaire item itself, the discussion relating to these items, or any conclusions drawn from them to imply, in any way, that the seminary program is designed to be superior to or be carried on in competition with the auxiliaries of the church. Its rightful place and objectives are not projected in any such manner. The seminary program exists only as an aid to the priesthood work of the church, filling a void occasioned by a lack of opportunity for religious education in our schools. This the seminary class seems to be doing in a very satisfactory manner.

Phase of Seminary Work Which the Students Found Most Helpful

This problem could be highly productive of suggestions for curriculum revision, enrichment, and general improvement. The investigator is keenly aware of the great limitation of the degree, both in extensiveness and intensiveness, of this phase of the study. Nevertheless, it was thought desirable to make such a preliminary inquiry. For this purpose, Item 10-A, was stated as follows:

10. What phase of your Seminary work do you consider the most helpful?
| 10-1 | Personality & Testimony of the Teacher |
| 10-2 | The Material Learned |
| 10-3 | Both of the above |
| 10-4 | Influenced by my friends and others who attended Seminary with me |
| 10-5 | All of these together |
| 10-6 | Other. Please explain below. |
### TABLE 4

What Phase of Your Seminary Work Do You Consider Was the Most Helpful?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Personality &amp; Testimony of the Teacher</td>
<td>7</td>
<td>30.4</td>
<td>8</td>
<td>20.0</td>
<td>7</td>
<td>19.4</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>The Material Learned</td>
<td>3</td>
<td>13.0</td>
<td>6</td>
<td>15.0</td>
<td>8</td>
<td>22.2</td>
<td>6</td>
<td>17.2</td>
</tr>
<tr>
<td>Both of the Above</td>
<td>4</td>
<td>17.4</td>
<td>15</td>
<td>37.5</td>
<td>9</td>
<td>25.0</td>
<td>26</td>
<td>43.4</td>
</tr>
<tr>
<td>Influence of Friends &amp; Others Who Attended Sem.</td>
<td>1</td>
<td>4.4</td>
<td>3</td>
<td>7.5</td>
<td>3</td>
<td>8.4</td>
<td>2</td>
<td>3.3</td>
</tr>
<tr>
<td>All of These Together</td>
<td>8</td>
<td>34.8</td>
<td>8</td>
<td>20.0</td>
<td>9</td>
<td>25.0</td>
<td>11</td>
<td>18.3</td>
</tr>
<tr>
<td>Totals</td>
<td>23</td>
<td>100</td>
<td>40</td>
<td>100</td>
<td>36</td>
<td>100</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>
The responses to Item 10-A of the student questionnaire, summarized in Table 4, indicate the relative evaluation of the graduates of some of the phases of seminary work. From these the following observations can be made:

1. The boys rated the importance of the personality and testimony of the teacher 20.2%, significantly higher than did the girls, 13.9%.

2. Both boys and girls were in fairly close agreement on the influence of the material presented, 18.1% and 17.9% for the boys and girls respectively.

3. A combination of teacher influence and material presented was overwhelmingly the item of greatest significance according to the findings on Item 10-2. Among the girls, 41.7% felt this to be of greatest value, while 37.5% of the boys concurred.

4. The influence of friends in the seminary appears to be rather negligible. Only 6.4% of the boys attached much significance to the influence of their friends. An even lesser percent, 3.3 of the girls rated their seminary friendships as of unusual importance in the development of their religious lives.

5. Of the boys, 27.7% felt they could not segregate the various items and so thought they should be considered in combination. Among the girls, 23.2% felt the same way.

From these findings revealed in Table 4, the following conclusions can be drawn:

1. The personality and testimony of the teacher are more important to the boys than to the girls, but they are important to both. However, they are not as important as the material presented in class.
2. The item of greatest importance by far is the way the teacher combines the material and his personality and testimony and presents it to the class. If one might draw an inference, it might indicate that neither the teacher nor curriculum materials can be evaluated until they are combined by a specific teacher in a particular classroom situation. This would indicate the great desirability of placing teachers in the classroom who are creative in their presentations and are able to make them on the conceptual level of the students.

3. The influence of seminary friends seems to be quite low. From this one might infer that the major source of influence is not found in these interpersonal relationships of the students in their peer group.

4. A combination of all factors, a little higher for the boys at 27.7% and slightly lower for the girls, 23.2%, was significant and indicates the need for a balanced program.

**Kind of Marriage and Present Marriage**

**State of the Graduates**

Anyone who is acquainted with LDS doctrine and the emphasis placed in auxiliary classwork and sacrament meeting services on a temple marriage will be quick to recognize this is one of the distinguishing features of the true Latter-day Saint. In fact, one important LDS revelation sets this forth as the distinguishing feature of those who will participate in the rewards of a full exaltation.¹

It would seem that the presence or absence of a temple marriage as the result of participation in the seminary program would be very significant. For this purpose, Item 1-4 was included in the questionnaire

¹ *Doctrine and Covenants*, Section 132.
with the frequencies of response to this question being tabulated in Table 5:

Check the one which applies to you:

1-1 Male    Female   1-2 Year you were graduated from Seminary
1-3 Marital Status
   Single    Civil Marriage    Church Marriage
   Temple Marriage   Temple Divorce    Civil Divorce
1-4 No. of children    Under 12    Above 12
### TABLE 5

**Type of Marriage, Civil, Church, or Temple**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>1940</th>
<th></th>
<th>1946</th>
<th></th>
<th>1952</th>
<th></th>
<th>Composite</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>% Total</td>
<td>Males</td>
<td>% Total</td>
<td>Males</td>
<td>% Total</td>
<td>Females</td>
</tr>
<tr>
<td>Single</td>
<td>1</td>
<td>4.3%</td>
<td>0</td>
<td>0.0%</td>
<td>3</td>
<td>9.0%</td>
<td>0</td>
</tr>
<tr>
<td>Temple Marriage</td>
<td>14</td>
<td>63.6%</td>
<td>33</td>
<td>33.3%</td>
<td>25</td>
<td>50.0%</td>
<td>36</td>
</tr>
<tr>
<td>Civil Marriage</td>
<td>7</td>
<td>31.8%</td>
<td>8</td>
<td>8.8%</td>
<td>19.5</td>
<td>39.0%</td>
<td>13</td>
</tr>
<tr>
<td>Church Marriage</td>
<td>1</td>
<td>4.6%</td>
<td>0</td>
<td>0.0%</td>
<td>4</td>
<td>16.4%</td>
<td>2</td>
</tr>
<tr>
<td>Civil Divorce</td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
<td>0.0%</td>
<td>3</td>
<td>7.3%</td>
<td>1</td>
</tr>
<tr>
<td>Temple Divorce</td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
<td>0.0%</td>
<td>3</td>
<td>7.3%</td>
<td>1</td>
</tr>
</tbody>
</table>

No. Graduates Reporting - 192
Although the LDS Church does not issue any vital statistics on the rate of marriages in the church temples, the investigator was informed in writing by Roy A. West, Assistant Director of Research for the LDS Department of Education, that averages taken from Form No. E reports turned in yearly by stake clerks to the General Church offices for the last twenty years indicate that the overall church average is around 40%.

If this is so, or even approximately so, it can be seen that the average of those indicating their marital status in this study have married in the temple at a rate far in excess of the Church average.

1. Among the boys, 79.2% were married in the temple; among the girls this percentage was 72.4 with an average of 75.5 as compared with a church average of around 40. There is an omission in this item in the questionnaire which is in the opinion of the writer, potentially very serious. The graduates were not given an opportunity to indicate whether their marriages, civil or church, had later been sealed in the temple. Had this been so, the percentage having the advantage of a temple marriage might be significantly higher.

2. There was a much higher incidence of civil marriage among the girls, 23.4 compared to the boys 13.7%. This might be explained by the fact that many of the girl graduates of the 1940, 1946 classes may have been married at service bases in operation during the war where they had met non-LDS husbands or there was no opportunity for a church wedding.

3. Church marriages seem to have been quite unpopular among the graduates. Only 7.1% of the boys had a marriage by an authorized officer of the Church. Among the girls the percentage was even lower, 5.1%. It

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1 Written memo, Provo, Utah, June 22, 1959.
seems that most of the graduates were either married in the temple or chose a civil marriage.

4. The percentage of civil divorce, 2.8% for girls and 3.9% for boys, is rather low compared to the incidence of divorce reported by different agencies from various sections of the United States. On an average, it is only about one-tenth of the fragmented vital statistical reports given in newspapers from time to time.

5. Also significant is the fact that not a single one of the graduates had obtained a temple divorce.

The Development of a Desire to be Married in the Temple
As a Result of Seminary Training

It would be difficult to evaluate the importance of the findings in Table 5 without knowing how much influence for temple marriage the graduates themselves ascribed to the seminary training. Item 7-A was inserted in the questionnaire to determine this. It reads:

7. How much desire did your Seminary training create in you to be married in the temple?
   7-1 A very strong desire  7-3 Some desire
   7-2 A strong desire  7-4 Had no effect

The findings from this item are summarized in Table 6, from which the following observations are made:

1. A very large percentage of boys, 39.8, and a higher percentage of the girls, 49.2, said that their seminary training had created in them a very strong desire to be married in the temple. It is noteworthy that according to Table 5, this desire did not carry through for the girls or they were not given the opportunity to do so because of the limited availability of suitable or acceptable marriage partners for an LDS marriage.
2. Another substantial group, 26.4% of the boys and 33.5% of the girls, indicated their seminary training had created in them a strong desire to be married in the temple. If these two items are combined it is found that 66.2% of the boys and 32.7% of the girls indicated a strong or very strong influence was created in their desire to be married in the temple.

3. Another 21% of the boys and 13.7% of the girls indicated the Seminary program had some effect on their desire to be married in the temple.

4. Of the boys, 12.1% indicated that the Seminary program had no effect; 3.6% of the girls felt the same way.

The following conclusions can be drawn from the findings revealed in Table 5 pertaining to the influence of Seminary training on the desire to be married in the temple:

1. The percentage of those influenced by their training in seminary to desire to be married in the temple was very substantial. It would be indicated, therefore, that a detailed study should be made to determine what type or types of curriculum or activity offerings in the seminary program were the most effective. An area of study or activity which can achieve this degree of influence indicated in this item in a phase of life of the degree of importance indicated by LDS theology should receive much attention.

2. Despite the fact that a considerably higher percentage of girls, 82.7% as compared to 66.2% of the boys, placed their seminary training in a position of strong or very strong influence, this influence did not eventuate in a temple marriage. It might be worthwhile to determine
**TABLE 6**

How Much Desire Did Your Seminary Training Create in You to be Married in the Temple?

<table>
<thead>
<tr>
<th></th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Total Com-posite</th>
</tr>
</thead>
<tbody>
<tr>
<td>A very strong desire</td>
<td>6 28.6</td>
<td>18 48.6</td>
<td>11 33.3</td>
<td>24 47.1</td>
<td>16 55.2</td>
<td>26 52.0</td>
<td>33 39.8</td>
<td>68 49.2</td>
<td>100 44.5</td>
</tr>
<tr>
<td>A strong desire</td>
<td>6 28.6</td>
<td>15 40.6</td>
<td>7 21.2</td>
<td>19 37.2</td>
<td>9 31.0</td>
<td>12 24.0</td>
<td>22 26.4</td>
<td>46 33.5</td>
<td>29.8</td>
</tr>
<tr>
<td>Some desire</td>
<td>6 28.6</td>
<td>4 10.8</td>
<td>8 24.3</td>
<td>6 11.8</td>
<td>4 13.8</td>
<td>9 18.0</td>
<td>18 21.7</td>
<td>19 13.7</td>
<td>17.7</td>
</tr>
<tr>
<td>Had no effect</td>
<td>3 14.2</td>
<td>0 0</td>
<td>7 21.2</td>
<td>2 3.9</td>
<td>0 0</td>
<td>3 6.0</td>
<td>10 12.1</td>
<td>5 3.6</td>
<td>7.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>21 100</td>
<td>37 100</td>
<td>33 100</td>
<td>51 100</td>
<td>29 100</td>
<td>50 100</td>
<td>83 100</td>
<td>138 100</td>
<td></td>
</tr>
</tbody>
</table>

Total No. of Responses - 221
whether this is attributable to some curriculum or program deficiency in the seminary program.

The Influence of Seminary Training in Making Adjustments in Marriage

The low rate of divorce, 3.4% for boys and 2.8% for girls, as quoted in Table 5, would raise the question of whether Seminary training had any beneficial effect on the ability of those who had participated in seminary training to make such adjustments in marriage as would promote its success and permanence.

Item 11-A was designed to ascertain the opinion of the graduates in this matter. It reads as follows:

11. Was your seminary work helpful in making adjustments in marriage?

11-1 Definitely 11-3 I can't tell
11-2 Some 11-4 No

An examination of the findings in Table 7 indicate there was a definite feeling that adjustment in marriage had been facilitated by seminary training.
TABLE 7

Was Your Seminary Work Helpful In Making Adjustments in Marriage?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th></th>
<th>1946 Male</th>
<th></th>
<th>1952 Male</th>
<th></th>
<th>Total Male</th>
<th></th>
<th>Composite Male %</th>
<th></th>
<th>Composite Female %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Definitely</td>
<td>3</td>
<td>14.3</td>
<td>3</td>
<td>10.3</td>
<td>8</td>
<td>25.8</td>
<td>17</td>
<td>35.4</td>
<td>8</td>
<td>50.0</td>
<td>16</td>
</tr>
<tr>
<td>Some</td>
<td>10</td>
<td>47.6</td>
<td>13</td>
<td>44.8</td>
<td>12</td>
<td>38.7</td>
<td>19</td>
<td>39.6</td>
<td>6</td>
<td>37.5</td>
<td>16</td>
</tr>
<tr>
<td>I cannot tell</td>
<td>6</td>
<td>28.6</td>
<td>11</td>
<td>38.0</td>
<td>9</td>
<td>29.0</td>
<td>10</td>
<td>20.8</td>
<td>2</td>
<td>12.5</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>9.5</td>
<td>2</td>
<td>6.9</td>
<td>2</td>
<td>6.5</td>
<td>2</td>
<td>4.2</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Total .........</td>
<td>21</td>
<td>100</td>
<td>29</td>
<td>100</td>
<td>31</td>
<td>100</td>
<td>48</td>
<td>100</td>
<td>16</td>
<td>100</td>
<td>47</td>
</tr>
</tbody>
</table>

Total No. of Responses - 192
1. The boys who felt their adjustment in marriage was facilitated by seminary training amounted to 28%. It was slightly higher among the girls at 29%.

2. Those who felt there had been some help received was higher. Among the boys it was 41.2%; and the girls 38.7%.

3. About 25% of the graduates could not say whether they had or had not been helped.

4. About 6% felt they had received no help.

It would seem there is a connection between favorable adjustment in marriage and the work done in seminary. Just what the nature of this assistance is cannot be determined from these responses.

**The Value of Seminary Work in Rearing the Family**

Closely connected with the adjustment of the spouses to each other would be the success and satisfaction the graduates would attain in rearing their families. In order to determine whether seminary training was deemed to be of any value in this area, Item 12-A was placed in the questionnaire. It reads as follows:

12. Was your seminary work helpful in rearing your family?

12-1    Definitely  12-3    I can’t tell
12-2    Some        12-4    No

The tabulations of Table 8 indicate some substantial agreement that the graduates were aided in the rearing of their families by their seminary training.

1. In the first category of definite help were responses from 29.5% of the boys, and is considerably higher, 37.1% of the girls. Since
TABLE 8

Was Your Seminary Work Helpful in Rearing Your Family?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th></th>
<th>1940 Female</th>
<th></th>
<th>1946 Male</th>
<th></th>
<th>1946 Female</th>
<th></th>
<th>1952 Male</th>
<th></th>
<th>1952 Female</th>
<th></th>
<th>Total Male</th>
<th></th>
<th>Total Female</th>
<th></th>
<th>Composite %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>Total</td>
</tr>
<tr>
<td>Definitely</td>
<td>6</td>
<td>31.6</td>
<td>16</td>
<td>43.2</td>
<td>10</td>
<td>33.3</td>
<td>21</td>
<td>44.7</td>
<td>2</td>
<td>16.7</td>
<td>9</td>
<td>22.5</td>
<td>18</td>
<td>29.5</td>
<td>46</td>
<td>37.1</td>
<td>33.3</td>
</tr>
<tr>
<td>Some</td>
<td>10</td>
<td>52.5</td>
<td>15</td>
<td>40.6</td>
<td>11</td>
<td>36.7</td>
<td>19</td>
<td>40.4</td>
<td>2</td>
<td>16.7</td>
<td>15</td>
<td>37.5</td>
<td>23</td>
<td>37.7</td>
<td>49</td>
<td>39.5</td>
<td>38.6</td>
</tr>
<tr>
<td>I can't tell</td>
<td>1</td>
<td>5.3</td>
<td>6</td>
<td>16.2</td>
<td>9</td>
<td>30.0</td>
<td>7</td>
<td>14.9</td>
<td>8</td>
<td>66.7</td>
<td>14</td>
<td>35.0</td>
<td>18</td>
<td>29.5</td>
<td>27</td>
<td>21.8</td>
<td>25.6</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>10.6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>5.0</td>
<td>2</td>
<td>3.3</td>
<td>2</td>
<td>1.6</td>
<td>2.5</td>
</tr>
<tr>
<td>Total . . . .</td>
<td>19</td>
<td>100</td>
<td>37</td>
<td>100</td>
<td>30</td>
<td>100</td>
<td>47</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>40</td>
<td>100</td>
<td>61</td>
<td>100</td>
<td>124</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Total No. of Responses - 185</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the girls are often more actively involved in the rearing of children, this would seem to be a very significant aid. Those who felt they were helped some were 37.7% of the boys and 39.5% of the girls.

2. By adding up the percentage of those who felt they were definitely helped or somewhat helped, we have a percentage of 67.2 for the boys and 76.6% for the girls. This would seem to be a substantial contribution to this vital field of religious and cultural achievement.

3. 29.5% of the boys felt they could not identify any specific assistance, as did 21.3% of the girls.

4. Those who definitely felt they had received no help were 3.3% for the boys and 1.6% for the girls.

It would seem justifiable from these figures to assume a substantial contribution to the lives of the students was made in the field of family rearing.

**Attendance at Church Meetings and Seminary Training**

The Church lays a great deal of stress on having its members attend certain church meetings, especially sacrament and priesthood meetings. All members are required to attend the former, while only the priesthood holders attend the latter.

In order to determine the relationship between the degree to which graduates attend not only these meetings, but others, Item 2-A was placed in the questionnaire which reads as follows:

---

2. To what degree do you feel your Seminary training influenced you to attend your Church meetings?

2-1 A great deal
2-2 Some
2-3 Not very much
2-4 Not at all

An examination of Table 9 reveals that:

1. The girls were more influenced to attend the church meetings, 39.8% were influenced a great deal, than were the boys, only 24% of whom indicated they were stimulated to attend their church meetings by the Seminary training.

2. The boys, to the extent of 65.6%, felt they had been influenced somewhat to attend their church meetings. 54.5% of the girls indicated they had been also influenced to this extent.

3. It is notable that only a very small percent of the boys, 6.4%, felt that they had not been influenced very much to attend their meetings. Only 4% felt they had not been influenced at all.

4. An even smaller percent of the girls, 4.8%, felt they had not been influenced very much. But an almost negligible percent, .7%, felt they had not been influenced at all.

From this table the conclusion may be drawn that a very high percent felt their seminary training was helping them to attend their church meetings. The number being influenced very little or not at all was very small.

Attendance at Various Church Meetings

Although there are no official statistics on church averages for attendance at church meetings for age groups comparable to those included in this study, it was thought that a report of the group itself might prove helpful in establishing the degree to which the group did
<table>
<thead>
<tr>
<th>Rating</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>A great deal</td>
<td>3</td>
<td>13.6</td>
<td>13</td>
<td>50.0</td>
<td>9</td>
<td>26.7</td>
<td>15</td>
<td>30.0</td>
<td>9</td>
<td>31.5</td>
<td>20</td>
<td>39.1</td>
</tr>
<tr>
<td>Some</td>
<td>14</td>
<td>63.7</td>
<td>16</td>
<td>44.0</td>
<td>22</td>
<td>64.5</td>
<td>32</td>
<td>64.0</td>
<td>20</td>
<td>68.5</td>
<td>28</td>
<td>54.9</td>
</tr>
<tr>
<td>Not very much</td>
<td>3</td>
<td>13.6</td>
<td>1</td>
<td>2.8</td>
<td>2</td>
<td>5.8</td>
<td>3</td>
<td>6.0</td>
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<td>6.0</td>
</tr>
<tr>
<td>Not at all</td>
<td>2</td>
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<td>1</td>
<td>2.8</td>
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<td>3.0</td>
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<td>0</td>
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<tr>
<td>Total</td>
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<td>100</td>
<td>36</td>
<td>100</td>
<td>34</td>
<td>100</td>
<td>50</td>
<td>100</td>
<td>29</td>
<td>100</td>
<td>51</td>
<td>100</td>
</tr>
</tbody>
</table>

Total No. of Responses - 223
participate in church meetings.

Item 1-B was placed in the questionnaire in the form appearing on the following page, and findings are tabulated in Tables 10 and 11.

An examination of Table 10 reveals that the attendance of the male graduates at sacrament meeting, 63.9%, is above that of the leading stakes of the Church as they are reported weekly in the Church Section of the Deseret News. The attendance of males at sacrament meetings is 13.9% higher than that of the females who indicate in Table 11 that their attendance is 50%. However, it should be pointed out that the populations in this comparison are not comparable as to age.

The same ratio holds for Sunday School where men attend 63.7% of the time whereas the women attend only 50.4%. Girl graduates attend MIA regularly, 22.9% of the time as compared to 16.7% for the boys.

The male graduates regularly attend priesthood meetings, designed for the males, 57.5% of the time. This is almost twice the percentage of attendance at the women's auxiliary, the Relief Society. The attendance there is less than half, 26.8%, as compared with men's attendance at priesthood meeting.

Women attend stake conference regularly 41.8% of the time, as compared to a distinctly lower 28.2% for the men. They also attend or listen to General Conference of the Church more regularly. Here the comparison is 57.5% for the women compared to 40.2% for the men. This may be explained in part by the fact that General Conference is held in part, during the week-day when men are at work. Women who are home can stop their housework more easily and watch conference on television or listen to the radio if they are too busy to watch.
**Attendance at Church Meetings**

**Part B**

<table>
<thead>
<tr>
<th>1. Do you attend: (Check amount)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacrament Meeting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MIA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relief Society</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priesthood Meeting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stake Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attend or Listen to General Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type of Meeting</td>
<td>Never No.</td>
<td>Never %</td>
<td>Seldom No.</td>
<td>Seldom %</td>
<td>50% No.</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------</td>
<td>---------</td>
<td>------------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>Sacrament</td>
<td>4</td>
<td>4.8</td>
<td>13</td>
<td>15.7</td>
<td>8</td>
</tr>
<tr>
<td>Sunday School</td>
<td>4</td>
<td>4.5</td>
<td>14</td>
<td>15.9</td>
<td>5</td>
</tr>
<tr>
<td>MIA</td>
<td>23</td>
<td>31.9</td>
<td>23</td>
<td>31.9</td>
<td>3</td>
</tr>
<tr>
<td>Priesthood</td>
<td>4</td>
<td>5.5</td>
<td>15</td>
<td>20.6</td>
<td>6</td>
</tr>
<tr>
<td>Stake Conference</td>
<td>7</td>
<td>10.9</td>
<td>12</td>
<td>18.7</td>
<td>13</td>
</tr>
<tr>
<td>Listen to or attend</td>
<td>5</td>
<td>6.5</td>
<td>17</td>
<td>22.1</td>
<td>3</td>
</tr>
<tr>
<td>General Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type of Meeting</td>
<td>Never</td>
<td>Seldom</td>
<td>50%</td>
<td>Often</td>
<td>Regularly</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------</td>
<td>--------</td>
<td>-----</td>
<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>% No.</td>
<td>% No.</td>
<td>% No.</td>
<td>% No.</td>
</tr>
<tr>
<td>Sacrament</td>
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<td>2.2</td>
<td>17.6</td>
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<td>16.2</td>
</tr>
<tr>
<td></td>
<td>136</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>3</td>
<td>2.2</td>
<td>15.3</td>
<td>13.1</td>
<td>19.0</td>
</tr>
<tr>
<td></td>
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<td></td>
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</tr>
<tr>
<td>MIA</td>
<td>39</td>
<td>30.7</td>
<td>34.6</td>
<td>7.1</td>
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</tr>
<tr>
<td></td>
<td>127</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Relief Society</td>
<td>33</td>
<td>26.8</td>
<td>29.3</td>
<td>5.7</td>
<td>11.4</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stake Conference</td>
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<td>9.3</td>
<td>24.1</td>
<td>12.4</td>
<td>12.4</td>
</tr>
<tr>
<td></td>
<td>129</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Listen to or attend</td>
<td>2</td>
<td>1.6</td>
<td>5.5</td>
<td>15.0</td>
<td>20.4</td>
</tr>
<tr>
<td>General Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It would be difficult to come to any definite conclusions on a general comparison of percentages of this group and the general adult population of the Church because there are no accurate statistics available. One thing seems definite, however, there is a great deal of room for improvement. It would seem to be an area in which the seminary program might seek to exert a greater influence than it has in the past.

**Influence of Seminary in Creating a Desire to Perform A Mission for the Church**

The performance of a full-time domestic or foreign mission is generally accepted as very desirable for all young males of the Church who are eligible. In order to ascertain whether Seminary work intensified the desire to perform such a mission, Item 3-A was placed in the questionnaire in the following form:

3. How much influence did your Seminary work have on your desire to perform a mission for the Church? (Males only)

   3-1  a great deal   3-3  a little
   3-2  quite a bit    3-4  none

The findings for Item 3-A are recorded in Table 12. An examination of this table reveals that 9.6% of the male graduates were greatly influenced to desire to go on a mission. 33.9% said they were influenced quite a bit, 36.4% a little, and a rather large 20.1% said they were not influenced in any degree.

The conclusion may be drawn from these findings that the program and curriculum in the Preston, Idaho, seminary was deficient in this particular instance. This is the lowest incidence of influence reported on any item in the study. A careful examination of the offerings of the seminary in this regard might be very profitable.
TABLE 12

How Much Influence Did Your Seminary Work Have On Your Desire to Perform a Mission For the Church?

(Males Only)

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 No.</th>
<th>1940 %</th>
<th>1946 No.</th>
<th>1946 %</th>
<th>1952 No.</th>
<th>1952 %</th>
<th>Total No.</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>A great deal</td>
<td>4</td>
<td>12.1</td>
<td>4</td>
<td>12.1</td>
<td>1</td>
<td>4.6</td>
<td>9</td>
<td>9.6</td>
</tr>
<tr>
<td>Quite a bit</td>
<td>10</td>
<td>30.4</td>
<td>19</td>
<td>57.6</td>
<td>3</td>
<td>13.8</td>
<td>33</td>
<td>33.9</td>
</tr>
<tr>
<td>A little</td>
<td>11</td>
<td>33.3</td>
<td>10</td>
<td>30.4</td>
<td>9</td>
<td>45.4</td>
<td>30</td>
<td>36.4</td>
</tr>
<tr>
<td>None</td>
<td>8</td>
<td>24.2</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>36.2</td>
<td>16</td>
<td>20.1</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>100</td>
<td>33</td>
<td>100</td>
<td>22</td>
<td>100</td>
<td>88</td>
<td>100</td>
</tr>
</tbody>
</table>

Total No. of Responses - 88
Number of Males Performing Missions

In order to determine how many actually performed missions for the Church, Item 2-B was placed in the questionnaire as follows:

2. (Males only) Did you perform a mission for the Church?
   Yes ___  No ___

The findings of this item are tabulated in Table 13, and are open to some question. This is due to the fact that the graduates of 1940 did not have an opportunity to go on a mission unless they were 4-F. This shows up very clearly in the fact that only one individual from this group filled a mission. By the time the 1946 group of graduates was old enough to go on a mission, 45.5% of them filled a mission. This percentage rose substantially among the 1952 graduates to 55.2%. The overall percentage of 39.5% does not, therefore, give a true picture.

The percentage of those who graduated from Seminary who reported in this study in these two latter graduation years, who went on missions when the opportunity was available, is startling high. If that percentage served a mission for the Church from its eligible membership there would be a much larger corps of men in the field than is active today.

Why such a large percentage of these seminary graduates goes on missions invites further study. Somewhere there is a source of influence which sets into motion the desire to render this service. One wonders if it is not a composite force which the graduates are unable to fully identify. If this spiritual stimulation could be identified and incorporated into the priesthood, auxiliary and week-day religious education of the Church, a great benefit would accrue therefrom.
<table>
<thead>
<tr>
<th></th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>1</td>
<td>5.3</td>
<td>15</td>
<td>45.5</td>
</tr>
<tr>
<td>No</td>
<td>18</td>
<td>94.7</td>
<td>18</td>
<td>54.5</td>
</tr>
<tr>
<td>Totals</td>
<td>19</td>
<td>100</td>
<td>33</td>
<td>100</td>
</tr>
</tbody>
</table>

**TABLE 13**

Did You Perform a Mission for the Church?
(Males Only)
Help Rendered by Seminary Training In Performance of Missionary Work

It was thought worthwhile to determine the value of seminary training in the missionary activities of those who performed a fulltime mission. It would be in this area where a good test of seminary training would occur because of the intensiveness and extensive application of the knowledge obtained in seminary class in proselyting work.

Item 3-B was placed in the questionnaire in the following form:

3. If you filled a mission, how much did your seminary work help you in doing missionary work?

3-1 ___ a great deal 3-3 ___ a little
3-2 ___ quite a bit 3-4 ___ none

Findings of the above item are tabulated in Table 14, and reveal that the majority, 53.6%, received a great deal of help in performing their missionary labors. Of the remainder, 28.5% felt they had received quite a bit of help. A small percentage of 17.9% felt they had received a little help. Not a single one felt he had not been helped.

The conclusion one can draw from this sampling is that seminary work is a very important adjunct to the preparation of missionaries for the Church.

Motivation to Take Religion Classes in Institutes

A very vital part of the religious education program of the Church is that carried on at the college level in Institutes of Religion maintained in connection with many universities and colleges. President Ernest L. Wilkinson, Administrator of the Unified Church School System has this to say on the subject:
TABLE 14

If You Filled a Mission, How Much Did Your Seminary Work Help you in Doing Missionary Work?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>% No.</td>
<td>% No.</td>
<td>% No.</td>
</tr>
<tr>
<td>A great deal</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Quite a bit</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>A little</td>
<td>1</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total ...</td>
<td>1</td>
<td>100</td>
<td>12</td>
<td>100</td>
</tr>
</tbody>
</table>
I now come to some of the reasons under which Latter-day Saint parents will have our blessing in sending their children to universities other than our church schools, providing and only provided they have their children attend the affiliated Institutes. Some of these reasons are:

(a) Financial inability of parents to send their children to Church schools.
(b) Desire of parents to keep children at home and have them attend a local educational institution.
(c) Inability to obtain certain professional opportunities or courses at church schools.
(d) Employment possibilities of another university which are not present at church schools.
(e) Receipt of substantial scholarships or grants-in-aid from other universities.

In all cases, however, where young Latter-day Saint men and women attend other than church schools, the parents urge them to attend the Institutes. If they do not attend the Institutes because of campus sentiment against it, or otherwise, they should be urged to transfer to church schools.\(^1\)

The motivation of seminary graduates to participate in the Institute program would seem to be a desirable function of the seminary program. In order to determine if this is so, Item 6-A was placed in the questionnaire as follows:

6. If you took classes in religion in an Institute, how much did your Seminary training motivate you to take such classes?
6-1 very strongly 6-3 a little
6-2 quite a bit 6-4 not at all

Findings on the above are tabulated on Table 15, and have a rather unusual aspect. Referral is made to the difference in motivation to take religious education classes in Institutes as expressed by male and female graduates.

Only 13.3% of the boys said they were very strongly motivated to take these classes as opposed to such motivation conceded by 57.6% of the girls. Both sexes said they were equally motivated quite a bit, boys 28.5% and girls 27.5%.\(^1\)

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very strongly</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>76.9</td>
<td>6</td>
<td>30.0</td>
<td>8</td>
<td>53.3</td>
<td>2</td>
</tr>
<tr>
<td>Quite a bit</td>
<td>3</td>
<td>25.0</td>
<td>3</td>
<td>23.1</td>
<td>4</td>
<td>20.0</td>
<td>4</td>
<td>26.7</td>
<td>8</td>
</tr>
<tr>
<td>A little</td>
<td>7</td>
<td>58.3</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>25.0</td>
<td>2</td>
<td>13.3</td>
<td>7</td>
</tr>
<tr>
<td>Not at all</td>
<td>2</td>
<td>16.4</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>25.0</td>
<td>1</td>
<td>6.7</td>
<td>3</td>
</tr>
</tbody>
</table>
and girls 27.7%. From here the picture maintains a consistent pattern. Among the boys, 39.4% said they were motivated a little, and the girls in this category accounted for 9.3%. 18.8% of the boys said they were not motivated at all with 5.4% of the girls in this category.

If the "very strongly" and "quite a bit" categories are combined they read a substantial 85.3% for the girls compared to 41.8% for the boys.

This difference should be further investigated to determine why the seminary program has such a strong influence for continuation of religion classes in college for girls and less than 50% as much influence for the boys. Do the boys reach a point in their development at seminary graduation where a radical change in the need for or interest in religious education makes a different approach necessary to maintain their interest in such training?

**Contribution to Success as an Officer or Teacher in the Church**

Since the Church of Jesus Christ of Latter-day Saints depends entirely on its lay membership for the staffing of its administrative and teaching positions in all organizations on the stake and ward level, the seminary program should have some contribution to make to the preparation of its graduates for this vital service.

To determine how the graduates feel on this matter, Item 4-A was inserted in the questionnaire as follows:

4. How much do you feel the Seminary contributed to your success as an officer or teacher in the Church?
   4-1 a great deal  4-3 a little
   4-2 quite a bit    4-4 none

Results of this item are found on Table 16.
TABLE 16

How Much Do You Feel the Seminary Contributed
To Your Success As An Officer or Teacher in the Church?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Composite Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
</tr>
<tr>
<td>A great deal</td>
<td>5</td>
<td>27.8</td>
<td>13</td>
<td>34.2</td>
<td>4</td>
<td>16.0</td>
<td>20</td>
<td>42.6</td>
<td>11</td>
</tr>
<tr>
<td>Quite a bit</td>
<td>4</td>
<td>22.2</td>
<td>18</td>
<td>47.3</td>
<td>8</td>
<td>32.0</td>
<td>12</td>
<td>25.5</td>
<td>13</td>
</tr>
<tr>
<td>A little</td>
<td>7</td>
<td>38.8</td>
<td>5</td>
<td>13.3</td>
<td>8</td>
<td>32.0</td>
<td>12</td>
<td>25.5</td>
<td>5</td>
</tr>
<tr>
<td>None</td>
<td>2</td>
<td>11.2</td>
<td>2</td>
<td>5.2</td>
<td>5</td>
<td>20.0</td>
<td>3</td>
<td>6.4</td>
<td>1</td>
</tr>
</tbody>
</table>
The investigator recognizes a limitation in this item. From the findings in Table 16, it is impossible to tell how many are active as officers or teachers in the Church. If they were not, it would naturally follow that seminary training would not be an aid in the carrying out of their duties. The item would have a greater validity if it were applied only to those who had held at least three offices in the Church.

The findings in Table 16 indicate the boys were helped a great deal, 26.8% of the time. The girls had a substantially higher percent, 35.4%. The comparison in the "quite a bit" category was closer, 32.6% for the boys and 39.4% for the girls. A little help was received by 29.1% of the males and 18.8% of the female graduates. Almost twice as many, 11.5% of the boys felt they received no help as compared to only 6.4% of the girls.

The conclusions which can be drawn from this table are:

1. The girls felt they received more help than the boys. This may involve a matter of degree of activity as an officer or teacher.

2. In both instances the amount of help received was very substantial. An increase in the amount of this help would be an item of great importance in a better functioning of the organizations of the Church.

Payment of Tithes and Offerings

The loyalty and devotion of an individual to a cause can be measured rather well by the amount of money he is willing to place at the disposal of that organization or cause.

While it would not be possible to compare the percentage of seminary graduates who are tithe payers to the comparative percentage of
TABLE 17

This Question Applies Only to Those Who Have An Income
And Who Should Pay Tithes: Are You:

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>A full tithe-payer</td>
<td>11</td>
<td>50.0</td>
<td>16</td>
<td>55.1</td>
</tr>
<tr>
<td>A part tithe-payer</td>
<td>8</td>
<td>35.4</td>
<td>12</td>
<td>41.4</td>
</tr>
<tr>
<td>A non tithe-payer</td>
<td>3</td>
<td>13.6</td>
<td>1</td>
<td>3.5</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100</td>
<td>29</td>
<td>100</td>
</tr>
</tbody>
</table>
those who have not had this training, the investigator felt his experience as a bishop for ten years would give him some personal basis for comparison which would make such an item of vital interest. In order to get a better picture those who had an income were asked to commit themselves as to their tithe paying status. Another item was inserted in the questionnaire to determine how much influence seminary training had on their decision to be tithe-payers. Item 5-B reads as follows:

5. This question applies only to those who have an income and should pay tithes: Are you:
   5-1 _____ a full tithe payer
   5-2 _____ a part tithe payer
   5-3 _____ a non tithe payer

The above findings are tabulated in Table 17 and reveal that 52.4% of the male graduates and 51.4% of the female graduates are full tithe payers. Among the part tithe payers there are 32.1% of the boys and 38.3% of the girls. As non tithe payers, 15.5% of the males are listed and 10.3% of the girls.

The investigator feels that the study shows a very high percentage of full and part tithe payers, if the latter term may be thus used correctly. The non-tithe payer group seems low. This evaluation is a personal one built up on information gleaned piece-meal over the years on the number of Church members who pay money into the tithing account of the Church.

Influence of Seminary Training on the Payment of Tithes

In order to determine the influence of seminary training on the payment of tithes, Item 5-A was inserted in the questionnaire to read as follows:
<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Composite Male</th>
<th>Composite Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helped very much</td>
<td>1</td>
<td>4.6</td>
<td>19</td>
<td>39.8</td>
<td>5</td>
<td>15.2</td>
<td>13</td>
<td>26</td>
<td>4</td>
</tr>
<tr>
<td>A distinct help</td>
<td>3</td>
<td>13.6</td>
<td>15</td>
<td>31.2</td>
<td>7</td>
<td>21.2</td>
<td>19</td>
<td>38</td>
<td>13</td>
</tr>
<tr>
<td>Helped a little</td>
<td>13</td>
<td>59.0</td>
<td>13</td>
<td>27.0</td>
<td>16</td>
<td>48.4</td>
<td>13</td>
<td>26</td>
<td>13</td>
</tr>
<tr>
<td>Had no influence</td>
<td>5</td>
<td>22.8</td>
<td>1</td>
<td>2.0</td>
<td>5</td>
<td>15.2</td>
<td>15</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100</td>
<td>48</td>
<td>100</td>
<td>33</td>
<td>100</td>
<td>60</td>
<td>100</td>
<td>31</td>
</tr>
</tbody>
</table>

Total No. of Responses - 215
5. To what extent did your seminary training help you to have a desire to pay your tithes and offerings?
5-1 helped very much 5-3 helped a little
5-2 a distinct help 5-4 had no influence

The findings on the above are tabulated on Table 18, and reveal that the girls seemed more definitely influenced, 26.2% in the "helped very much" category, compared to the boys 10.9% of whom attributed the highest rating to their seminary training. This ratio held pretty well right down the rest of the table. 37% of the girls felt they had received distinct help compared with 25.6% of the boys. Among the girls, 31.8% felt their seminary had helped a little compared to 49.3% of the boys, who placed their seminary work in this category. Five percent of the girls felt they had not been helped at all, against a much bigger percentage of the boys, 13.7%.

Among the boys, 36.5% felt they were helped very much or had received distinct help. This figure rises to 53.2%.

From the findings revealed in Table 18 and the observations presented therefrom, the following conclusions can be drawn:

1. There seems to be a difference in the effect of the program on the boys and the girls. It does not seem to have been nearly as effective for the former. Some attempt should be made to find out why this is so with the idea of making curriculum changes which will strengthen the seminary program for the boys on this practice and belief.

**Keeping the Word of Wisdom**

Refaining from the use of certain drinks, tea and coffee, called "hot drinks", the use of tobacco and alcohol, is strictly enjoined on the Latter-day Saints and is a subject of a modern commandment. ¹

¹*Doctrine and Covenants*, Section 89.
TABLE 19

Check How Often You Use the Following:
(Male)

<table>
<thead>
<tr>
<th>Items in Word of Wisdom</th>
<th>Always No.</th>
<th>% No.</th>
<th>Often No.</th>
<th>% No.</th>
<th>50% % No.</th>
<th>Seldom % No.</th>
<th>Never % No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tea</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>14.6</td>
<td>70</td>
<td>85.4</td>
</tr>
<tr>
<td>Coffee</td>
<td>3</td>
<td>3.6</td>
<td>7</td>
<td>8.4</td>
<td>4</td>
<td>4.8</td>
<td>5</td>
<td>6.0</td>
</tr>
<tr>
<td>Tobacco</td>
<td>2</td>
<td>2.4</td>
<td>3</td>
<td>3.6</td>
<td>3</td>
<td>3.6</td>
<td>1</td>
<td>1.2</td>
</tr>
<tr>
<td>Alcohol</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1.2</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>16.7</td>
</tr>
<tr>
<td>Total Responses</td>
<td>84</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 20

Check How Often You Use the Following:
(Female)

<table>
<thead>
<tr>
<th>Items in Word of Wisdom</th>
<th>Always No.</th>
<th>% No.</th>
<th>Often No.</th>
<th>% No.</th>
<th>50% % No.</th>
<th>Seldom % No.</th>
<th>Never % No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tea</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>.3</td>
<td>6</td>
<td>0</td>
<td>20</td>
<td>15.2</td>
</tr>
<tr>
<td>Coffee</td>
<td>3</td>
<td>2.3</td>
<td>5</td>
<td>3.7</td>
<td>3</td>
<td>2.3</td>
<td>12</td>
<td>9.0</td>
</tr>
<tr>
<td>Tobacco</td>
<td>1</td>
<td>.8</td>
<td>2</td>
<td>1.5</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.5</td>
</tr>
<tr>
<td>Alcohol</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>7.6</td>
</tr>
<tr>
<td>Total Responses</td>
<td>133</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Considerable time is also spent in seminary discussing this commandment and trying to get the students to abide by it. In order to determine the effectiveness of this teaching, Item 9-B was inserted in the questionnaire as follows:

9. Check how often you use the following:

<table>
<thead>
<tr>
<th>Always</th>
<th>Often</th>
<th>Half the Time</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tea</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coffee</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tobacco</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alcohol</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The responses to Item 9-B are found in Tables 19 and 20. An examination of Table 19 reveals that 85.4% of the male graduates never use tea, 77.2% never use coffee, 89.2% never use tobacco, and 82.1% never use alcohol. The findings also indicate that when these products are used they are used on a "seldom" basis. Only 3.6% use coffee regularly and 2.4% use tobacco regularly. The use of tea and alcohol on an "always" basis was zero.

The findings on Table 20 for the female graduates reveal a report which is a little better than for the boys. Among the girls, tea is never used by 84.4%, 82.7 never use coffee, 96.2% never use tobacco, and 92.4% never use alcohol. As with the boys, the most common violation is the use of coffee and tobacco. Coffee was used always by 2.3% of the girls; only .8% used tobacco always. Those breaking the Word of Wisdom seemed to be doing it on a "seldom" basis. This would probably indicate use of these products at special social functions or at certain festive occasions during the year.

From these findings it can be concluded that as a group, these graduates keep the Word of Wisdom quite well. Since no statistics are
available, it is not possible to make a valid comparison with the general problem of the Church of a similar age group.

**Influence of Seminary Training on Keeping the Word of Wisdom**

Much time and attention is given to the teaching of the Word of Wisdom in seminary work because it is at that age when young people are often tempted for prestige purposes to take up the use of some of these items to prove their entrance into adulthood. In order to determine how much assistance seminary work gave the students in avoiding these pitfalls in thinking, Item 9-A was placed in the questionnaire as follows and is tabulated on Table 21:

9. How strongly did your Seminary work influence you to keep the Word of Wisdom?
   - 9-1 ____ very strongly
   - 9-2 ____ strongly
   - 9-3 ____ some influence
   - 9-4 ____ no influence
   - 9-5 ____ turned me against it

An examination of the findings in Table 21 reveal that seminary training had a strong degree of influence in the lives of over half the students. Here again, however, we have a reaction which indicates that the girls were influenced favorably by a much greater percentage than were the boys. The boys indicated that 30.2% of their number were very strongly influenced to keep the Word of Wisdom, while 50.4% of the girls placed seminary training in the same level.

Another 24.4% of the boys indicated they were strongly influenced to keep the Word of Wisdom; 29.2% of the girls felt the same. 33.7% of the boys said they had received some influence; 18.2% of the girls felt they had been influenced in the same degree. Those feeling they had not been influenced at all were 10.5% of the boys and 2.2% of the girls. One individual, a boy, accounting for 1.2% of the total, felt he had been
TABLE 21

How Strongly Did your Seminary Work Influence You To Keep the Word of Wisdom?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1945 Male</th>
<th>1945 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>% No.</td>
<td>% No.</td>
<td>% Total</td>
</tr>
<tr>
<td>Very strongly</td>
<td>4</td>
<td>18.2</td>
<td>20</td>
<td>56.1</td>
<td>8</td>
<td>23.5</td>
<td>27</td>
<td>56.2</td>
<td>22</td>
</tr>
<tr>
<td>Strongly</td>
<td>4</td>
<td>18.2</td>
<td>12</td>
<td>32.4</td>
<td>9</td>
<td>26.4</td>
<td>14</td>
<td>29.2</td>
<td>8</td>
</tr>
<tr>
<td>Some influence</td>
<td>11</td>
<td>50.0</td>
<td>5</td>
<td>13.5</td>
<td>12</td>
<td>35.4</td>
<td>7</td>
<td>14.6</td>
<td>6</td>
</tr>
<tr>
<td>No Influence</td>
<td>3</td>
<td>13.6</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>11.8</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Turned Me Against</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2.9</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>100</td>
<td>37</td>
<td>100</td>
<td>34</td>
<td>100</td>
<td>48</td>
<td>100</td>
<td>52</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>137</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Total No. of Responses = 223
turned against keeping the Word of Wisdom by training he had received in the seminary.

The following conclusions can be drawn from these findings:

1. The seminary exerted a strong influence on the majority of its students to keep the Word of Wisdom.

2. This influence was more favorable in the minds of the girls than the boys. There seems to be an indication that the curriculum material in this field should be carefully examined and an effort made to develop an approach which will have greater masculine appeal and influence. Evidently boys and girls have different needs in this problem of keeping the Word of Wisdom.

**Keeping the Sabbath Day**

Certainly one of the major requirements of a faithful Latter-day Saint is to keep the Sabbath Day. Tables 10 and 11 were used to determine the degree to which the graduates attend their church meetings. The following table attempts to measure some of the negative aspects of this problem. Item 11-B was placed in the questionnaire in the following form to make the determination found in Tables 22 and 23.

11. Check Sunday activity on the following items: NOTE: Regular means with very few exceptions.

<table>
<thead>
<tr>
<th>Regularly</th>
<th>Frequently</th>
<th>Occasionally</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend shows on Sunday</td>
<td>Go car riding, picnics, outings, etc.</td>
<td>Attend sports events, (baseball, football, tennis, etc.) as a spectator</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Participate in sports (baseball, football, tennis, swimming, fishing, hunting, etc.,) of some kind

Work on Sunday

Watch TV, sports events, on Sunday afternoon

Before making an examination of the findings in Tables 22 and 23, it should be noted that one item in Item 11-B was not included. This is the one pertaining to watching sports on television. At the time the study was made quite a few of the graduates did not have such a service available on the channels receivable in their area. It was felt a valid sampling would therefore not be available.

An examination of Tables 22 and 23 reveals more men, 67.2% than women, 51.1%, never attend shows on Sunday. If going car riding, picnicking, going on outings, etc., is definitely a violation of the Sabbath, this condition is almost universal among those answering the questionnaire. Only 13.4% of the men and 9.3% of the women say they never engage in these activities on Sunday. The participation in these activities, which might be only one, or any combination of all of them, is most often on an occasional basis, 37.8% of the men and a much higher percentage, 58.9% of the women.

As might be expected, fewer men never attend a sports event on Sunday, 54.3%, as compared with 60% of the women. Better than one-half or 53.6% of the men participate in organized Sunday sports.
TABLE 22

Check Your Activity on the Following Items:
(Male)

<table>
<thead>
<tr>
<th>Activities</th>
<th>Regularly No.</th>
<th>Regularly %</th>
<th>Frequently No.</th>
<th>Frequently %</th>
<th>Occasionally No.</th>
<th>Occasionally %</th>
<th>Rarely No.</th>
<th>Rarely %</th>
<th>Never No.</th>
<th>Never %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend Sunday shows</td>
<td>3</td>
<td>3.4</td>
<td>2</td>
<td>2.3</td>
<td>5</td>
<td>5.8</td>
<td>29</td>
<td>33.4</td>
<td>48</td>
<td>51.1</td>
</tr>
<tr>
<td>Go car-riding, picnics,</td>
<td>2</td>
<td>2.5</td>
<td>16</td>
<td>19.5</td>
<td>31</td>
<td>37.8</td>
<td>22</td>
<td>26.8</td>
<td>11</td>
<td>13.4</td>
</tr>
<tr>
<td>outings, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attend sports events as a</td>
<td>5</td>
<td>6.1</td>
<td>3</td>
<td>3.6</td>
<td>15</td>
<td>18.0</td>
<td>15</td>
<td>18.0</td>
<td>45</td>
<td>54.3</td>
</tr>
<tr>
<td>spectator</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participate in organized</td>
<td>4</td>
<td>4.8</td>
<td>8</td>
<td>9.5</td>
<td>13</td>
<td>15.5</td>
<td>20</td>
<td>20.8</td>
<td>30</td>
<td>46.4</td>
</tr>
<tr>
<td>sports</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work on Sunday</td>
<td>5</td>
<td>6.0</td>
<td>5</td>
<td>6.0</td>
<td>15</td>
<td>21.4</td>
<td>26</td>
<td>33.5</td>
<td>28</td>
<td>33.3</td>
</tr>
</tbody>
</table>

TABLE 23

Check Your Activity on the Following Items:
(Female)

<table>
<thead>
<tr>
<th>Activities</th>
<th>Regularly No.</th>
<th>Regularly %</th>
<th>Frequently No.</th>
<th>Frequently %</th>
<th>Occasionally No.</th>
<th>Occasionally %</th>
<th>Rarely No.</th>
<th>Rarely %</th>
<th>Never No.</th>
<th>Never %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend Sunday shows</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>5.3</td>
<td>36</td>
<td>27.5</td>
<td>88</td>
<td>67.2</td>
</tr>
<tr>
<td>Go car-riding, picnics,</td>
<td>4</td>
<td>3.1</td>
<td>8</td>
<td>6.2</td>
<td>76</td>
<td>50.9</td>
<td>29</td>
<td>22.5</td>
<td>12</td>
<td>9.3</td>
</tr>
<tr>
<td>outings, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attend sports events as a</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>5.2</td>
<td>9</td>
<td>6.7</td>
<td>38</td>
<td>28.1</td>
<td>31</td>
<td>60.0</td>
</tr>
<tr>
<td>spectator</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participate in organized</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3.1</td>
<td>11</td>
<td>6.5</td>
<td>37</td>
<td>20.4</td>
<td>70</td>
<td>60.0</td>
</tr>
<tr>
<td>sports</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work on Sunday</td>
<td>3</td>
<td>2.3</td>
<td>7</td>
<td>5.4</td>
<td>20</td>
<td>15.4</td>
<td>46</td>
<td>35.4</td>
<td>54</td>
<td>41.5</td>
</tr>
</tbody>
</table>
It is rather surprising to find that 40% of the female graduates participate in organized sports.

Better than 60% of the men work on Sunday. This is generally on an "occasional" basis; 21.4% on a "rarely" basis. However, it does show a rather widespread participation in Sunday work. How much of this is done due to unavoidable circumstance in regular employment was not determined. The findings would be more indicative if this situation had been checked. The investigator also wonders what definition of the term "work" is applied in the instance of each respondent. This could make a vital difference in the value of the findings.

The percentage of women working on Sunday was 59.5%. This, too, seems to be a rather high percentage if it refers to work which is outside the routine activities necessary to maintain the basic services of a home.

The conclusions one might draw from the findings in Tables 22 and 23 are that participation in activities not generally considered acceptable for LDS members is very extensive and widespread among the seminary graduates included in this study.

Further research should be carried on to find out what can be done to strengthen the influence of the seminary program in the matter of religious faith and conduct.

**Influence of Seminary Work in Keeping the Sabbath**

In order to determine the extent to which seminary work influenced the graduates to keep the Sabbath properly, Item 17-A was included in the following form:
17. Did your seminary work influence your attitude on keeping the Sabbath Day properly? 
17-1 very definitely  17-3 no effect  
17-2 definitely  17-4 turned me against it

The findings for Item 17-A are found in Table 24. The tabulations indicate that 13.5% of the boys and 29.1% of the girls were very definitely influenced to keep the Sabbath day properly because of their seminary training. A much larger percentage, 56.8% for the male graduates and 51.5% for the female graduates, felt they were definitely influenced. More boys, 24.7%, than girls, 19.4%, felt it had no influence. None of the graduates indicated a negative effect.

These findings indicate that the students are very much aware of their training in the seminary on Sabbath day observance.

When comparing the findings in Table 24 with the findings in Tables 22 and 23, one is led to wonder what influences are the final determining factors in Sabbath day observance mores among Latter-day Saints. If these were known, a more powerful and effective presentation might be made through changes and additions to the curriculum of the seminary program.

**Observance of Prayers and Fasting By The Graduates**

Praying in the home and fasting would indicate a real, vital, religious interest because it would be something the individual would feel was important to him because of a personal benefit and not because it was a compliance with certain activities and forms of worship for which he would receive recognition in the group of which he is a part.

In order to determine the extent to which these three forms of private devotion are carried on, Item 10-B was included in the question-
**TABLE 24**

Did Your Seminary Work Influence Your Attitude On Keeping the Sabbath Day Properly?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
<th>Composite</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very definitely</td>
<td>2</td>
<td>9.0</td>
<td>10</td>
<td>26.3</td>
<td>4</td>
</tr>
<tr>
<td>Definitely</td>
<td>12</td>
<td>54.6</td>
<td>23</td>
<td>60.5</td>
<td>16</td>
</tr>
<tr>
<td>No effect</td>
<td>8</td>
<td>36.4</td>
<td>5</td>
<td>13.2</td>
<td>12</td>
</tr>
</tbody>
</table>

Turned me against keeping it properly: 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0.

Total: 22 100 38 100 32 100 50 100 27 100 46 100 81 100 134 100

Total No. Responses = 215
naire as follows:

10. Do you do the following:

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Never</th>
<th>Seldom</th>
<th>50%</th>
<th>Time</th>
<th>Usually</th>
<th>Regularly</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-1</td>
<td>Fast each month on fast day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10-2</td>
<td>Say a blessing on the food</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10-3</td>
<td>Have a daily family prayer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The findings on Item 10-B are summarized in Tables 25 and 26. An examination of these tables reveals that both the male and female graduates say a blessing on the food a great majority of the time. For the boys this is 81.3% and for the girls, 81.4% of the time.

Fasting on Fast Day is another matter. Only 47.5% of the boys fast regularly while an even smaller percentage of the girls, 40.7% fast with regularity. More of the girls usually fast, 30% as against 18.3% of the boys.

About one-half, 50.6% of the boys have regular family prayer. This percentage drops down considerably for the girls to a percentage of 40.7. The percentage of girls who never have family prayer is higher, 23.3% as opposed to the boys 19.0%.

On an overall evaluation, the findings show that less than one-half the graduates carry out the more major private religious devotions such as fasting and family prayers. This would indicate a great need for improvement in the opinion of the investigator. This is certainly not a matter of knowing what should or should not be done, but rather a problem of strong and persistent motivation.
### TABLE 25

**How Often Do You Do the Following?**

*(Male)*

<table>
<thead>
<tr>
<th>Items of Observance</th>
<th>Never No.</th>
<th>%</th>
<th>Seldom No.</th>
<th>%</th>
<th>50% of Time No.</th>
<th>%</th>
<th>Usually No.</th>
<th>%</th>
<th>Regularly No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fast on Fast Day</td>
<td>14</td>
<td>17.1</td>
<td>10</td>
<td>12.2</td>
<td>4</td>
<td>4.9</td>
<td>15</td>
<td>18.3</td>
<td>39</td>
<td>47.5</td>
</tr>
<tr>
<td>Say Blessing on Food</td>
<td>5</td>
<td>6.2</td>
<td>3</td>
<td>3.8</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>8.7</td>
<td>65</td>
<td>81.3</td>
</tr>
<tr>
<td>Have Family Prayer</td>
<td>15</td>
<td>19.0</td>
<td>9</td>
<td>11.4</td>
<td>2</td>
<td>2.5</td>
<td>13</td>
<td>16.5</td>
<td>40</td>
<td>50.6</td>
</tr>
</tbody>
</table>

### TABLE 26

**How Often Do You Do the Following?**

*(Female)*

<table>
<thead>
<tr>
<th>Items of Observance</th>
<th>Never No.</th>
<th>%</th>
<th>Seldom No.</th>
<th>%</th>
<th>50% of Time No.</th>
<th>%</th>
<th>Usually No.</th>
<th>%</th>
<th>Regularly No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fast on Fast Day</td>
<td>14</td>
<td>10.8</td>
<td>17</td>
<td>13.1</td>
<td>7</td>
<td>5.4</td>
<td>39</td>
<td>30.0</td>
<td>53</td>
<td>40.7</td>
</tr>
<tr>
<td>Say Blessing on the Food</td>
<td>2</td>
<td>1.6</td>
<td>11</td>
<td>8.5</td>
<td>1</td>
<td>.8</td>
<td>10</td>
<td>7.7</td>
<td>105</td>
<td>81.4</td>
</tr>
<tr>
<td>Have Family Prayer</td>
<td>31</td>
<td>22.3</td>
<td>20</td>
<td>15.0</td>
<td>8</td>
<td>6.0</td>
<td>20</td>
<td>15.0</td>
<td>54</td>
<td>40.7</td>
</tr>
</tbody>
</table>
Influence of Seminary Work on the Desire to be Persistent in Praying & Fasting

The role of seminary instruction in the observance of the private devotions summarized in Tables 25 and 26 was determined by inserting Item 16-A in the questionnaire, which reads:

16. Did your Seminary work influence you to be more consistent in your praying and fasting?

16-1 __ very definitely       16-3 __ no effect
16-2 __ definitely           16-4 __ turned me against it

The findings for Item 16-A are summarized in Table 27. An examination indicates that the boys were not as strongly influenced to fast and have their family prayers as were the girls. The rate for the boys in the "very definitely" category (9.9%) is very low as it stands by itself. It suffers again by comparison with the girls whose rate is 24.1.

The boys felt they were definitely influenced in about the same ratio as the girls, 59.3%, and 53.3% respectively.

A large percentage in both groups, 30.8% of the boys and 22.6% of the girls, felt they had received no perceptible help in being more consistent in their fasting and prayers.

From these findings we may draw the conclusion that something of a more definite nature needed to be done to help these students to have a strong, persistent desire to fast and carry out their private devotions.

There is certainly no intention of indicating this is the sole responsibility of the seminary, but when 30% remain untouched and 50% do not achieve the goals desired, help from all available sources should be provided.
TABLE 27

Did Your Seminary Work Influence You to be More Consistent
In Your Praying and Fasting?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Composite Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
<td>% No.</td>
<td>No.</td>
</tr>
<tr>
<td>Very definitely</td>
<td>1</td>
<td>5.0</td>
<td>11</td>
<td>29.0</td>
<td>2</td>
<td>6.5</td>
<td>13</td>
<td>25.5</td>
<td>5</td>
</tr>
<tr>
<td>Definitely</td>
<td>11</td>
<td>55.0</td>
<td>20</td>
<td>52.6</td>
<td>17</td>
<td>54.8</td>
<td>28</td>
<td>54.9</td>
<td>20</td>
</tr>
<tr>
<td>No effect</td>
<td>8</td>
<td>40.0</td>
<td>7</td>
<td>18.4</td>
<td>12</td>
<td>33.7</td>
<td>10</td>
<td>19.6</td>
<td>5</td>
</tr>
<tr>
<td>Turned me against it</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
<td>38</td>
<td>100</td>
<td>31</td>
<td>100</td>
<td>51</td>
<td>100</td>
<td>30</td>
</tr>
<tr>
<td>Total No. of Responses</td>
<td>-</td>
<td>218</td>
<td>-</td>
<td>218</td>
<td>-</td>
<td>218</td>
<td>-</td>
<td>218</td>
<td>-</td>
</tr>
</tbody>
</table>
Attendance at the Temple

Because of the requirements necessary for a temple recommend and the rather demanding nature in time, and often in money, for attendance at the temple, it was thought that a check on temple attendance might be a valuable indicator of the status of the graduates in the Church. For this reason, Item 7-B was placed in the questionnaire as follows:

7. Do you attend the temple:

7-1 never 7-3 4 times a year
7-2 once in 10 yrs 7-4 1 or more times a month

The findings for Item 7-B are found in Table 28, and reveal that 18.2% of the male graduates and 27.8% of the female graduates never attend the temple. A percentage of 19.7% of the boys and 14.8% of the girls, attended once in ten years. The majority seem to attend about four times a year. This includes 40.9% of the boys and 42.6% of the girls. Among the boys, 21.2% attend once a month or more as compared to a much lower percentage of the girls, 14.8% who attend monthly.

Again, there are no criteria for a comparative analysis. However, in the Church generally there has been some difficulty in getting the priesthood members to attend the temple as often as their wives, resulting in a surplus of male names at the temples. It is interesting to note that in this group of graduates the males attend more frequently than do the females.

It is also the investigator's opinion that the number attending four times a year and more among the men and women seems higher than the Church average.
TABLE 28

Do You Attend the Temple?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Composite Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>4 19.1</td>
<td>3 10.7</td>
<td>6 22.2</td>
<td>13 31.7</td>
<td>2 11.1</td>
<td>14 35.9</td>
<td>12 18.2</td>
<td>30 27.8</td>
<td>23.0</td>
</tr>
<tr>
<td>Once in 10 years</td>
<td>7 33.3</td>
<td>5 17.9</td>
<td>4 14.8</td>
<td>6 14.6</td>
<td>2 11.1</td>
<td>5 12.8</td>
<td>13 19.7</td>
<td>16 14.8</td>
<td>17.2</td>
</tr>
<tr>
<td>Four times a year</td>
<td>5 23.8</td>
<td>17 60.7</td>
<td>14 51.9</td>
<td>16 39.1</td>
<td>8 44.4</td>
<td>13 33.3</td>
<td>27 40.9</td>
<td>46 42.6</td>
<td>41.8</td>
</tr>
<tr>
<td>One or more times a month</td>
<td>5 23.8</td>
<td>3 10.7</td>
<td>3 11.1</td>
<td>6 14.6</td>
<td>6 33.4</td>
<td>7 18.0</td>
<td>14 21.2</td>
<td>16 14.8</td>
<td>18.0</td>
</tr>
<tr>
<td>Total</td>
<td>21 100</td>
<td>28 100</td>
<td>27 100</td>
<td>41 100</td>
<td>18 100</td>
<td>39 100</td>
<td>66 100</td>
<td>100 100</td>
<td>100</td>
</tr>
</tbody>
</table>

Total No. of Responses - 174
Help Received in Living Their Religion in Everyday Life

This is perhaps as vital a point in this study as any. Tomorrow is conditioned by what happens today. If the students are able to transfer the verbal concepts of their formal religious training into the actualities of daily living, the full purpose of such training is achieved.

In order to determine how much the seminary helped in this regard, Item 18-A was placed in the questionnaire as follows:

18. How much do you feel your seminary work is helping you to live your religion in everyday life?
   18-1 very much  18-3 can't tell
   18-2 quite a bit  18-4 hinders me

Findings on the above are tabulated in Table 29. Those of the boys who felt they were being helped very much amounted to 31.2% with about an equal number of the girls, 32.3%. The percentage of those who felt they were helped quite a bit was 46.3% for the boys and 52.6% of the girls. Those who couldn't tell included 22.5% of the boys and 15.1% of the girls. Not a single student felt he had been hindered.

From these findings it may be concluded that seminary training is a very vital factor in the lives of the seminary graduates.

Present Attitude Toward the Church

It was thought worthwhile to determine how the graduates felt toward the church today. In order to determine this, Item 8-B was placed in the questionnaire as follows:

8. How do you feel about the Church now?
   8-1 very favorable  8-5 slightly unfavorable
   8-2 quite favorable  8-6 quite unfavorable
   8-3 slightly favorable 8-7 very unfavorable
   8-4 neither favorable or unfavorable in between
TABLE 29

How Much Do You Feel Your Seminary Work Is Helping You to Live Your Religion in Everyday Life?

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Composite Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very much</td>
<td>5</td>
<td>27.8</td>
<td>13</td>
<td>36.1</td>
<td>9</td>
<td>27.3</td>
<td>13</td>
<td>28.9</td>
<td>11</td>
</tr>
<tr>
<td>Quite a bit</td>
<td>8</td>
<td>44.4</td>
<td>17</td>
<td>47.2</td>
<td>13</td>
<td>39.4</td>
<td>25</td>
<td>55.6</td>
<td>16</td>
</tr>
<tr>
<td>Can't tell</td>
<td>5</td>
<td>27.8</td>
<td>6</td>
<td>16.7</td>
<td>11</td>
<td>33.3</td>
<td>7</td>
<td>15.5</td>
<td>2</td>
</tr>
<tr>
<td>Hinders me</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total . . . .</td>
<td>18</td>
<td>100</td>
<td>36</td>
<td>100</td>
<td>33</td>
<td>100</td>
<td>45</td>
<td>100</td>
<td>29</td>
</tr>
</tbody>
</table>

Total No. of Responses = 213
The findings on Item 8-A are found in Table 29 and reveal that 84.1% of the boys and 86.2% of the girls feel very favorable toward the Church at the present time. A small percentage, 9.4% of the males, and 11.6% of the females, seem to have some reservations and place themselves in the "favorable" category.

A much smaller number, 2.4% of the boys and 1.5% of the girls, seem to be quite definite in their attitude and listed themselves as only slightly favorable. A total of 3.7% of the boys and .7% of the girls indicated they were neutral. The investigator inquired of the parents of two of these individuals and found that in one case the boy had joined the Methodist Church. He said, however, that he did not depreciate the LDS Church but merely felt neutral toward it.

Influence of the Seminary on Their Attitude Toward the Church

With the view of determining how much assistance the seminary program had been in creating a favorable attitude toward the church, Item 8-A was placed in the questionnaire as follows:

8. How much did your seminary training influence your attitude toward the Church?
   8-1 very favorable  8-3 no influence one way
   8-2 favorably      8-4 was an unfavorable influence
   or the other

The findings for Item 8-A are found in Table 31. An evaluation of these findings indicate that their seminary training has created a very favorable attitude toward the Church in 48.3% of the boys and 60.9% of the girls. The greater majority of those not in this category, 45.2%, of the boys and 35.4% of the girls, feel they were favorably influenced
<table>
<thead>
<tr>
<th>Rating</th>
<th>1940 Male</th>
<th>1940 Female</th>
<th>1946 Male</th>
<th>1946 Female</th>
<th>1952 Male</th>
<th>1952 Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Composite Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very favorable</td>
<td>14</td>
<td>70.0</td>
<td>33</td>
<td>89.2</td>
<td>27</td>
<td>81.8</td>
<td>45</td>
<td>86.6</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>45.0</td>
<td>86.6</td>
<td>28</td>
<td>96.6</td>
<td>41</td>
<td>83.7</td>
<td>69</td>
<td>84.1</td>
<td>119</td>
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<tr>
<td>Quite favorable</td>
<td>5</td>
<td>25.0</td>
<td>3</td>
<td>8.1</td>
<td>2</td>
<td>6.1</td>
<td>5</td>
<td>9.6</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10.0</td>
<td>25.0</td>
<td>6</td>
<td>14.3</td>
<td>8</td>
<td>16.3</td>
<td>8</td>
<td>9.4</td>
<td>16</td>
</tr>
<tr>
<td>Slightly favorable</td>
<td>1</td>
<td>5.0</td>
<td>1</td>
<td>2.7</td>
<td>1</td>
<td>3.0</td>
<td>1</td>
<td>1.9</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2.0</td>
<td>4.1</td>
<td>4</td>
<td>8.5</td>
<td>8</td>
<td>16.3</td>
<td>8</td>
<td>9.4</td>
<td>16</td>
</tr>
<tr>
<td>Slightly unfavorable</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Neutral</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
</tr>
<tr>
<td>Neutral</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Very unfavorable</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Very unfavorable</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
<td>37</td>
<td>100</td>
<td>33</td>
<td>100</td>
<td>52</td>
<td>100</td>
<td>29</td>
</tr>
<tr>
<td>Total No. of Responses</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 31

**How Much Did Your Seminary Training Influence Your Attitude Toward the Church?**

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Very favorably</td>
<td>7</td>
<td>35.0</td>
<td>15</td>
<td>44.1</td>
</tr>
<tr>
<td>Favorably</td>
<td>11</td>
<td>35.0</td>
<td>13</td>
<td>36.2</td>
</tr>
<tr>
<td>Had no influence</td>
<td>2</td>
<td>10.0</td>
<td>1</td>
<td>2.7</td>
</tr>
<tr>
<td>Was an unfavorable influence</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
<td>36</td>
<td>100</td>
</tr>
<tr>
<td>Total No. of Responses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: LABIZ
toward the Church. Only a small percentage in either instance, 5.9% for men and 3.7% for women, felt their seminary classes had no influence in their attitude toward the Church. Not a single student indicated he felt any unfavorable influence had been exerted.

From these findings it may be concluded that the prestige of the Church was definitely raised by the work done in the seminary by these graduates.

Importance of Seminary Work For Seminary Graduates' Children

As a final test of the worth and value of seminary training to the graduates, it was decided to ask them how important they felt it was for their children to have seminary training. This arises out of the thinking that most people want to see their children happy, well-adjusted, and recipients of those elements of life which will bring them the highest measure of success and achievement.

To determine this, Item 15-A was placed in the questionnaire in the following form:

15. How important do you feel it is to have your children graduate from seminary?

15-1 ___ highly important 15-3 ___ I don't care one way or another
15-2 ___ important

15-4 ___ I do not think it is important
15-5 ___ I do not want them to take seminary

The findings on Item 15-A are found in Table 32 and reveal an overwhelmingly desire on the part of seminary graduates to have their children benefit by having this training available in the seminary program. Among the boys 73.2% thought it highly important and 20.8% thought it important that their children graduate from seminary. This, combined
### TABLE 32

**How Important Do You Feel It Is To Have Your Children Graduate From Seminary?**

<table>
<thead>
<tr>
<th>Rating</th>
<th>1940</th>
<th>1946</th>
<th>1952</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Highly important</td>
<td>12</td>
<td>60.0</td>
<td>32</td>
<td>38.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Important</td>
<td>6</td>
<td>30.0</td>
<td>8</td>
<td>8.4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don't care one way or the other</td>
<td>1</td>
<td>5.0</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don't think it is important</td>
<td>1</td>
<td>5.0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I do not want them to graduate from seminary</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
<td>36</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total No. of Responses</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
totals 94%. The percentage was even higher among the girls. Of their number 78.3% indicated it was highly important and another 20.3% indicated it was important for their children to graduate from seminary. The combined total was 98.6%. Only 3.6% of the boys and 3.4% of the girls did not care one way or another. A small percentage, 1.2% of the boys did not think it was important and the same percentage did not want their children to graduate.

From these findings in Table 32, it may be concluded that if the graduates have had any difficulty in determining the efficacy of seminary training in certain aspects of their own religious beliefs and attitudes, there is no doubt in their minds of the value of the overall program for their children. It is assumed they feel this way because of the influence of their own seminary training, and thus a strong stamp of approval is put on their own week-day religious education experience.
CHAPTER VI

SUMMARY AND FINDINGS

Summary

Need for the study. - Follow-up studies of school graduates and drop-outs are being recognized more and more as an aid in evaluating the programs and activities offered by educational institutions. By virtue of these studies some idea can be gained as to the degree to which a program has failed or succeeded in preparing the graduate to meet his future life problems successfully and happily. To date, no follow-up study has been made of the seminary program of the Church of Jesus Christ of Latter-day Saints to determine how the students feel about their week-day religious training in the seminary, with a view of improving it in areas in which it is not realizing its full potential.

Purpose of the study. - The purpose of this field project was to carry out a study of the present religious beliefs, attitudes and practices of the graduates of the Seminary System of the Church of Jesus Christ of Latter-day Saints and to relate these to the training which these graduates received through the program of the Seminary System in which they participated.

Methods and procedures. - Opinions and responses were solicited from seminary graduates as the sources of data in carrying out this study. A student questionnaire was constructed for the purpose of determining student responses, opinions and attitudes on various phases of their seminary instruction and activities. There are almost no criteria by
which to evaluate student responses. In some instances the investigator
presumed to have a limited perspective and so indicated. In one or two
instances a comparison of a little more definite nature could be made.
In the main, however, the basic comparison must always be whether each
graduate has been helped, in the fullest measure, to reach the objectives
of the LDS Department of Education. Until all that the Seminary program
can do to reach this goal has been done, the work of the Seminary System
has not realized its full potential.

The statistical population in this study consists of all the
students within the limitation of the study. A total of 300 question-
naires were sent out. A total of 222 or 74 per cent were returned in
time for tabulation.

Delimitations of the study. - This study includes all the mem-
ers of the graduating classes of 1940, 1946, and 1952, of the LDS Sem-
inary, Preston, Idaho. This included 304 students and was determined by
using the names of all those listed on the official graduation programs
for the years involved.

The study gives consideration to limited areas of religious be-
lief, attitudes, and conduct.

Definite limitations and weaknesses are recognized in the instru-
ment used to determine student opinions and activities, thus limiting to
some degree the usefulness of the results of this study.

There is a further limitation inherent in the inability of the
students to make an absolute separation between the influence of their
training in the seminary program and that received in other meetings,
classes, and activities of the Church.
Findings

1. A high rating was accorded the influence of the work done in the seminary program as compared with other organizations or individuals. The boys gave it a rank rating of 1.5, rating it equal with the Sunday School. Girls rated it somewhat lower, assigning a rank rating of 3. However, it was only .10 below the Sunday School which was rated No. 1 with an average rating of 3.26.

2. Boys rated the influence of the personality of the teacher considerably higher than the girls, 20.2 per cent of the boys indicating this was the most important program as compared with 13.9 per cent of the girls.

However, the item which was adjudged by far to be the most important was the combination of teacher personality and testimony and the lesson material presented. This included 41.7 per cent for the males and 37.6 per cent for the females.

Neither boys or girls felt the friends they made in seminary exerted much influence on their religious lives.

3. The percentage of the graduates who had married in the temple was 75.5 per cent. The percentage of the boys was higher than the girls, 79.2 per cent compared to 72.4 per cent.

Church marriages, i.e., a marriage performed by an officer of the Church, either in a home or a Church building other than a temple, were a very poor second to civil marriages, 18.5 per cent to 6 per cent for church marriages. If the graduates did not marry in the temple they chose civil marriages three times as often as they did a Church marriage.

The percentage of civil divorce was very low, 1.5 per cent for
the boys and 3.9 per cent for the girls. There was not a single temple
divorce reported.

4. A large percentage, 66.2 per cent of the boys and 82.7 per
cent of the girls, indicated their seminary training had created a strong
desire to be married in the temple.

5. There was a definite feeling among both boy and girl gradu-
ates that their seminary training had helped them make adjustments in
their marriage. The percentage of the boys was 69.2, with 67.7 per cent
of the girls concurring.

6. In the matter of rearing their families, 67.2 per cent of
the boys felt the seminary program had made a definable contribution. The
girls felt even more positive, 76.6 per cent of their number stating they
had been aware of assistance in this area of their lives.

7. If attendance at sacrament meeting (which is the official,
regular meeting for all members of the church) is used as a measuring
stick, the attendance of seminary graduates is probably very satisfactory.
Among the boys 63.9 per cent indicated they attended sacrament meeting
regularly. The attendance of the girls was substantially lower, being
fifty per cent.

8. The degree of influence on seminary graduates to attend their
church services would be an entirely subjective evaluation since objec-
tive relationship between actual attendance and the seminary influence was
not established.

On the basis of their own evaluation, 89.6 per cent of the boys
said their seminary training definitely influenced them to attend their
church meetings, with 94.3 per cent of the girls indicating the same was
true in their case.

9. The overall percentage of males reporting who performed a mission for the Church was 39.5 per cent. The interpretation of the findings on Table 13 is open to some question. This is due to the fact that the graduates of 1940 did not have an opportunity to go on a mission unless they were 4-F. Thus only one graduate of that class reported he had performed a mission. By the time the 1946 group of graduates was old enough to go on a mission, 45.5 per cent of them filled a mission. This percentage rose substantially among the 1952 graduates to 55.2 per cent. The overall percentage of 39.5 per cent does not, therefore, give a true picture.

10. The percentage of boys strongly influenced to go on a mission as a result of seminary training was low, 9.6 per cent. In this item the influence of the seminary training of the graduates in this study reached the lowest point in any category considered in the investigation.

11. As far as the help received from seminary training as an aid to the fulfillment of their missions is concerned, 82.1 per cent felt they were definitely helped. Of this number, 82.1 per cent, 53.6 per cent indicated they received a great deal of help in performing their missionary labors.

12. The girls indicated by a percentage of 85.3 that they were definitely influenced by their seminary work to take classes in an institute when they attended college. The results with the boys are much less favorable. Only 41.8 per cent of the boys ascribed the same degree of influence on this item to their seminary work. The contrast is espec-
ially noticeable where only 13.3 per cent of the boys indicated they were very strongly influenced to continue their religious education work in a college institute.

13. Those graduates who felt they had received substantial aid in the discharge of their duties as officers and teachers in the Church included 59.4 per cent of the boys and 74.8 per cent of the girls. This may not be an accurate report since some may have responded to this item who had not served in any of the above capacities. The hypothesis is that if the item had referred only to those who had rendered at least some service in the Church the percentage of influence might be higher.

14. The report on full tithes payers indicated the percentage of boys and girls paying a full tithing was about equal; 52.4 per cent for the former and 51.4 per cent for the latter.

15. Despite the fact that a rather large percentage pay their tithing, they did not ascribe quite as high a percentage of influence from their seminary training to their performance of this religious duty. This especially is true of the boys, only 10.9 per cent of whom indicated they were helped very much to pay their tithes. It is interesting to note this was much higher with the girls, reaching a percentage of 26.2.

16. It is somewhat difficult to indicate an absolute percentage for those who indicated they kept the Word of Wisdom since compliance varied from item to item. But taking the four items and averaging them the results are 83.5 per cent for the boys and a somewhat higher percentage, 88.8, for the girls.

17. The percentage of girls influenced to keep the Word of Wisdom was high, 79.6, with the boys falling behind considerably at 54.6.
19. The findings in Tables 21 and 22 concerning Sabbath Day observance reveal a varied pattern. Of the men, 67.2 per cent said they never attended Sunday movies as compared to 51.1 per cent of the women who refrained from this Sunday recreation. Only 13.5 per cent of the men and 9.3 per cent of the women said they did not use Sunday for picnics and cuttings. However, much participation in this activity was on an occasional basis. The study gives no indication of frequency.

Better than half the men and women attended or participated in organized sports on Sunday. A high percentage of both men and women, 66 and 59.5 per cent respectively, worked occasionally on Sunday. These statistics would be more meaningful if the study had been designed to reveal the interpretation which each respondent placed on the term "work."

19. The findings on the influence of seminary training on keeping the Sabbath indicate the graduates are very much aware of this training. The percentage of boys indicating they were influenced was 75.3 and 80.6 per cent of the girls indicated they were definitely influenced to keep the Sabbath.

20. In the matter of private devotions there is a considerable variance from item to item and between men and women. Saying the blessing on the food is done regularly by 81.3 per cent of the boys and 81.4 per cent of the girls. Only 47.5 per cent of the boys fast regularly. This percentage drops down considerably for the girls to 40.7 per cent. About one-half of the boys, 50.6 per cent, have regular family prayer. The girls are again not as valiant in this matter, only 40.7 per cent of them have daily family prayer.

21. The influence of seminary work on the desire to be persis-
tent in praying and fasting was lower for the boys, 69.2 per cent, than for the girls 77.4 per cent. It is noteworthy that large percentages, 30.8 per cent of the boys and 22.6 per cent of the girls, felt they had received no perceptible help in being more consistent in their fasting and prayers. This is the highest percentage indicating no help was received on any item of the study.

22. Attendance at the temple was on a four times or more a year basis for 62.1 per cent of the boys and 57.4 per cent of the girls. This would seem to be substantially higher than the general church average.

23. The problem of transferring religious teaching into everyday living indicates the realization of the true purpose of religious instruction. In this respect, 77.5 per cent of the boys considered their seminary training was definitely helpful. More girls felt they had received help since their percentage was 84.9.

24. The item on the feeling of the graduates toward the Church today indicated 84.1 per cent of the boys and 86.2 per cent of the girls felt very favorable toward the Church.

In the matter of the influence of the seminary on their attitude toward the Church 94.1 per cent of the boys and 96.3 per cent of the girls felt they had been strengthened in a favorable attitude toward the Church because of their seminary training.

25. The final test of the worth and value of the seminary training to the graduates, that is the desirability of the availability of such training for their children, yielded some definite findings.

Among the boys 73.2 per cent stated it was highly important, and 20.8 thought it was important for their children to graduate from a
seminary. This makes a total of 94 per cent of the boys who thought such training was important.

The girls were even more emphatic -- 98.6 per cent of them felt it was important to them that their children have seminary training.

Only 1.2 per cent -- one boy -- felt he did not want his children to have seminary training.
CHAPTER VII

CONCLUSIONS AND RECOMMENDATIONS

In setting forth these conclusions and recommendations, the investigator desires to reiterate again that there is no intention, explicit or implied, to project the work of the seminary in any light except as an extension of the Priesthood of the Church to fill a void in the training of boys and girls during the week-day as a supplement to their secular training in high schools.

Conclusions

1. The graduates indicated the seminary is in a most favorable position to influence young people at a time when they are going through a definite and possibly the final period of major personality and attitude change in their lives.

2. The boys indicated a definite value in the personality and testimony of the teacher. They seem to be more amenable to the influence of person-to-person relationships than do the girls. Both boys and girls indicated that the personality of the teacher and the nature of the material could not be properly evaluated until they were experienced in combination.

3. Friends made in seminary had little effect on the development of religious attitudes and beliefs. The question arises as to whether some measures could not be taken to break up cliques and promote a wider personal contact among students with the aim of promoting new and stimulating friendships.
4. One of the most successful areas of study was the influencing of the students to marry in the temple. This seems to be a most opportune time for intensive work in this area.

5. Although attendance of seminary graduates at Sacrament and priesthood meetings is probably considerably higher than the general church average, there is definite room for improvement in stimulating students to be more faithful in this aspect of their religious lives.

6. Seminary work had almost no influence in creating a desire within students to go on missions.

7. A high percentage of graduates who filled missions felt they were greatly helped in the fulfillment of their missions by their seminary work.

8. The influence on male graduates to attend Institute classes when they went to college was very low. Evidently the approach used did not motivate them. The percentage of girls stimulated to participate in further religious education work was almost twice as high.

9. Despite the fact that a rather large percentage of the graduates pay their tithes they ascribed a low degree of influence to their seminary training in developing the desire and habit of discharging their financial obligations to the Church.

10. Seminary training seems to have been important to the students in their determination to keep the Word of Wisdom. However, the approach used seems to have been more effective with the girls than with the boys.

11. Proper observance of the Sabbath was very low. It appears to be the most unpromising aspect of the whole study. Students rated
seminary influence high on this item.

12. Prayer and fasting showed a rather weak picture. Only about half of the graduates were functioning acceptably in this area.

It is notable that the students rated their seminary training low in degree of influence in this item. There were higher percentages of both sexes indicating they had received no help in this area than on any other single item.

13. The seminary had a strong, favorable influence on the attitude which the students manifest toward the Church at the present time.

14. The students indicated they felt their seminary work had been of great value to them by stating almost as a unit, that they felt it was important that their children graduate from seminary. The percentage of those indicating they did not care or did not want their children to graduate from Seminary was almost negligible.

Recommendations

1. It is recommended that more follow-up studies be made in the Seminary System to evaluate its influence and effect from the standpoint of the graduate. The general literature in the guidance field recommends such studies highly. They are made frequently in the high schools of the public school system. The writer believes that they could be an integral part of the Department of Religious Education of the Brigham Young University, and that a number of them could be carried on continually with definite value and benefit to the seminary program.

2. There seems to be a greater need for creativeness in a seminary teacher than is required in some phases of professional teaching. The students indicated that instructional material was not in the "most
important" category until used by a teacher who applied it in a beneficial way. It is, therefore, recommended that creativeness be sought for in teachers employed in the Seminary System.

3. It is recommended that teachers who appeal to boys are to be sought for, since boys placed strong emphasis on the influence of the personality and testimony of the teacher on their religious beliefs and attitudes.

4. It is recommended that the process of making friends in seminary work be given special consideration. Boys rated their friends as their number three source of religious influence. This could be done, among other ways through promoting wider personal contact among students through attention to seating, committee assignments, etc.

5. It is recommended that special attention be given to the development of curriculum materials which will influence male seminary students to contemplate a full-time mission.

6. Because of the great influence indicated for seminary training, it is recommended that special effort be made to present LDS temple marriage in a convincing and interesting manner. The investigator feels a special unit of work should be designed for this purpose.

7. It is recommended that students be systematically taught the key scriptures used in the mission field so their seminary work can be of even greater help. The learning of these scriptures should begin in the Old Testament.

8. It is recommended that further study be made to determine why girls were influenced to attend Institute classes by their Seminary work while the boys noted a very much smaller degree of influence. Determin-
ation should be made of changes in approach which might be necessary.

9. It is recommended that a study be made to determine what type of materials and activities influence boys to keep the Word of Wisdom so these can be integrated into the curriculum. The study indicates the boys were not influenced nearly as strongly as the girls by the traditional approach to this problem, and that a change of approach might be desirable.

10. It is recommended that the curriculum materials used to present the paying of tithes be studied to determine what can be done to increase the influence of the seminary program in that regard.

11. It is recommended that the instructional program on Sabbath day observance be studied and improved. The performance in this phase of the study was very low. The students indicated they were impressed by their study of this topic but the precepts learned evidently did not carry over into the lives of the students.

12. It is recommended that more stress be placed in the seminary program on the need for private devotions such as prayer and fasting. It is recommended that a further study be made to determine why the students rated their seminary training low on this topic. These topics are often discussed and mentioned in classwork, but the work seems quite ineffective from the point of view of the graduates involved in the study.

13. It is recommended that an attempt be made to make the objectives of the seminary program more specific, even to the point of developing a set for each course, so that the teachers will more consciously strive to bend their instructional efforts toward their realization and thus have a greater influence on the religious beliefs and practices of
seminary graduates as expressed in their daily lives.
APPENDIX 1-A

OBJECTIVES OF THE LDS DEPARTMENT OF EDUCATION

1. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

2. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

3. To develop in the life and experience of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the Gospel of Jesus Christ as a way of life and salvation.

4. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the Restored Gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

5. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to experience joy in its service.

6. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.
7. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

8. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.

9. To develop a love for and an appreciation of the Standard Works of the Church.\(^1\)

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\(^1\) LDS Department of Education, Announcement of Program (Salt Lake City, Utah), pp. 10-1.
APPENDIX II-A

STUDENT QUESTIONNAIRE

FOLLOW-UP QUESTIONNAIRE OF FORMER SEMINARY STUDENTS

Dear Former Student:

You have been selected as one of the former students of the LDS Seminary, Preston, Idaho, to help us evaluate and improve our Seminary program. We are conducting a follow-up study of those who graduated from our Seminary in 1940, 1946, and 1952. Because you were a member of one of these groups, we need your help in answering this questionnaire promptly and accurately. The data gathered will be kept confidential, and will be put to a useful purpose. Feel free to speak freely on any item. Please read each question carefully and select, as accurately as possible, the one choice that best describes your situation. Please do not sign your name on this questionnaire or on the return envelope.

Please help us by returning this questionnaire, with your answers by return mail. Your reply is vitally important.

Thank you.

THE FACULTY

PART A

1. Check the one which applies to you:
   1-1. Male Female 1-2. Year you graduated from Seminary
   1-3. Marital Status
       Single Civil Marriage Church Marriage
       Temple Marriage Temple Divorce Civil Divorce
   1-4. Number of children Under 12 above 12

2. To what degree do you feel your Seminary training influenced you to attend your church meetings?
   Comment: (over)

3. How much influence did your Seminary work have on your desire to perform a mission for the Church? (for males only)
   3-1. A great deal 3-2. Quite a bit 3-3. A little 3-4. None
   Comment (over)

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Student Questionnaire - cont'd.

4. How much do you feel the Seminary contributed to your success as an officer or teacher in the Church?
   4-1 __ A great deal
   4-2 __ Quite a bit
   4-3 __ a little
   4-4 __ None

5. To what extent did your Seminary training help you to have a desire to pay your tithes and offerings?
   5-1 __ Helped very much
   5-2 __ A distinct help
   5-3 __ Helped a little
   5-4 __ Had no influence
   Comment (over)

6. If you took classes in religion in an Institute, how much did your Seminary training motivate you to take such classes?
   6-1 __ very strongly
   6-2 __ quite a bit
   6-3 __ A little
   6-4 __ Not at all
   Comment (over)

7. How much desire did your Seminary training create in you to be married in the Temple?
   7-1 __ A very strong desire
   7-2 __ A strong desire
   7-3 __ Some desire
   7-4 __ Had no effect

8. How much did your Seminary training influence your attitude toward the Church?
   8-1 __ Very favorably
   8-2 __ Favorably
   8-3 __ No influence one way or another
   8-4 __ Was an unfavorable influence
   Comment (over)

9. How strongly did your Seminary work influence you to keep the Word of Wisdom?
   9-1 __ Very strongly
   9-2 __ Strongly
   9-3 __ Some influence
   9-4 __ No influence
   9-5 __ Turned me against it
   Comment (over)

10. What phase of your Seminary work do you consider was the most helpful?
    10-1 __ Personality & Testimony
    10-2 __ The material learned
    10-3 __ Both of the above
    Comment (over)
    10-4 __ Influencedof my friends and others who attended Seminary
    10-5 __ All of these together
    10-6 __ Other. Please explain below.

11. Was your Seminary work helpful in making adjustments in marriage?
    11-1 __ Definitely
    11-2 __ Some
    11-3 __ I can't tell
    11-4 __ No
    Comment (over)

12. Was your Seminary work helpful in rearing your family?
    12-1 __ Definitely
    12-2 __ Some
    12-3 __ I can't tell
    12-4 __ No
13. (Omitted)

14. Rate the following items one to ten in the order of their importance to you, in creating your present attitude toward the Church and your acceptance of it’s teachings. Please rate each one. One would be the most important and ten the least important.

14-1 ___ Sunday School 14-2 ___ Primary 14-3 ___ Mutual 14-4 ___ My home & parents

14-5 ___ Seminary 14-6 ___ My Mission 14-7 ___ Relief Society 14-8 ___ Sacrament Meeting 14-9 ___ My friends 14-10 ___ Priesthood Mtg.

Comment (over)

15. How important do you feel it is to have your children graduate from Seminary?

15-1 ___ Highly important 15-2 ___ Important

15-3 ___ I don’t care one way or another 15-4 ___ I don’t think it is important 15-5 ___ I do not want them to take Seminary

Comment (over)

16. Did your Seminary work influence you to be more consistent in your praying and fasting?

16-1 ___ Very definitely 16-2 ___ Definitely

16-3 ___ No effect 16-4 ___ Turned me against it

Comment (over)

17. Did your Seminary work influence your attitude on keeping the Sabbath day properly?

17-1 ___ Very definitely 17-2 ___ Definitely

17-3 ___ No effect 17-4 ___ Turned me against keeping it properly

Comment (over)

18. How much do you feel your Seminary work is helping you to live your religion in every day life?

18-1 ___ very much 18-2 ___ quite a bit

18-3 ___ Can’t tell 18-4 ___ Hinders me

Comment (over)

PART B

1. Do you attend: (Check Amount) 1 2 3 4 5

Never Seldom 50% Often Regularly

Sacrament Meeting
Sunday School
MIA
Relief Society
Priesthood Meeting
Stake Conference
Attend or listen to General Conf.
2. (Males Only) Did you perform a mission for the Church? Yes No

3. If you filled a mission, how much did your Seminary work help you in doing missionary work?
3-1 A great deal 3-3 A little
3-2 Quite a bit 3-4 None

4. (Omitted)

5. This question applies only to those who have an income and who should pay tithes: Are you:
5-1 A full tithe payer 5-2 A part tithe payer
5-3 A non tithe payer

6. (Omitted)

7. Do you attend the temple:
7-1 Never 7-3 4 times a year
7-2 Once in 10 years 7-4 1 or more times a month

8. How do you feel about the Church now?
8-1 Very favorable 8-5 Slightly unfavorable
8-2 Quite favorable 8-6 Quite unfavorable
8-3 Slightly favorable 8-7 Very unfavorable
8-4 Neither favorable or unfavorable - inbetween

9. Check how often you use the following:

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<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<tbody>
<tr>
<td>Tea</td>
<td>Always</td>
<td>Often</td>
<td>Half the Time</td>
<td>Seldom</td>
<td>Never</td>
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<td>Coffee</td>
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<td>Tobacco</td>
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<td>Alcohol</td>
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10. Do you do the following: Never Seldom 50% of Time Usually Regularly
10-1 Fast each month on fast day
10-2 Say a blessing on the food
10-3 Have a daily family prayer

11. Check Sunday activity on the following items: NOTE: Regularly means with very few exceptions.
**Student Questionnaire - cont'd.**

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<thead>
<tr>
<th>Activity</th>
<th>Regurly</th>
<th>Frequency</th>
<th>Occasionally</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend shows on Sundays</td>
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<tr>
<td>Go car riding, picnicking, outings, etc.</td>
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<tr>
<td>Attend sports events (baseball, football, tennis, swimming, fishing, hunting, etc.)</td>
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<td>of some kind, as a spectator</td>
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<tr>
<td>Participate in sports (baseball, football, tennis, swimming, fishing, hunting, etc.)</td>
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<td>of some kind.</td>
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<tr>
<td>Work on Sunday</td>
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<tr>
<td>Watch TV sports events on Sunday afternoon</td>
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</tbody>
</table>
Dear

If you have not yet sent in your questionnaire on your Seminary work, won't you please do so today? It may not seem that your reply is important, but our work cannot be fully complete without it. Please help us and send your reply today.

Sincerely yours,

PRESTON SEMINARY FACULTY

By

Ernest Eberhard, Jr.
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**Articles**


**Unpublished Material**


