1971

A History of the Genealogical Society of The Church of Jesus Christ of Latter-Day Saints to 1970

Merrill S. Lofthouse
Brigham Young University - Provo

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A HISTORY OF THE GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO 1970

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

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

by
Merrill S. Lofthouse

May 1971
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PREFACE

The Genealogical Society of Utah, although not signified by its name, was organized by Church leaders as a function of The Church of Jesus Christ of Latter-day Saints. It was incorporated November 13, 1894, for a period of 50 years. It was reincorporated November 21, 1944, for 100 years under the name of the Genealogical Society of The Church of Jesus Christ of Latter-day Saints. The presidency of the Genealogical Society thought it would probably be refreshing to have a new name. In 1961, the name of "Society" was changed to "Association." The term "Genealogical Association of The Church of Jesus Christ of Latter-day Saints" was used on all publications and letterheads for approximately one year. The name was changed back to the Genealogical Society of The Church of Jesus Christ of Latter-day Saints in April, 1962, when the Church Priesthood Correlation Committee was assigned the responsibility of coordinating the activities of the organization.

This thesis was concerned with the development of the entire organization. The date of organization for the various departments and their purposes and responsibilities will be given prime consideration. Because of the large number of people who assisted in its growth and development, few names were mentioned.

Sincere appreciation is given to the employees who assisted in furnishing much of the information from their own
experiences. The information used in this thesis was obtained from the minutes of the Genealogical Society, publications of The Church of Jesus Christ of Latter-day Saints, hereafter referred to as the Church, and personal interviews with its past and present leaders.
ACKNOWLEDGMENTS

Appreciation is expressed to all those who assisted in this thesis. Special acknowledgment is given to the following: Dr. Milton V. Backman, Jr., Chairman of The Advisory Committee, for help in viewing the overall picture of the organization's growth and development; Dr. Hyrum L. Andrus, member of the committee, for careful reading of draft and helpful suggestions in adding unity to the whole; V. Ben Bloxham for careful reading of the draft and pertinent suggestions for the improvement of the introduction and appendix; Connie Minen for typing; many personnel in the Genealogical Society and the Historian's Office who have read parts of the thesis and offered many helpful suggestions; and my wife, Dawn Elaine, and children, Michael, Aaron and Kaylynn, for their patience and understanding during the project.
Chapter I

INTRODUCTION

The Prophet Elijah and genealogy have a synonymous meaning in the minds of many of the Latter-day Saints. Jewish families have observed for centuries the coming of Elijah by leaving their doors open during a portion of the Pachal Feast on the first day of the Feast of the Passover. The Passover begins, according to Jewish Tradition, on the 15th day of the Jewish month of Nisan, which in 1836 was the evening of the second, and morning and afternoon of the third day of April, according to our present day Roman Calendar. Elijah did come, however, not to a people who had opened their doors specifically for him but rather to a people who had built and dedicated a temple under the Lord's direction for the return of heavenly messengers. Elijah addressed Joseph Smith and Oliver Cowdery personally in the Kirtland Temple on April 3, 1836, as follows:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—
To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—
Therefore, the keys of this dispensation are

1 "Calendar," The Universal Jewish Encyclopedia (1948), II, 635.
committed into your hands; and by this ye may know that
the great and dreadful day of the Lord is near, even at
the doors.²

Soon after Elijah's appearance many agencies and soci-
eties sprang up in England, America and other nations of the earth
to promote interest in and knowledge of ones fathers. Among these
are the following: Civil Registration established by the British
Government to be kept by the Registrar General of England and
Wales (1837), New England Historical and Genealogical Society
(1845),³ New York Genealogical and Biographical Society (1869),
Sons of the Revolution (1875), Holland Society (1885), Sons of the
American Revolution (1889), Daughters of the American Revolution
(1890), Colonial Dames (1892) and the Mayflower Descendants
(1897).⁴ The effect of Elijah's pronouncement is also noted in
the fact that between 1450 and 1836 there were 200 British Family
Histories printed and from 1837 to 1937 there were 2,000 printed.⁵

²The Doctrine and Covenants (Salt Lake City: The Church
of Jesus Christ of Latter-day Saints, 1956), 110:14-16.

³Directory of Historical Societies and Agencies in the
United States and Canada 1967-1968 (Nashville: American Associa-
tion for State and Local Histories, 1967). This pamphlet states
that this society was organized in 1845.

⁴"The Study of Genealogy," Deseret Evening News /Salt
Lake City/, May 1, 1897, p. 4; Journal History of The Church of
Jesus Christ of Latter-day Saints, May 1, 1897, p. 7, located in
Church Historian's Office, 47 East South Temple Street, Salt Lake
City, Utah, hereafter this collection will be referred to as
Journal History and this library as Church Historian's Office.

⁵Joseph Fielding Smith, Doctrines of Salvation (Salt Lake
City: Bookcraft, 1961), II, 127; Conference Report, April, 1948,
pp. 132-133.
A keen interest has existed among members of the Church toward their ancestors. This interest has been kindled by counsel from the leaders of the Church. One of the first recorded statements pertaining directly to this subject was made by Joseph Smith on April 7, 1844, at the funeral of his friend, Elder King Follet. President Smith said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." Numerous leaders have talked on this subject since that time.

Public invitation was given to members of the Church in 1879 "to organize in an effort to obtain correct family records from Scotland." The purpose of this proposed organization was to "secure far more family history and records at much less expense and avoid duplicating work." Interested members of the Church were to meet in their wards and make up a list of all those interested and forward it to David McKenzie in Salt Lake City or A. F. McDonald in St. George.

Wilford Woodruff, President of the Quorum of Twelve Apostles and such leaders of the Church at this time, wrote in 1888 with reference to securing genealogies:

That some plan of this kind should be adopted among us to secure genealogical data is plainly apparent. It is

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6 Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1959-60), VI, 313.

7 "Family Genealogies," Deseret Evening News (Salt Lake City), July 2, 1879, p. 2; Journal History, July 2, 1879, p. 2.
a subject that calls for serious attention. No doubt, much money is spent that might be saved if there were some method infused into our collection of names of our ancestry. But, as Brother McDonald says, each man working for himself, it costs considerable, and then the work is not thoroughly done. There is danger also of much work being done twice in the Temple, for the want of system on the part of those who officiate.

This subject is one that has been thought of and spoken about by the late First Presidency; but no steps were taken to carry it out practically. It would be a most excellent labor for some person or persons who are fitted for the work to engage in. We should have a genealogical bureau, and a library consisting of works of this character, a nucleus of which is already in the possession of Brother F. D. Richards. . .

By September of 1888 an organization known as "The Latter-day Saints' Genealogical Bureau" was introduced through the medium of the "Deseret News" to all who wished to use their services. They indicated that $7.00 would be required in advance and that the Bureau would not hold itself liable for any failure to procure the information desired. The agent in Scotland who performed the work would receive 25¢ per name.

Help was offered in 1892 to individuals who were interested in doing research in England, by engaging the services of James B. Walkley of 19 Burton Street, Euston Road, London. "He can collect all necessary data concerning persons who have died from 1827 to date, at the rate of $7.50 per

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8 Letter of Wilford Woodruff to John Nicholson, June 22, 1888, located in Church Historian's Office.

hundred names, or if preferred at 25¢ per name. . . . We are informed that he is capable and reliable, and those who avail themselves of his aid may confidently expect to receive satisfaction."^10 A need was apparent to organize beyond the Bureau into an organization which would assist members of the Church to do that which they themselves could not do individually. This need was to reduce the cost involved in locating the records and reduce the duplication.

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^10"Genealogies," Deseret Evening News [Salt Lake City], January 5, 1892, p. 8; Journal History, January 5, 1892, p. 7.
Chapter II

ORGANIZATION OF THE GENEALOGICAL SOCIETY

At a meeting held in the Historian's Office of The Church of Jesus Christ of Latter-day Saints November 13, 1894, the decision was made to organize a society to be known as "The Genealogical Society of Utah," hereafter referred to as the Genealogical Society. The purposes of this organization were indicated in the original minutes as follows:

...the purposes of which are benevolent, educational and religious, pecuniary profit not being the object; benevolent, in collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious, in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood in the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints and set forth in the revelations and order of said church.¹

Hence, a profound purpose characterized it from its very beginning. The controlling forces which brought about this organization may best be understood by a brief investigation of the doctrine of the above-named Church.

A fundamental part of the doctrine of the Church is that families can be together after this life if certain

¹"Minutes of the Genealogical Society of Utah," II, 2, located in the Office of the General Secretary of the Society, Salt Lake City, Utah, hereafter referred to as "Minutes."
ordinances are performed and obedience is rendered by the individuals to the covenants made with the Lord in these ordinances. Moreover, generations of families should be connected together by sealing ordinances. Wilford Woodruff, Prophet and President of the Church from 1889 to 1898, announced on April 8, 1894, that in answer to his earnest prayer for more light on the subject, the Lord had given him a revelation. He said in part:

In my prayers the Lord revealed to me, that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people. . . . We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their parents, and run this chain through as far as you can get it. . . . This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true.2

This commandment to seal children to their fathers and mothers developed an immediate need to make proper identification.

Eight months after the above revelation was given, the Genealogical Society was organized.

The leading spirits in the movement for obtaining accurate genealogical information and its recording and preservation were the leaders of the Church. Among its first thirteen members were all the members of the First Presidency—Wilford Woodruff, George Q. Cannon and Joseph F. Smith; and three members of the Quorum of the Twelve Apostles—Lorenzo Snow,

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2 Wilford Woodruff, "The Law of Adoption," The Utah Genealogical and Historical Magazine, XIII (October, 1922), 149. See Salt Lake Historical Record #26593, p. 270, located in Church Historian's Office.
Franklin D. Richards and Abraham H. Cannon. Hence, it was to be strictly a Church organization, a division of the Historical Department of the Church.

The method used for financing the efforts of the Genealogical Society was a membership fee. Three months after the organization of the Society, it was established that annual membership fees should be $2.00 for entrance fee and $1.00 each year subsequent. It was also established that the charge for genealogical information furnished be in proportion to the work done and that non-members of the Genealogical Society be charged 50% more than members.\(^3\) They established that a non-transferable life membership could be purchased for $10.00.

The membership at the beginning of 1895 was twenty-eight life members and twenty annual members. This membership increased until, at its annual meeting in April, 1915, it totaled over 1,500 life members and 1,000 annual members.\(^4\) The membership fee had faded out by November, 1944, and the organization began to be financed completely by the Church during that year.

On November 16, 1909, it was moved by Joseph Fielding Smith\(^5\) and seconded by Anthony W. Ivins that "a magazine be published called the Utah Genealogical and Historical Magazine,

\(^3\)"Minutes," January 19, 1895, II, 10.


\(^5\)Joseph Fielding Smith became the tenth president of the Church January 23, 1970.
the first number to be under direction and control of the Board of Directors of the Genealogical Society. This motion carried unanimously, and at the following meeting on November 18, Anthony W. Ivins and Anthon H. Lund were chosen as editors and Joseph Fielding Smith was chosen to be assistant editor. This magazine was published quarterly and was the chief means of communication between the Genealogical Society and its members for thirty years. On January 14, 1941, the First Presidency of the Church recommended that the magazine be discontinued and that the needed messages be printed in The Improvement Era and The Instructor magazines, both of which were Church publications.

The Genealogical Magazine acquired a large circulation and conveyed general information on historical matters and articles on subjects of an historical nature. It contained family genealogies and histories and articles on methodology and purpose of genealogy. The 1850 Census of Utah was published in the last volume.

One item of interest in the Genealogical Magazine was a project which lasted from 1935 until 1937. During this time, the vital records of members of the Church during the New York, Ohio, Missouri, and Illinois-Iowa periods were published. These vital records covered a period of time from 1830 to 1856. The

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6 "Minutes," II, 62.
7 Ibid., V, 20-21.
members of the Church were requested to search out entries of these events in their family bibles, records, or journals of early founders of the Church and send a copy of these entries to the Society. The material is, therefore, of a secondary nature but is an attempt to organize the vital records of the early members of the Church.

This magazine served an important educational function, the full scope of which will be considered in Chapter IV. The chief purpose of the Genealogical Society, which was placed before all others in the minutes of the first meeting, was to collect a library.
Chapter III

THE GENEALOGICAL LIBRARY

A function of the Genealogical Society as stated in the constitution, was to collect, compile, establish and maintain a genealogical library for the use of its members and others. The beginning was small but not insignificant. The library consisted of about one hundred volumes of books by 1895. By April, 1899, the library contained 388 volumes, 11 pamphlets, 4 charts and 3 manuscripts. At the close of the year 1907, the library contained nearly 800 volumes. 1 In 1912, the number of volumes had increased to 2,000. 2 On October 6, 1911, Nephi Anderson made the following prediction concerning this infant organization.

In conclusion, let me suggest the future of this work. I see the records of the dead and their histories gathered from every nation under heaven to one great central library in Zion—the largest and best equipped for its particular work in the world. Branch libraries may be established in the nations but in Zion will be the records of last resort and final authority. 3

Table I shows the growth of the Society's book holdings from 1940 to 1970.

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3 Ibid., p. 21-22.
TABLE I
GROWTH OF THE BOOK HOLDINGS OF THE GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Source:
It was indicated in the minutes of the Genealogical Society of October 15, 1907, that all members had free access to the records but were not permitted to take any book, record, or other property belonging to the Genealogical Society from the office or library where it was deposited. The books were exclusively for the use of the members. A membership in the Society entitled a person to search these records and to take from them all the names that concerned them. Each person was entitled to four lines; namely, his father's line, his father's mother's line, his mother's mother's line, and his mother's father's line. A record was kept in the office of all who were taking names. These restrictions were placed upon the members to avoid the duplications so often experienced in the temples.

Until 1910, only members of the Church could become members of the Genealogical Society and, therefore, the only ones who could use the library. However, because of the interest shown by non-members of the Church, they were given the opportunity of becoming members of the Genealogical Society in January, 1910.

The privilege of copying names from the books was the right of all members of the Genealogical Society. This, of course, required that an individual visit the library in Salt

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4"Minutes," II, 44-45.


6"Minutes," II, 63.
Lake City, Utah. Since a great many of the members could not visit the library personally, provisions were made for competent clerks to search the volumes and copy requested information. The charge for the work in 1916 was forty cents an hour for members and fifty cents an hour for those who were not members at the Genealogical Society.

The limitations of the library are noted as follows:

The library can gather only such records that are printed in the form of books, and there are many sections of the earth where no such books are printed, it follows that we have no records from such sections. The bulk of the records come from the New England states and the middle Atlantic states. Next in number and importance are the printed records of Great Britain. German books are very much the same as the British. There are so few Scandinavian genealogical books printed that practically no assistance can be derived from this source.7

In spite of its limitations, however, the library did have much to offer to those seeking genealogical information.

The testimony of the value of this library was given in 1919 by M. Dalebout, one of the members of the Genealogical Society. He said:

Four years ago I took a life membership in the Genealogical Society, not because I expected to gain any information from Holland where I came from, but for the benefit of the Society. During the last twenty years I have been working in order to obtain the records of my ancestors. My two brothers and myself, while on a mission in Holland, visited many places to find the required information and spent money and time with only partly good results. Now, on April 7th,

after having attended a meeting and listened to the request and desire of Elder Joseph Fielding Smith, I became impressed to visit the library of the genealogical society. In the Holland part of the institution I found records in the Dutch language giving to me the explanation I needed, as to how to find records. I had sought at the places where my forefathers had been born and died, but could not obtain the desired information. But now, here in Salt Lake City, seven thousand miles away from the place where they lived, I found the keys; names of the volumes, and the places where the record could be obtained.8

The library had grown from a few thousand books in the early stages to a collection in 1970 of 90,000 books and over 600,000 microfilms which contain about 3,000,000 volumes. The importance of the library will be felt more strongly in its branch library program than through the searches carried on within its own walls. Branch libraries have been set up in over one hundred towns in the United States, Mexico, and the Islands of the Pacific. These are under the local Priesthood authority consisting of a board of stake presidents or a stake president if the library is supervised by one stake. This program can only go to stakes. The missions are not permitted to have them established under their jurisdiction. Through the facilities of these branch libraries many microfilms may be sent to the patrons within a few weeks after request. Non-members, as well as members of the Church may have access to half a million rolls of film through this program.9 The microfilming

8M. Dalebout, "Value of Membership in the Genealogical Society," Improvement Era, XXII (October, 1919), 1078.

9Statement of Ben Bloxham, personal interview, April, 1966; and statement of Blain Bak and Melvin E. Olsen, personal interview, May, 1969.
of films shall be evaluated later in this thesis.

The library was first quartered in an upper room of the Historian's Office Building which at that time was located on East South Temple in the general area now occupied by the Medical Arts Building. In 1917, the Church opened its general office building at 47 East South Temple and the library was quartered there. In January, 1934, the activities and the library resources were moved into the Joseph F. Smith Memorial Building at 80 North Main. Its quarters were again changed in April, 1963, to its present location at 107 South Main.

The present quarters (1970) restrict the busy activities which are carried on by the Society. It is estimated that within a few years the quarters will again be moved, this time to a more permanent location, that of the new Church Office Building which is being built (1970) on the block east of the Salt Lake Temple.

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10 "Genealogy," Deseret News, Church News [Salt Lake City], December 17, 1927, p. 6; Journal History, December 17, 1927, p. 9. Susa Young Gates states that the library was moved to the fourth floor of the Church Office Building in 1911. However, no documentation can be located that it ever left the historian's office until 1917. The date of 1911 must be a misprint.

11 "Genealogy Section in New Home," Deseret News, Church Section [Salt Lake City], January 6, 1934, p. 1; Journal History, January 6, 1934, p. 5.

12 Deseret News, Church News [Salt Lake City], April 21, 1962, p. 15.
Chapter IV

EDUCATIONAL PROGRAMS OF THE SOCIETY

The original constitution of the Society stated that it would be "educational in disseminating information regarding genealogical matters." When Joseph Fielding Smith was appointed secretary in 1907, one of the first questions he asked the board of directors was pertaining to the validity of the original constitution. After several inquiries a new one was made, with responsibilities of the Society pertaining to education greatly enlarged. It was recommended by him that newspaper articles, pamphlets and magazines be instituted on a permanent basis to educate the Church membership on genealogical matters.

The "Deseret News," a newspaper published in Salt Lake City, began in 1907 to feature a column edited by Susa Young Gates. Her articles consisted of reports from temples, from conventions, notices of meetings, calls for information and lists of books purchased for the library. In September, 1907, the following article appeared in the "Deseret News":

We have been asked to call attention to the fact that weekly classes in genealogy will be established in this city under the auspices of the Daughters of the Pioneers. The classes will be held every Friday afternoon at four o'clock in what is known as the Relic Room of the Lion House, and will be open to all interested in genealogical work. No charge is made for attendance.

That these classes will be of interest to the Latter-day Saints, we need hardly say. Elder Duncan McAllister, who is the chief recorder of the Salt Lake Temple, will have charge of the class work, and this will cover,
especially, how to secure genealogy and how to keep records. We believe this is the first time an effort has been made here to study those fascinating and important subjects systematically.¹

This meeting marks the first recorded effort of the Society to educate its members and others to the principles governing genealogy.

In 1909, the examiners of the Church school passed a resolution permitting the Society to address the missionary classes of the Church schools twice a month. Susa Young Gates was appointed on August 23, 1909 to prepare the lectures to be given in the schools.² The classes were taught on a stake basis. Literature prepared by Susa Young Gates was channeled to the instructors through the women's committee. People were selected from each stake to conduct these classes within their own areas. Both stake leaders and genealogical board approved each individual called to be instructors. The literature was directed to getting the student involved in the work and contained such lectures as: materials and sources of information, approximating dates and method of recording, preparing records for temple work, and family organizations.³

Classes in genealogy were also a part of the course work

¹"Genealogy Classes," Deseret Evening News [Salt Lake City], September 26, 1907, p. 4; Journal History, September 26, 1907, p. 1.

²"Minutes," II, 59.

³Susa Young Gates, Lessons in Genealogy (Salt Lake City: Genealogical Society of Utah, 1912).
offered at Brigham Young University, a Church sponsored university at Provo, Utah, as early as 1914. Counsel was given the genealogical board by Susa Young Gates in relation to these classes as follows:

. . . For ten years under the direction of the late-lamented Elder Partridge, a regular course of instructions in record making has been included in the theological department (BYU). It is still continued there. An intensive week's course is also given during the winter at their annual institute. Moreover, a valuable correspondence course is and has been available there for the last five years through their extension department. It would seem wise to include the head of this department in whatever committee you decide to form on lesson and class work.4

The class work continued at Brigham Young University through the 1930's and was renewed periodically for short periods of time, until 1956 when a permanent class was begun under the direction of Archibald F. Bennett.

Off-campus programs directed by Brigham Young University, with centers in Salt Lake City and Ogden, also began in 1956. Under this program, stake leaders of the Church requested instruction, providing there was sufficient interest, and BYU sent instructors to teach a series of classes. College credit was given for these classes which consisted of two basic courses dealing with general research procedures. Graduates from the two above courses specialized in American, English, or Danish research. Later, courses in Scottish, German, Dutch and Swedish were added. A final seminar is now (1970) offered at the

Brigham Young University in each of the above mentioned areas. Another type of course, started by Susa Young Gates, was one presented to the missionaries of the Church. These were organized in 1926 and continued through the 1940's. A one hour class in genealogy was given to each group of missionaries and mission presidents with instructions along three lines: why, where and how. Each missionary or mission president was presented with a family group sheet and given instructions on recording the information that was to be included on this form. A large chart illustrating the recommended style to be used in conveying information from Genealogical records to temples for baptism and endowment ordinances was used by Mable Y. Sanborn, Nellie T. Taylor and Susa Young Gates in presenting the lessons.  

During the 1920's Archibald F. Bennett directed weekly classes with 80-100 participants for a nominal charge in one of the rooms of the Society. The charge was dropped during the 1940's. Except for occasional short periods of time, the classes have continued from the 1920's to the present time.

One of the most significant education programs conducted by the Society was that held in the wards and stakes of the Church under the direction of the priesthood and auxiliary organizations of the Church. Joseph Fielding Smith and Nephi

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5 "Minutes of the biennial meeting of the members of the Genealogical Society of Utah," April 9, 1928, located in the Church Historian's Office.

6 Ibid.
Anderson were appointed on December 15, 1911, as a committee to prepare literature on the aims and purposes of the Society for general distribution. This appointment resulted in the publication of many pamphlets, circulars and the very well edited _Utah Genealogical and Historical Magazine_.

Genealogical seminars in conjunction with stake conventions were begun in 1912 throughout the Church. These seminars were conducted in the nature of workshops, and in most instances were attended by large groups of people. From 1914 through 1915, Nephi Anderson and others appointed by the Society visited over eighteen stakes and held two and on occasion three meetings in each stake.

The responsibility of the local officers in educating the people was given concrete direction in 1921 through the medium of the _Utah Genealogical and Historical Magazine_. The stake genealogical committee consisted of a stake representative, with two brethren, two sisters, a secretary, and a treasurer to assist him. The duty of the committee was to disseminate the instructions given at the genealogical conventions to the wards. They were also to keep in touch with the matters contained in the genealogical department of the Deseret News, as many items of instruction were given in this manner.

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7 "Minutes," II, 80.

8 "Instructions to Stake and Ward Genealogical Committee," _Genealogical Magazine_, XII (1921), 36.
Also in 1921 the ward committees were instructed that they should consist of a ward representative, aided by two brethren, two sisters, and a secretary-treasurer. The duties of the ward committee were to have general charge of all genealogical work in the ward and to assist the bishop in this particular line of work. This committee was to advise, instruct and direct the genealogical and temple work of the ward. They were to assist the people in obtaining and properly recording their records.9

A further recommendation was given to ward and stake members in 1923 to conduct the work in a more perfect order. It was recommended by the Society that the following departments be made part of the genealogical program:

1. Department of organizing meetings and appointments
2. Department of lesson and class work
3. Department of records and record keeping
4. Department of temple excursions
5. Department of family organizations.

The ward committee members were to hold weekly meetings with the people referred to them by the ward teachers. Lack of coordination made it necessary to establish a regular meeting night throughout the Church. These weekly evening genealogical meetings were carried on from 1921 until 1940. The First

9Ibid.
Presidency of the Church announced in July, 1940, that the auxiliaries had taken the first step in the direction of eliminating duplication and overlapping of classes and meetings by providing for the incorporation into the curriculum of the Sunday School classes the work which had previously been accomplished at the weekly genealogical meetings. On November 21, 1944, A. William Lund, who was then chairman of the genealogical training call committee, reported that 48 per cent of the Sunday Schools of the Church were holding genealogical classes.  

Representatives of the Society continued to visit stake conferences from the early seminars conducted at the conventions in 1912 to the stake conferences in 1963 at which time the Priesthood Genealogical Committee was appointed by the First Presidency of the Church. The Priesthood Genealogical Committee promoted educational functions of the Society from 1963 to 1967. This committee was composed of thirty men whose function was to visit the stakes of the Church and inform members of current procedures and programs endorsed by the Society and encourage research and temple attendance. They visited the stakes six months out of the year. Three of the six accompanied a General Authority and the other three a member of the General Auxiliary Boards. They emphasized the responsibility of the Stake President, High Council, High Priest Quorum, and Bishops of the Church in promoting genealogy activity. They recommended that

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10 "Minutes," V, 159.
record examiners be called in each ward to check records prior
to submission to the Society. The three and four generation
family group sheet program and the Pedigree Referral Service
were emphasized by this committee.\textsuperscript{11}

President Nathan Elden Tanner encouraged publication
of books dealing with specific areas. This resulted in the
publication of \textit{Israel in the Pacific}, written by William A.
Cole and Irwin Jensen. This program was continued in some
respects by President Theodore M. Burton, for he encouraged
the publication of short papers dealing with availability of
records and geography of each country. These consisted of four
to ten pages and could perhaps have been increased in value by
adding a bibliography and inserting the compilers name in the
works. These tracts were very helpful in informing researchers
of available records at the Genealogical Society and elsewhere.

The Society began offering accreditation tests in 1964
which any qualified individual could take.\textsuperscript{12} After individuals
passed an examination, his name was placed on the list of
accredited researchers in specific areas and was then recommended
to those interested in engaging qualified researchers who could
assist them in their research. The areas in which these

\footnotesize{\textsuperscript{11}Statements by Earl E. Olson and Laurtiz G. Petersen,
past members of the Priesthood Genealogical Committee, personal
interviews, May, 1969.}

\footnotesize{\textsuperscript{12}Statement of Frank Smith, Head of Research Department,
personal interview, April, 1969.}
accreditation tests were given included Continental Europe, British Isles, Scandinavia, North America, and New Zealand.

The most significant contribution in the process of educating and promoting genealogical research has been to involve the entire Church membership on the stake and ward levels. The classes sponsored by different groups in the Church have contributed to the growing interest of youth in genealogy, and the various educational programs have contributed much to the increased participation of other members in genealogical work.
Chapter V

RECORDS IN CONNECTION WITH ORDINANCE WORK

Joseph Smith recommended that a set pattern be followed in performing ordinance work for the dead and that a recorder be present at all times to act as an eyewitness to testify at a future time of the truth and validity of his record.¹ From the very beginning of the work proper identification of the person for whom the work was performed was stressed.

Previous to the organization of the Genealogical Society, members of the Church took a list of names to the temple of their choice and the ordinances were performed for them. These included baptisms, endowments, sealings of children to parents, and sealings of wives to husbands.

The first records of baptism for the deceased contained the name of the deceased, the name of the person being baptized, relationship of the two, and the witnesses. The date and place of birth of the deceased were added when baptisms for the dead were performed in the old Endowment House in Salt Lake City. At the opening of the St. George Temple, men and women were permitted to be baptized for grandparents without identifying names but with the added signation of 2nd, 3rd, etc., back to

¹Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. E. H. Roberts (Salt Lake City: Deseret Book Co., 1959-60), V, 141.
the tenth great-grandparents. Franklin D. Richards, the first president of the Society, purchased a few New England genealogical books which the recorder of the St. George Temple, Frank Farnsworth, duplicated for use by that temple. These few pioneer books were again duplicated for the Logan and Manti temples. Families took names of their own surname and submitted them to the temple for ordinance work. An occasional duplication of names occurred as various members of one surname family secured the same names from either of these temple libraries. The possibilities of duplication increased the need for better identification.

The temple records made by the witnesses and recorders of the temples during this period of time indicate that poor identification was often given by those submitting the records. George Q. Cannon, counselor to President Wilford Woodruff, gave an explanation for this lack of identification. He said:

It was a common thing in the western states when I was a boy, for men not to know the names of their grandfathers; and I have known many intelligent men who could not tell me the names of their uncles and aunts, their fathers and mothers, brothers and sisters. This arose from the fact that in moving West, emigrants had left their kindred behind, and had not kept up in their children's minds the recollection of their names.2

Temple records consisted of the individual's name, date and place of birth, date of death (if dead), marriage date,

2George Q. Cannon, "Discourse by President George Q. Cannon delivered May 24, 1884," Journal of Discourses (Liverpool: Stationers' Hall, 1884), XXV, 175.
name of spouse, names of parents, relationship to family representative or heir, and date on which the ordinance took place. However, not all of the above-listed information was called for on each of the records. For example, it was not as necessary to have the marriage date and name of spouse on the baptism record as it was to have it on the sealing record.

A valuable means of identification peculiar to the Church was the heir, later called the family representative. The heir was the oldest male member of a family who was a member of the Church, whether living or dead. The following question and answer was recorded in the minutes of a genealogical convention:

Can a person do Temple work and have it accredited to one who is dead, if so in what way? The heir is the oldest male member in the Church when the work is commenced. The heir should never be changed, but in event of death, the word 'deceased' should be written after his name as heir.3

The name of the heir was to be furnished by the patron. Temple records were indexed by the surnames of these heirs. With the increased number of names being submitted to the temples, however, this means of indexing was discontinued.

The supervisor of the record processing department indicated on April 25, 1952,

...with the opening of temple work in the Los Angeles Temple it was quite possible they would do more names there than in the Salt Lake Temple... The problem of securing more names for temple work was increasingly

3 "Questions asked and answered," Genealogical Magazine, XIV (1923), 70.
important. The rule on heirship was proving a hindrance to this. It was involved, creating discords in families and was no longer needed under the new system of recording, which had eliminated the primary need for heirship, that of providing a central name for indexing temple records.4

On June 11, 1952, the board of the Society voted unanimously to eliminate the term "heir" from records prepared for temple work. The reason given for this action was that the chief purpose for which "heir" was designated had ceased to exist. Instead of an heir, there was placed on the family group record the name of the relative in charge of the work who actually prepared the record for the individual. This person whom the family usually appointed to be in charge of the records was designated as the "family representative." The relationship was computed from the family representative to the individual for whom the ordinance work was being performed. The name of the heir and family representative was one means used for preventing duplication.

Each of the items of identification mentioned earlier assists in preventing duplication of ordinance work. The prevention of this duplication has been one of the chief aims of the Society from the very beginning. Several programs have been followed to accomplish this objective.

The first steps toward the prevention of duplication on a Churchwide basis appears in the minutes of January 19, 1912,

4"Minutes," VI, 61.
as follows:

Mrs. Susa Young Gates in a communication recommended that a life membership be granted Mrs. Mable Young Sanborn with a letter of thanks for the work she has done in completing the index cards of the family lines worked for in the St. George, Manti and Logan temples as far as such information is available up to the present. The Woman's Committee furnished the cards and Mrs. Sanborn has done the clerical work on them. The cards are ready for filing in the genealogical office.5

On February 20, 1912, the following appeared in the minutes:

Joseph F. Smith, Jr., reported that the matter of continuing the indexing of families for whom work has been and is being done in the temples was brought to the attention of the First Presidency and the Twelve. These brethren approved of the suggestion. 20,000 cards have therefore been printed and a letter of instruction has been sent to each of the temples, requiring them to enter these names on duplicate cards, retaining one card for the temple and sending the other to the office of the Genealogical Society.6

These cards were placed on the Society's files, accessible to the members of the Society.

On December 20, 1912, Duncan M. McAllister, Salt Lake temple recorder, proposed that the ward and stake representatives be furnished cards containing blanks for the recording of the required data of temple work done by the families in the Church. The representatives were to visit the people and obtain this information and then send the cards to the Society for filing.

In 1914, the Society provided a card which called for

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5Ibid., II, 81.
6Ibid., II, 82.
names of the family, the town and state or country where the family originally came from, where and when the temple work had been done, the name of their heir, the name and address of the person having charge of the work, and the date the card was made out. These cards were distributed throughout the states. Genealogical workers were required to obtain the needed information and send the cards to the Society to be filed for reference purposes. The following is a copy of a letter sent out to stake and ward genealogical representatives:

Dear Brethren,

You are requested to visit all the families of Saints in your respective localities, and ascertain if the family line of each household have had temple ordinances performed in their behalf. It is desired, when such information is obtained, that it be entered on the cards provided for that purpose.

The surname only of each family line that has been worked for should be written, large and plain, on the top line of the card, and a separate card should be used for each of such surnames.

On the following lines of the cards should be entered the towns, counties, states or countries where the family came from.

The name of the temple or temples, and year in which ordinance work was commenced, is to be recorded next.

The name of heir, or other representative of the family, at whose instance temple work for the dead was done, and his or her address, must be stated.

The cards, after being filled out, are to be collected by the stake representative and forwarded to the Genealogical Society's Office, where they will be kept on file for the benefit of all who are interested in temple work.?

Those cards were to be checked by both those beginning the work and those who had done considerable research to see if

anyone was working on their lines. The value of these cards was referred to by B. F. Cummings:

Not only does the society aid in obtaining genealogies but it is, at least to an extent, a clearing house of information as to temple work that has already been done in different family lines. It is engaged in collecting what is called a line card index which shows the surname of the family for whose members temple work has been done in any temple, at whose instance it was done and the name and address of the person now in charge of the work.

The purpose of this index is to aid in preventing the duplication of temple work; and no person should undertake to do extensive work in any surname without first consulting this card index and then communicating with persons now in charge of work that has been or is being done in the same surname. It is the duty of all temple workers to use due diligence to avoid repeating temple work.8

The library department made an effort to reduce the duplication by limiting the researcher to four lines; "1--his or her father's line; 2--his or her father's mother's line; 3--his or her mother's father's line; 4--his or her mother's mother's line."9 This policy governed all researchers; and only by special arrangement with the librarian, were researchers allowed to secure names outside these lines. When a name was found which belonged to the searcher, he made a check mark opposite the name to prevent someone else from taking the name for the purpose of temple work. The name and all data

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concerning it was then copied into a notebook which could be bought from the Society for this purpose, to eventually be copied into a more permanent family record.

The Genealogical Society made a request to the Church that a title page of all genealogical books be submitted to prevent duplication of research and temple ordinances. Check lists such as the following by Archibald F. Bennett, secretary of the Society, were suggested to avoid duplications.

1. Avoid submitting the names of all members of royal families, and those nearly allied to them.
2. Avoid lines of the higher nobility, such as families of dukes, earls, lords, counts, marquises, etc.
3. Be aware of the fact that names from most easily accessible printed records have already been taken.
4. Use caution against repeating ordinances for the first converts of your family to join the Church, and for their immediate ancestors.
5. Check over carefully old family or temple records and ascertain what has been done already by earlier members of the family, and consult with older living relatives.
6. Examine records on file in the Church Record Archives.
7. In undertaking research on a new line of ancestry, send in a few test sheets for checking, before transcribing the entire line upon group sheets.
8. Finally, strive to do original research, discovering new ancestral connections not made by any researcher before.

To prevent duplication, the Genealogical Society

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10 "Minutes," May 14, 1924, II, 175.

11 Archibald F. Bennett, "Genealogy--Eight Ways to Avoid Duplications," *The Improvement Era*, XLVII (July, 1944), 455.
took over the responsibility of clearing all names for temple ordinances by 1927. The programs which have developed in connection with this phase of the Society's growth will be evaluated with the development of the Temple Index Bureau and the Examining Department.
Chapter VI

GROWTH OF THE SOCIETY

The Society developed from the one room library in the 1890's to a complex organization of twelve departments and 480 employees in 1970. The date of organization, development, responsibilities, and function in the Society's organizational structure will be evaluated in this chapter.

The Temple Records Index Bureau

The Temple Records Index Bureau, commonly called and hereafter referred to as the TIB, was established in May, 1924, with a staff of five paid employees. However, the idea of indexing the temple records to prevent duplication of ordinance work was found in family organizations more than ten years earlier. The Young family organization developed the most extensive card index to the names appearing in temple records pertaining to their family. The Society soon adopted many of the ideas used by the Young family to prevent duplication of ordinance work. The TIB has had a great impact on the ordinance records of the Church.

Elder Nephi Anderson uttered this forecast of the future on October 6, 1911:

Then, as temples multiply, and the work enlarges to its ultimate proportions, this Society, or some organization growing out of this Society, will have in its
care some elaborate, but perfect system of exact registration and checking, so that the work in the temples may be conducted without confusion or duplication.¹

For another ten years, ways and means to prevent future duplication were investigated. The need and plan for an index to the ordinances performed in the temples were brought to the attention of Anthon H. Lund, second president of the Society, and Joseph Fielding Smith, then president of the Society and church historian and recorder. The chairman of the committee which introduced the plan was John A. Widtsoe, one of the Council of the Twelve. The plan was accepted and the recommendation of the First Presidency of the Church was consulted. This recommendation was received in 1921. At the October Conference of that year the proposed plan was acted upon favorably by the presidents and recorders of the temples.²

On November 3, 1921, John A. Widtsoe outlined the new system and some of the necessary steps for its establishment to the directors of the Society. Six months later on April 21, 1922, the directors decided to purchase filing cabinets and equipment. The TIB was established, at the time, as an adjunct to the Historian's Office being part of the record system of the Church, and came directly under the jurisdiction of the


church historian and recorder. Harry H. Russell was given the responsibility of supervising the indexing and installation of the cards.3

The original plan called for cards to be made up on all endowments performed in the Church. Harry H. Russell conducted elaborate tests on the durability of several different types of cards, deciding at last on a card which proved satisfactory. After many days of experimenting and study, the equipment was selected and the system of filing was adopted.4

June, 1922, marked the beginning of the tremendous task of copying data from the temple records to the index cards, proofreading, and arranging of the completed cards. However, the work progressed rapidly with volunteer workers and missionaries appointed to the work by their stake presidents. Within two months from the time the work began, there were twelve workers indexing the Salt Lake temple records, five indexing the Logan temple records, four indexing the Manti temple records, and three indexing the St. George temple records.5

The Executive Committee of the Society announced on July 2, 1923, that in the near future all the work to be done in the temples would first have to be cleared through the TIB.

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3 Ibid.
4 Ibid.
5 Ibid.
On August 14 of the same year 10,000 cards were sent to the Alberta temple in anticipation of its dedication.  

On May 22, 1924, Liberty Stake furnished twenty-four typists to assist in typing cards in the evenings. May, 1924, marked the beginning of the TIB department. As was mentioned earlier, it was on this date that five girls were placed on a full-time day salary. Each of these girls made about six hundred cards a day. When the indexing was finished, there were 3,000,000 cards to be alphabetically and chronologically arranged. By October, 1924, families were allowed to have access to the cards of their surname in the index. This enabled families to partially check against duplications.

The alphabetical filing of the cards became difficult due to the various spellings of surnames. A phonetic filing system was adopted to allow the cards with the same surname to be filed together, regardless of the spelling variation. All spellings of one surname were filed together. A header card, with the various spellings would naturally come in strict alphabetical arrangement, there were placed cross reference cards with the exact spelling of the surnames which referred back to the phonetic spelling of the surname. This avoided the necessity of looking in many different places for each name.

6 Ibid.

7 Ibid.
checked. For example, at the present time there are over one hundred spelling variations of the name Smith. The phonetic spelling arrangement makes it possible to look in one place for these hundred variations, rather than in over a hundred different places in the files. The problem of filing also makes it necessary to count double letters as though they were single.\(^8\) This file was broken into separate country files between 1965 and 1968 with a separate file for each country. Arrangement within the countries under this system was similar to the arrangement described above for the whole file.

The checking of all temple sheets began January 1, 1927, with the approval of the First Presidency of the Church. The records which they received consisted of lists of names with about ten names on each list. These lists were checked against the TIB for possible duplications at this time. All sheets prepared for the temple were to pass through the clearing house which was a great step forward. The responsibilities of the department increased as more identification was required and the archive sheet was introduced. There were over 6,000,000 cards in the file when it was moved to the Joseph F. Smith Memorial Building in 1933,\(^9\) and in 1970 the number had increased to about 37,000,000. This is the largest file of its kind in

\(^8\) Ibid.

\(^9\) Ibid, pp. 220-221.
TABLE II
DUPLICATIONS OF NAMES SUBMITTED BY PATRONS
OF THE GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

<table>
<thead>
<tr>
<th>Year</th>
<th>Names Submitted</th>
<th>Previously Endowed</th>
<th>% of Dup.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1952</td>
<td>1,080,155</td>
<td>298,045</td>
<td>28.6</td>
</tr>
<tr>
<td>1953</td>
<td>1,181,981</td>
<td>310,644</td>
<td>26.2</td>
</tr>
<tr>
<td>1954</td>
<td>1,096,111</td>
<td>207,374</td>
<td>26.2</td>
</tr>
<tr>
<td>1955</td>
<td>1,021,599</td>
<td>264,715</td>
<td>25.9</td>
</tr>
<tr>
<td>1956</td>
<td>1,359,797</td>
<td>320,678</td>
<td>23.9</td>
</tr>
<tr>
<td>1957</td>
<td>1,269,717</td>
<td>296,818</td>
<td>23.4</td>
</tr>
<tr>
<td>1958</td>
<td>1,705,376</td>
<td>374,433</td>
<td>22.8</td>
</tr>
<tr>
<td>1959</td>
<td>1,252,826</td>
<td>298,948</td>
<td>23.9</td>
</tr>
<tr>
<td>1960</td>
<td>1,661,500</td>
<td>407,028</td>
<td>24.5</td>
</tr>
<tr>
<td>1961</td>
<td>1,801,739</td>
<td>418,024</td>
<td>23.2</td>
</tr>
<tr>
<td>1962</td>
<td>1,003,752</td>
<td>189,679</td>
<td>18.9</td>
</tr>
<tr>
<td>1963</td>
<td>873,881</td>
<td>164,608</td>
<td>18.8</td>
</tr>
<tr>
<td>1964</td>
<td>1,175,512</td>
<td>243,604</td>
<td>20.7</td>
</tr>
<tr>
<td>1965</td>
<td>836,060</td>
<td>159,980</td>
<td>19.1</td>
</tr>
</tbody>
</table>

Source:
Statistical Report of the Genealogical Society, located at the Genealogical Society, Office of Executive Secretary, Salt Lake City, Utah. April, 1966.
TABLE III

PERCENTAGE CHART OF DUPLICATIONS OF NAMES CHECKED IN THE TEMPLE INDEX BUREAU
OF THE GENEALOGICAL SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

![Percentage Chart]

Source:
America but a dwarf when compared with the General Register Office in London.

This index bureau, in addition to serving to prevent duplication of temple endowments, as noted in Tables II and III, has proved to be a valuable source of genealogical research. The Temple Index Card gives identification for earlier members in the Church from facts submitted by the people themselves. This card is also a means of indicating whether the name is on a sheet in the archives. The archive sheet shows names filed in family units and will be explained later.

Research Department

The Research Department was made an independent department in 1924. As the name of this department implies, its chief purpose was to do research. Research was carried out on special projects of the Society and at the request of patrons. The chief responsibility and function of the Research Department was to carry out the requests made and paid for by patrons who wished to have their family lines extended.

Before the Research Department was organized, the Society conducted brief research activities and arranged family records. On March 28, 1896, less than two years after the organization of the Genealogical Society, they announced to their members that they would undertake to arrange private or family temple records for those who requested to have that labor performed. The charge was $3.50 for one day of eight hours actual
work for members and $3.75 for the same service to non-members of the Genealogical Society. By 1898 the Society announced that they had secured the services of competent search agents for the following countries: The Eastern States of America, Germany, Switzerland, and Scotland. Furthermore, the Society reported, "In the course of time it is expected...that it will be able to place agents in other parts of the world."¹⁰

In 1907, the Society had agents in Great Britain, Germany, Switzerland, Scandinavia, and the New England States, and contacts with these agents were made through the Society. In 1910, the research agents for the Society were taken out of Germany and Great Britain because of the expense involved. However, those who desired special research in these areas could obtain it, but as a rule this assistance was expensive.

The research clearing house was organized in 1927, three years after the organization of the Research Department and the same year that the Temple Index Bureau began checking names. The research clearing house was under the supervision of the Research Department. It was designed to contain information, in addition to that on the cards of the Temple Index Bureau, which would intelligently direct the efforts of people in the field of research. A major function of the clearing house was to prevent

¹⁰"Genealogical Society," Deseret Evening News /Salt Lake City/, June 18, 1898, p. 4; Journal History, June 18, 1898, p. 3. A similar reference is also located in Deseret Evening News /Salt Lake City/, February 15, 1898; Journal History, February 15, 1898, p. 7.
duplication of research and expense and avoid confusion and discouragement. This bureau received orders and completed them in a manner that enabled one at any time to refer expeditiously to what had been accomplished or to continue the research in an orderly manner and without duplication of effort. This clearing house was indexed in such a manner as to assist the greatest number of people and to bring together those, otherwise unknown to each other, who were seeking the same information. It was divided into three areas: the Information Bureau, the Genealogical Archive, and the Correspondence Department.

The Information Bureau consisted chiefly of the following files and records:
1. A mailing list of all who had expressed interest in or relationship to any given surname.
2. A journal record of sources searched and the researcher’s progress generally.
3. A record of genealogical material in family group and pedigree form—Surname book or locality book.
4. An index of all the names in the record.
5. An index to all endowments performed in this generation.11

With the use of the research clearing house, many concurrent records merged into one record. Patrons were made aware of names, addresses, and activities of others interested in the particular name or record involved. The charge was based upon the time necessary to copy the information requested. It is important to note the way in which the research clearing

house differed from the Temple Index Bureau. The Temple Index Bureau was an index to temple work already performed and served to prevent duplication of that temple work. It was, therefore, a temple work clearing house. It did not index material in course of preparation and awaiting temple work to be done, nor did it contain source references and names and addresses of those responsible for the Research. The condition of information going into the Temple Index Bureau files was to be determined largely by the efficiency of the research clearing house.

The Archives were designed to contain the genealogies of all who desired to cooperate with it. This group of records contained four family groups on one sheet, each having the same surname. The surname books were arranged alphabetically.

The Correspondence Department, a division of the Research Department, functioned in close cooperation with all the library files. Upon receipt of an order from the patron, a survey of the files was made to determine what could be accomplished, and the patron was advised concerning procedures that should be followed. Individuals could then pursue these recommendations through the Correspondence Department or on their own.

Hence, by 1928, the Research Department, paid largely by the patrons making the requests, was equipped to handle the line work of the Society. It was equipped with library guides, catalogues, and maps and had access to the files of the research clearing house and the indexes of the Correspondence Department. It was subdivided according to language and types of service.
desired. The head of each section was qualified and held responsible for analyzing orders. The researcher made a general survey of each new order to determine what had to be done and what was available in the library or what sources could be consulted through correspondence. The report was sent through the Correspondence Department to the patron.

With the growth of interest in the Society and the amount of information to be searched, the benefits received from simple inquiries were reduced. In 1940, the following information was received through a survey:

The Genealogical Society of Utah is pleased to announce that where a survey is desired to ascertain what material is on file in the church record archives or in the printed and microfilm records in the genealogical library, such information can be secured by sending a pedigree chart, giving every obtainable detail called for, to the Society with the inclosure of $2.50. A skill researcher will be assigned to make a study of these various sources, and then to recommend further definite steps in research.\textsuperscript{12}

One of the most valuable services offered by this department was the searching of a large number of quality records accessible through its Correspondence Department. Through the British Mission Office, more commonly known as the BMO, genealogical information could be obtained through agents from the actual parish registers. Extract copies of these registers would be sent to the BMO and then to the Society. These extracts always stayed with the Research Department. However, the

\textsuperscript{12} "A Research Survey," \textit{Genealogical Magazine}, XXXI (1940), 79.
patron could examine them upon special request.

In areas where access to the parish registers was not granted to the Society's agents, contacts were made with the ministers by the Research Department. This policy was much more effective than for the patrons to write directly to the ministers, due to the lack of understanding of correspondence procedures by most patrons. Between 1955 and 1959, the Church requested that members of the Church not correspond directly with the ministers.

A similar program was promoted in the German Mission. Since 1960, correspondence has been carried on directly between the researchers and the Society rather than through the mission office. It was the practice in Germany to submit information in pedigree or family group form rather than to send the extracts of the actual parish register. The German researchers believed this method gave them more accurate information, since agents in the area were in a much better position to determine the relationship than a researcher who had only an extract of a register to analyze.

The Research Department performed a great service to its patrons. On April 22, 1966, the vice-president of the Society, President Theodore M. Burton, officially announced to the Research Department that the nature of the work would be changed. Customer research was abolished on December 31, 1966, but research projects involving the whole Church continued. Employees not involved in the research were transferred to
other departments within the Society.

From 1958 to 1969, a great effort was made to compile research aids. Researchers were assigned to instruct employees of other departments of the Society in Research procedures. They also assisted the Brigham Young University by providing instructors during Leadership Weeks.13

The Microfilm Department

The operations of the Genealogical Society with regard to microfilming data began on August 26, 1938. It was on this date that the board of directors gave their approval to purchase an Argus microfilm reader and printer from the International Research Corporation, Ann Arbor, Michigan. The first microfilms obtained were: *Fulton-Hayden-Warner Ancestry in America* by Clarence E. Leonard, *Fay Genealogy* by John Fay of Marlborough, and *The McGuire Family of Virginia*. Each of these films was obtained from the Bibliofilm Service. In November, 1938, the Society was in possession of its own microfilm camera, a Garflex Photorecord. The first microfilming done by the Microfilm Department was copying the Nauvoo Temple records and the Endowment House records. The microfilming of these records was done by Ernest Koehler, the first microfilm operator.

The value of microfilming was soon recognized. These

13Statements by Pearl Jeffries, previous employee of the Research Department and Frank Smith, Supervisor in the Research Department, personal interviews, April, 1969.
records were inexpensive, accurate, and rapidly made. They permitted a person to inspect an exact likeness of the original records. There was no chance for an error in copying; therefore, there was no need for painstaking proofreading. By microphotography, accurate copying could be accomplished from 300 to 600 times faster than with a typewriter. As many as 5,000 pages of records could be copied and developed by one operator in a single day.

One year after the microfilm equipment had been purchased, good news was received from Hugh B. Brown, then President of the British Mission. In behalf of the Society, he had approached the Central Board of Finance of the Church of England, requesting permission to copy by microphotography the English Parish Registers. Their reply advised that there were about 14,000 parishes of the Church of England, and these were grouped into 43 dioceses, each under a diocesan bishop. They suggested that a letter be sent to each bishop asking for permission to approach the parish ministers within his jurisdiction. They stressed that if our microfilmers were armed with a letter of approval, they would meet minor opposition. This recommendation was promptly followed by the mission office, with the gratifying result that the majority of the bishops replied favorably. Elder Joseph Fielding Smith, then President of the Genealogical Society, urged that the work of copying begin at once and that full advantage be taken of this favorable
However, it was not until 1947 that microfilming began in the British Isles by the Microfilm Department. Since that time, microfilming has continued unceasingly on the parish registers of England and Wales. However, at the time of this writing there is still much work remaining to be done in both of these countries. Many church records have also been copied in the Isle of Man and Scotland.

The first microfilming program began abroad in 1946. Through negotiations with officials in Denmark, the parish registers of the country were made available for filming. Beginning with the earliest entries, these books were filmed to the year 1860 in all provinces. By June, 1964, the filming in Denmark was virtually completed. The Lutheran Church records and other important church records were completed in Norway, and the country of Iceland was the first country to have all of its genealogical records filmed by the Genealogical Society.

The first field project of the Microfilm Department began under the direction of James M. Kirkham while he was serving as President of the East Central States Mission. While in this area, he learned that in Tennessee about a half million dollars had been expended in sending copyists into each courthouse in the state to transcribe all wills, deeds, marriage bonds, and

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court records and also to copy cemetery and family Bible records. On investigation, it was found that these records had all been typed, indexed, and bound. Permission was sought and granted to the Genealogical Society to send a photographer to copy the collection. As the filming was being carried out with much success, an arrangement was made whereby about forty-five volumes at a time were shipped in a locked box to the library in Salt Lake City. On arrival, these records were promptly filmed and returned, and another lot was dispatched from Nashville. This process continued without impediment until the entire collection was microfilmed. Through this joint operation, over 750,000 pages were microfilmed from Tennessee.\(^{15}\)

There was a friendly reception toward the idea of microfilming almost every time the proposal was made to the state libraries to microfilm their collections. In all cases, a positive copy of film was presented to them free of charge by the Genealogical Society. Actually three copies were developed for every record photographed—the negative stored away at the Society to be used only for printing positives, a positive used on reading machines in research by the general public, and a second positive to the party granting permission for the microfilming to be done.\(^{16}\) If the attitude

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\(^{15}\) Statement of William H. Koehler, personal interview, April, 1966.

of the librarian was not particularly enthusiastic at the beginning of the project, his attitude was usually very appreciative at the finish. The following is a copy of a letter of appreciation from the State Library at Hartford, Connecticut, sent to the Genealogical Society upon the completion of the microfilming of the Barbour Index, a consolidated index to the vital records of the state of Connecticut.

We have just received from your Mr. Black the last shipment of the films taken by your Mr. Hughes in the Connecticut Offices of the Town Clerks and Judges of Probate. I am not quite certain of the total number but it pretty well approaches the 2000 mark.

This, therefore, seems an appropriate time to express our thanks to you for presenting this positive set of films to the Connecticut State Library. As you can understand, when the proposal was first talked about, there was a slight doubt in our minds as to just how it would work out. As it turned out, our fears were groundless, due almost 100% to Mr. Hughes. As you, of course, know not a single Town Clerk or Judge of Probate refused to let him microfilm their records, and before he finished the work in any office, the officials were most friendly to him.

Also, we have greatly enjoyed having him and Mrs. Hughes work in the library, and he has been most cooperative in all his work. We shall be sorry when the Connecticut project is finished and he has to leave.

This is just to let you know that it has been a great pleasure to work with such cooperative people.17

The Microfilming Department has played a valuable role in the development of the Society. They have filmed and processed 600,000 rolls of film. Many of these films contain records of a vital nature which probably would never have been published. The following table indicates the growth in the number of rolls of microfilm over a twenty-five year period.

17 Ibid.
TABLE IV
GROWTH OF MICROFILM HOLDINGS OF THE GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

<table>
<thead>
<tr>
<th>Date</th>
<th>Total Number of Rolls</th>
</tr>
</thead>
<tbody>
<tr>
<td>January, 1940</td>
<td>150</td>
</tr>
<tr>
<td>January, 1945</td>
<td>2,007</td>
</tr>
<tr>
<td>January, 1950</td>
<td>34,694</td>
</tr>
<tr>
<td>January, 1955</td>
<td>128,028</td>
</tr>
<tr>
<td>January, 1960</td>
<td>268,759</td>
</tr>
<tr>
<td>January, 1965</td>
<td>429,806</td>
</tr>
<tr>
<td>January, 1970</td>
<td>700,000</td>
</tr>
</tbody>
</table>

Source:

The Examining Department

With the introduction of the archive record in 1942, patrons were to submit the names in family form rather than lists of names for temple work. It was the responsibility of the Examining Department to compare the family units with names included in TIB. The cards were then pulled and fastened on the sheet with a paper clip. An "E" was placed by the names on which cards were pulled and "C" was placed by the names where no cards were found. The "E" indicated that the name was cleared
to be sent to the temple for the ordinance work to be performed, and a "T" was placed by the name if the name was in the temple at the time the sheet was checked. An "L" was placed by the person's name if he was still living. In addition to checking for duplication, this department also checked for possible discrepancies between the patron's work and that already in the Society and for the proper recording of information.

This department has had heavy work loads placed on it at various times. The large amount of duplication made it necessary for the Society to design special projects to keep the temples supplied with names. These special projects were directly related to the Examining Department as they had the responsibility of checking or seeing that the names were checked before they were sent to the temples.

From 1959 to 1960 the Records Office had a reserve file which contained 150,000 sheets. The examiners could only handle about 100 sheets at a time from a patron for regular processing. This reserve file increased daily as the patrons brought the sheets in faster than the department could process them. Most of the sheets in this file were from the New England states and duplicated the records in the Archives, which was the area in which the sheets, consisting of one family unit per sheet, were filed. These sheets were also duplicating those in the Temple Index Bureau. The temples at this time were running very low on names; hence it was decided that something had to be done to reduce this reserve file and get more names into the
temples. The directors of the Genealogical Society gave the Examining Department the responsibility of pulling the sheets from the reserve file and having the Index Bureau do a special check on them. This check was unique in that no cards were pulled and only one or two names were spot-checked on each sheet. The checker placed a black penciled "C" by the name if no card was found. If a card was found, she would put a black penciled "E" by the name. The "P" or "C" on the card indicated whether this persons' name appeared in the Archives as a child, a parent, or both. A duplication sheet was determined by this means, and "dup" was written in black pencil across the front of the sheet if the cards so indicated. All sheets marked "dup" were checked in the Archives. The sheets which were complete duplicates were returned to the patrons concerned and the remaining sheets were returned to the reserve file to be held for regular processing. About 50% of the sheets were found to be duplicates already in the Archives. This project resulted in saving much time by not preparing sheets for processing which had already been previously processed.

About this time, consideration was given to using computer machines to speed the work of compiling and processing the family group records. An experiment was begun with the records from the Piedmont area of Italy, since it was a special project of the Research Department and permission had already been obtained from the members of the Church who were the descendants of the people in this area to do this work. The plan
was to extract all the names from these records and place them in the computer with the objective in mind of having the computer compile family group records. Much work had been done in the temples for the people in this area, but it was thought that due to improper identification they would not be found. It was also hoped that over 50,000 names would be cleared from this project for temple work. This procedure proved time consuming and expensive and did not function as planned partly because of the complicated nature of the Piedmont records. The Piedmont project was finally completed in June, 1965, by the Examining Department, as far as the processing of the sheets was concerned. Preparing the sheets for the Archives and making cards for the persons who were cleared for temple work were still being done by the Typing Department in April, 1966. A total of 38,832 family group sheets were prepared. Of these, 14,784 were not acceptable for processing at that time. About half of these acceptable records had already had the temple work performed.

Towards the end of 1960, nearly 25 per cent of the sheets received by the Examining Department were duplicates. Due to the increase in temple attendance and the number of temples being built, the Examining Department could not clear enough names through regular processing to keep the temples supplied. As a result of this demand for more names, the green star procedure was started. This procedure was two-fold: first, to immediately produce more names for the temples, and second,
to reduce the reserve file. The project consisted of briefly checking the sheets and starring the persons who appeared on more than one sheet in the group. The checkers in the Index Bureau then examined all the names in the usual way but did not remove any of the cards from the files. They put a red "C" by each name for which they could not find cards and a red "E" by each name which had been endowed. The sheets were then sent to the Typing Department for cards to be made for each name which had a red "C" by it. No records were prepared for the Archives. Each group was given a temple file number, and the cards for each group were given the same number. The sheets were placed in a special file, and the cards were sent to the temples for baptisms and endowments to be performed. When the cards came back from the temples, they were each placed with the group of the same temple file number, and the ordinance dates were recorded on the patron's sheets. These sheets were then checked by the Examining Department to prepare the sheets for the sealing ordinances to be performed. Many duplicate sheets were found during the project and were returned to the patrons concerned. This project began in February, 1961, and ended in August, 1961. These sheets were finally finished and placed in the Archives in 1964. This project did accomplish its main purpose of supplying the temples with names, and it reduced the reserve file or backlog of unchecked sheets.

While the Piedmont and Green Star programs were in operation, leaders of the Society decided that the Piedmont
project would not produce sufficient names, so the R-Tab program was started at the end of 1961. The purpose of this program was to extract the names from all the printed records of the parish registers of England. These names were placed in the computer since it was the patron's responsibility to prove relationship and prepare family records for sealing. Hence, no family group sheets were prepared for those individuals.  

Many changes have taken place since the organization of the Examining Department, which allowed the work to move much faster during 1960's than it did during the 1950's. However, the biggest problem the department faced was the failure on the part of the patrons to make their records complete and accurate the first time they were submitted for temple work.

The Records Adjustment Department

The Correction Department was organized in 1945 with five employees. The responsibility of this department was to make corrections and additions on family group sheets already filed in the Archives from information submitted by the patron. The temple index cards which corresponded to the information being corrected on the archive sheets were pulled for close comparison. When a patron's sheet differed with an archive sheet, an arbitrary decision was usually made by the records examiner in this department to either change the patron's sheet

18 Statement by Sonja Kvia, an employee of the Examining Department, personal interview, April, 1966.
or change the archive sheet. Very little documentation or proof was required to make a change.

The Archive Adjustment Department was organized in 1965 to take care of adjustments and corrections. The purpose of this department was to handle patron's requests for corrections of archive sheets. From 1957 to the first of January, 1960, the Archives Adjustment Department received so many requests that a backlog of 8,000 cases was accumulated. Many of these cases had over thirty sheets, and some had as many as eighty sheets requiring adjustment. A moratorium was enforced on the first of January, 1960, which limited the types of requests which the department would accept. The department had six to eight employees and in spite of the moratorium, the department still received far more requests than they were able to handle.

The confidential section was made a unit within the Archives Adjustment Department. This section performed a unique role which had been anticipated even before the Temple Index Bureau had been created. In 1917, B. F. Cummings, a genealogical instructor, made the following statement in the Utah Genealogical Magazine:

If any person has committed suicide, murder, or other serious crime, the genealogy should give the particulars. In each case of suicide, it should be stated, if possible, whether the person was sane and morally responsible, or not. Unless facts concerning marriages are given, especially marriages subsequent to the first, how can we be sure that we are giving children to those who have the best claim on them? If we have no record of crimes and suicides, how can we guard against doing work for the
unworthy? Obviously such data cannot be included in a temple record, yet it is of the highest importance that they be preserved.19

It was not until August 15, 1951, that a program was adopted to fill the above-stated need. Joseph Fielding Smith, then president of the Society, proposed that a case involving confidential information be handled on an individual basis by the Society. His plan consisted of placing a code on the cards in the Temple Index Bureau which would refer to files confidential to the patron and the keeper of the files. The items of information which were not to be available for public inspection were to be kept in the files.20 These files and codes have received a great deal of study and at the time of this writing are operating with a high degree of proficiency.

In April, 1963, Nathan E. Tanner, then president of the Society, organized the Records Adjustment Department. Finn A. Thomsen became the supervisor of what then were three departments combined into one. The three departments that were combined into the Records Adjustment Department included the Correction Department, the Archives Adjustment Department, and the Pacific Isles Processing Department.

A plan was developed in 1963 in which analysts evaluated


20"Minutes," VI, 50.
each request for correction submitted with documentation, and the card and sheet typists then made the actual adjustments. Two analysts were chosen—one from the Research Department and the other from the Examining Department. These two analysts helped to develop many of the policies and standards of the department.

The Records Adjustment Department consists of three main sections: the additions section, the adjustment section, and the evaluation section.

The responsibility of the additions section is to make additions to the archive records and their corresponding cards located in the Temple Index Bureau. The type of additions which this section handles are as follows: new dates, completion of dates where space is provided for their addition, additional marriage information, names of parents when they were not previously known, and surnames of parents or spouses where they were not previously known. Although this section is in the Records Adjustment Department, it works very closely with the Examining Department. The examiners send the patron's sheets, the needed archive sheets, and the cards to the additions section which, in turn, returns the cases to the Examining Department for final checking upon completion.

The evaluation section is composed of analysts and transcribers. Analysts evaluate the patron's request, the documentary evidence, and the records in the Archives and TIB.
to determine if the requested adjustments are justified. The transcribers then carry out the decisions of the analysts and prepare the case to go to the adjustment section. The evaluation section has several assignments. In addition to making the properly documented adjustments requested by patrons, they prepare all Polynesian sheets for processing, prepare for the processing of the Oriental sheets and sheets which are not in the Roman alphabet, handle and file all confidential cases, make a final check on all sheets involving royalty, and evaluate and make minor adjustments requested by examiners of the Examining Department. When the above-mentioned cases are sufficiently prepared for processing, they are then sent to the adjustment section.

The adjustment section processes the cases. This process consists of typing new archive sheets or making adjustments on those already in the Archives, typing new cards or making adjustments on cards, proofreading cases to make sure the requests of the analysts are properly carried out, and releasing cases. The releasing process consists of sending the letters prepared by the analysts to the patrons and filing copies of the letters in the Records Control Department and another copy of the letters in the records adjustment files with the documentation and sheets submitted by the patrons. The processing function of the adjustment section performed the same role to the evaluation section as the Typing Department did to the Examining Department, only on a smaller scale.
Reference was made earlier to the Pacific Isles Processing Department that was combined into the Records Adjustment Department in 1963. The first officially recorded effort on the part of the Society to assist the Polynesian people was in May, 1924,\(^{21}\) five months after the beginning of the Temple Index Bureau. At this time, the presidents of the island missions were instructed to take steps to gather genealogies from the natives in possession of this information. These genealogies were to be sent to the Hawaiian Temple for safe-keeping. The Hawaiian Temple was to then make up temple index cards for the names which they received and send a duplicate to the Society for filing in the Temple Index Bureau.

In 1938, a similar request was made through the medium of The Improvement Era. Its message is quoted in part as follows:

> We are attempting to collect all old mission records, family records, and genealogical books available in all the Pacific missions. We have requested the presiding authorities of all the Polynesian missions to furnish the Church Genealogical Archives Pedigree Charts and One Family Group Records (sic) of every family in those missions. We are building up, as fast as possible, a Polynesian section in the library of the Genealogical Society of Utah for research purposes. We are also collecting and placing on exhibit articles showing the art and handcraft of the different Polynesian peoples.

> Our aim and purpose are first, to assist the Polynesian Saints in every way possible to have the saving and exalting ordinances of the Gospel performed for their worthy dead; second, to assist in the reuniting a once united people; and third, to help to prepare the hearts of the people of these missions to receive the

\(^{21}\)"Minutes," II, 187.
blessings promised to their forefathers, by the prophets of God.\textsuperscript{22}

In the same year, 1938, the Polynesian Department of the Society was established. On April 17, 1941, a committee was called by the First Presidency of the Church to review records coming in for the purpose of avoiding duplication. The responsibility of this committee was to check all Polynesian records before they were given to the temples for the ordinance work to be performed. In 1957 a plan was put into effect to continue the reduction of duplication. This plan consisted of making Xerox copies of archive sheets which pertained to the Polynesian people for the Polynesian Department, a copy for a preliminary clearing house in New Zealand, and one for each mission throughout the Polynesian area, with the idea in mind of future clearing houses within each mission. The New Zealand Temple was dedicated April 20, 1958, and the clearing house was completed about three months later. This clearing house consisted of a copy of each Polynesian archive record from the Society, microfilm copies of the mission records, reading machines for the microfilms, and an instructor to assist the patrons in their efforts.

In 1963, the name of this department was changed to the Pacific Isles processing section and was made a section in the Records Adjustment Department. In 1965, the section

\textsuperscript{22}"Genealogical Society," The Improvement Era, XLI (May, 1938), 302.
was made a unit within the evaluation section of the Records Adjustment Department.\(^23\)

Oriental genealogies and records were prepared by a committee in the Pacific Isles area during 1964. In July of 1965 the first Japanese excursion, as an organized group, went to the Hawaiian Temple. This group consisted of 161 people. The excursion gave the impetus needed to organize the Oriental unit. The Oriental unit worked in conjunction with the Pacific Island section in the Records Adjustment Department. Its responsibility consisted of processing Oriental requests and training Oriental people in the processing requirements.\(^24\)

The Typing and Proofreading Department

The Typing Department became a necessary unit of the Society's program in 1924 with the establishment of the Temple Index Bureau. The department typed cards for the individuals which had been cleared on the patron's sheets. Another responsibility was added to the department in 1942 with the introduction of the archive sheet. An archive sheet was prepared for each patron's sheet which passed the Examining Department. At that time, the typists proofread for apparent conflicts or spelling errors in the patron's work. However, as the volume

\(^{23}\)Statement of William A. Cole, analyst in charge of Polynesian processing, personal interview, April 1966.

\(^{24}\)Statement of Elwin W. Jensen, analyst in charge of Oriental processing, personal interview, April 1966.
of work increased, a proofreading section was added to the
department. The unique problems of each country made it neces-
sary to have typists and proofreaders specialize in the language
and name customs of a particular country.

The Typing Department in 1968 consisted of twenty-two
typists. Closely connected with this department was the proof-
reading section with thirteen employees. There were specialists
of many different languages represented, such as English,
German, Dutch, Scandinavian, and Spanish. These sections
carried out their duties with a great deal of efficiency. The
procedure was as follows: first, the sheet was typed; second,
it was proofread and sent back to the typist for necessary
corrections; third, the cards were typed by the card typing
section; and fourth, the cards, the archive sheet, and the
patron's sheet were sent to the Records Control Department.
The Typing Department was an important link in the chain, with-
out which the Society could not carry out its important role. 25

The Sealing Department

The Sealing Department was begun in January, 1942. The
responsibilities of this department consisted of assisting in
the prevention of duplication and in providing a sealing record
of complete family units which would be available for public
inspection. The archive sheet was introduced the same year to

assist the department in its responsibilities. This sheet
called for the complete identification of a family. The baptism,
endowment, and sealings of the family members could also be
recorded on the sheet. The sheets were filed in strict alpha-
betical order and made available to the public. When the family
unit had sealings performed, the sheet was pulled from the
Archives and placed in a separate file, known as the sealing
file. When the ordinances were performed, the dates, and in
some cases the initials of the temple were recorded on the
archive sheet and it was placed back in the alphabetical file
of the Archives.

Early in 1956 the procedure of giving a number to a
group of archive sheets and their corresponding cards which
were going to the temple was begun. This procedure applied to
the temple file sheets only. Temple file refers to a file in
which a large supply of names is kept and given to the temples
to be distributed to Church members going to the temple. The
other file in which they could be put was the family file which
was done at the patron's request to allow him the privilege of
performing the ordinances for close relatives. These cards
and sheets were kept together until all baptisms and endowments
were completed, thus, enabling all the sealing to be performed
at the same time. Also in 1956, a file was started for patrons'
sealing sheets. These were sheets that were not processed by the
Society but filled out by the patron and taken directly to the
temple by him to have living sealing performed.
It was the responsibility of this department to adjust the minor conflicts in the Archives until 1964, when the responsibility was taken over by the Records Adjustment Department. The practice of making colored copies of the archive sheets that were being pulled by different departments for corrections was begun in November, 1964. The procedure made it possible for the Sealing Department to have much more control over the archive sheets while in the correction process than it previously had had.

The Records Control Department

The responsibility of the Records Control Department was to receive patrons' sheets. The patrons often requested to know the location of their sheet after it had been submitted, and other departments also desired to know, on occasions, where a particular sheet was located. To make the information available, this department was begun for the purpose of recording the progress of each group of sheets. These sheets were indexed according to the patron's name on cards fastened to a large wheel. This system soon grew to three wheels and a force of girls who did nothing but record the progress of the groups of sheets or batches on the cards. In 1965 a system was developed whereby the computer was used to simplify the work.

The Records Control Department was one of the most efficient departments in the Society. Upon receipt of family group sheets from patrons either over the counter, or through the mail,
they were given a brief scanning to make sure that the patrons had filled in certain details. These details consisted of such items as the patron's name and address, the family representative, the terms Miss or Mrs., the maiden surname of females, and a limited degree of precensoring. After the family group sheets were briefly examined, they were segregated into language categories.

Three data processing cards were then typed. Each of these cards had the patron's name and address, the family representative's name, and the temple instructions typed upon it. One of the cards was stapled to the back of the patron's family group sheets, and these family group sheets were forwarded to the Examining Department. The second card was filed alphabetically according to the patron's name in a bucket file containing the names of all patrons who had family group sheets in process. The third card was placed in the progress file according to the batch number which was recorded in the upper left hand corner of the card.

As the family group sheets progressed from station to station, a data processing card was returned to the Records Control Department upon the completion of each part of the processing system. The sheets were to be examined by nine departments. These were:

1. Records Control where sheets were given a batch number and a set of data processing cards.
2. Examining Department where they were pre-examined.
3. TIB where cards were pulled. Sheets with cards having a "P" or "C" were sent to the Archives where the archive sheet was pulled.

4. Examining Department where all sheets were again examined for discrepancies between the TIB cards and archive sheets.

5. Additions section where simple additions were made. Sheets which require simple adjustments to the archive sheets or cards were sent to the evaluation section. Sheets which require no additions or adjustments were eliminated from this section.

6. Typing and Proofreading Department where archive sheets and new cards were typed.

7. Records Control where temple file sheets and cards were stamped with a number. This was the number referred to earlier in the development of the Sealing Department. Family file sheets and cards went directly from #6 to #8.

8. Records Examining Department where a final check was made.

9. Records Control where patron sheets were returned. Cards were sent to the temple or filed in the TIB, and sheets were sent to the Archives. The Sealing Department then sent a sealing sheet made from the archive sheet to the temple at the proper time.

The original card that was filed in the progress file mentioned above was withdrawn and progress noted on it when the
card representing each station had been returned to the Records Control Department. Upon completion of the nine steps this card was filed in the family representative file according to the surname of the family representative.

When family group sheets had been completed, they were returned to the Records Control Department where the names cleared on the family group sheets that were designated for family file were sent to the designated temple and the patron's sheets were returned to the patron. For those family group sheets designated for temple file, the names cleared were sent to the temple file section where they were distributed to the various temples according to the need of each temple. The patron's family group sheets were then returned to the patron.

The Records Control Department was responsible for a file known as the 110 year file which consists of the names of individuals where no definite death date was given on the patron's family group sheet and where 110 years had not elapsed since the time of birth. These names were filed in chronological order as to their birth dates. When 110 years had elapsed since the time of birth, the name was withdrawn from the file and submitted to the Temple Index Bureau where it was released to the temple for ordinance work.26

26 Statement of Gary Dudley, head of Records Control Department, personal interview, April 1966.
The Records Tabulation Department

Early in the spring of 1960 it became apparent to the coordinator of the records division of the Society that the research activity of Church members was not keeping pace with their temple activity. Increased temple activity had resulted partly because of the dedication of four new temples, located in Los Angeles, New Zealand, Switzerland, and London. The coordinator of the records division reported to the superintendent of the Society and also to the temple presidents in April, 1960, that the temple supply of names furnished by the research being done by members of the Church would have to be supplemented.

In the fall of 1960, the coordinator of the records division initiated a program with the volunteer help of one of the employees of the records division. The parish of Boldon, Durham County, England, was selected, and an experimental program initiated the extracting of the entries recorded in the parish registers. From these entries approximately 4500 names were tabulated onto 1500 family group sheets.

After the reorganization of the Society by the First Presidency of the Church in 1961, President Hugh B. Brown, the first counselor in the Church presidency, discussed with the newly appointed manager of the Society the problem of providing names for the temples. President Brown indicated that it was the wish of President David O. McKay, president of the Church, that all of the temples be kept open and operating. The manager
of the Society presented to President Brown the proposal that he had made to the former Board of Directors in June, 1961. Permission was requested to process names extracted from parish registers. These names would be sent to the temples and all of the ordinances, with the exception of the sealings, would be performed. It would be necessary, however, to receive permission to process names and submit them to the temples for ordinances without a relationship being established to a given family representative. This permission was granted by the First Presidency in August, 1961. It was understood that after the temple ordinances had been performed for these individuals that their names would later be listed in alphabetical sequence and made available to the public for the compilation of sealing sheets.

The program was initiated in August, 1961, with the approval of the First Presidency and given the name of the Records Tabulation Program. Under normal circumstances, at least three years would have been needed to plan, survey, carry out feasible studies, and to design and test systems and programs. It would have been necessary to train personnel and to write procedure manuals and training manuals, etc. Since names were urgently needed for the temples, the Records Tabulation program was in operation within six weeks after the program had been approved. Inasmuch as funds had not been set aside in any budget of the Society for the initiation of such
a program, it was necessary to borrow girls from other departments in the Society to carry out this work.

The head of the Church's Data Processing Department suggested that it would be well if the entries being extracted in the Records Tabulation program could be captured into machine language. A study was made as to the feasibility of this proposal, and it was decided after much deliberation that these entries could be typed on flexowriters and processed by a 1401 computer which was then available to various departments of the Church. The information was punched on the flexowriters into paper tape and then converted on a tape converter to magnetic tape. By converting the information at the input source, the cost of conversion at a later time was avoided. A format was designed for the extraction of the christenings, burials, and marriages from the parish registers. Field numbers were assigned to each item of information, and programs were written for the processing of the data in the computer.

In the months which followed, these forms were redesigned and programs were adjusted to take care of the various problems which arose in the extraction program. One of the requirements of the Records Tabulation program was the ability to match christenings and burials in order to eliminate performing ordination work for children who died before reaching the age of eight. In order to match burials against the christening entries, it became necessary to compile name tables to overcome the different spellings of the same names which were found recorded
in the entries. A Latin name table was also built into the program to convert Latin names into their English equivalents.

In 1966, after the Records Tabulation program had been in operation four years, approximately 4,000,000 names had been extracted from over 1500 English parishes. One hundred and eight parishes had been alphabetized and printed and made available to the users of the Society by 1966. These alphabetized parish registers will no doubt prove a boon to genealogical researchers who attempt to compile the families of their ancestors onto family group sheets. Meanwhile, the Records Tabulation program continued to move ahead as new methods and new equipment become available.27 New techniques were developed to make use of improved computer operations until in 1969 the GIANT system was introduced.

Table V shows the duplication results of Records Tabulation program (see p. 76).

The Pedigree Referral Service

The Pedigree Referral Service, hereafter referred to as the PRS, was introduced in January, 1963, at which time all interested individuals were invited to register surnames on which research was being carried out. The localities and periods

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27 George Fudge, "The Records Tabulation Department," Report written by the supervisor of the Records Tabulation Department, April 1966. Also statements from personal interview at same date.
TABLE V

Duplications of the R-TAB Program
Of the Genealogical Society
Of the Church of Jesus Christ of Latter-day Saints

<table>
<thead>
<tr>
<th>Year</th>
<th>Computer Lists (names checked)</th>
<th>Duplications</th>
<th>% of Dups.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1962</td>
<td>337,360</td>
<td>35,584</td>
<td>10.5</td>
</tr>
<tr>
<td>1963</td>
<td>861,214</td>
<td>147,147</td>
<td>17.0</td>
</tr>
<tr>
<td>1964</td>
<td>608,480</td>
<td>168,798</td>
<td>27.7</td>
</tr>
<tr>
<td>1965</td>
<td>970,487</td>
<td>254,691</td>
<td>26.3</td>
</tr>
</tbody>
</table>

TABLE VI

Percentage Chart of Duplications of the R-TAB Program
Of the Genealogical Society
Of the Church of Jesus Christ of Latter-day Saints

Source:

of time were requested with the surnames. The goal of the PRS was to eliminate duplication of research efforts. Through this system researchers could cooperate with each other on the more difficult problems and be aware of the research presently being done.

This service was strictly for those who wished to participate. The Society did not add names or information to the file on its own. It was not connected with the processing of records for the temple in any way. This service was also completely independent of the research department. It was a separate service entity operated by the library. Names, dates, and places were stored on magnetic tapes from which the information could be rapidly extracted by computers.

Family organizations were requested to register the ancestral information of their family with the PRS. No charge was made for the registration of the names but a charge was made for inquiries. From 1965 to 1968 the registration portion of the program received the most active emphasis.28

The leaders of the Society anticipated a great future for this service. However, with the introduction of the GIANT system the PRS officially stopped making entries into the computer on March 15, 1969, and the inquiries were officially stopped on April 30, 1969. Film copies of the entire file

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were sent to all branch libraries of the Society.

The GIANT System allowed a similar type of information to be received by interested patrons. This System allowed patrons to obtain names and addresses of persons who submit names. Hence, the GIANT System took the place of the PRS and much more as explained in the next section of this thesis.

**Name Tabulation System**

The name that was adopted by the Society for a system entered into in 1969 was GIANT which signifies Genealogical Information and Names Tabulation. The name was changed in 1970 to the Name Tabulation System. This system was an outgrowth of the Records Tabulation program. The work of checking names, done manually in the TIB, were checked by a computer under this program. Ordinances were performed for the names which had not previously had ordinances performed for them. The person submitting the sheet was then notified of the date and temple in which the work was performed.

The most significant change in the procedure for submitting records to the Society was that names were submitted on an individual basis rather than as a family group. The sources needed to document these entries were not as rigid as under the previous programs. This system did not remove the responsibility of the member of the Church to his direct ancestors and
families of his direct ancestors 29 and made it much easier for the members of the Church to fulfill their responsibility as stated by the Prophet Joseph Smith.

Chapter VII

GROWTH OF TOTAL ORGANIZATION

The actual functions of the Society from 1894 to 1907 centered around the purchase of books and pamphlets and helping locate researchers for members or non-members requesting assistance. The authority to purchase these materials rested with the board of directors. Materials which were reviewed were brought to the attention of the board by its members or an occasional interested party. No apparent effort was made to search out all available genealogical works. The majority of the time in the meetings of the board was spent discussing requests for assistance in research on individual lines. Assistance was primarily rendered for those seeking information from American, English, and German surname sources by giving the name of a researcher to the interested party.

After Joseph Fielding Smith became a member of the board of directors in 1907, a new scope was added to the actual functions of the organization. Publishing guides and suggestions for distribution to ward and stake leaders were promoted. These publications consisted of newspaper articles, pamphlets, circulars, and the Genealogical Magazine. The main purpose of this program was four-fold:

1. To assist members of the Church in salvation of their dead,
2. To help the Society be more effective in securing genealogical works for research,

3. To increase interest in genealogy,

4. To provide media through which instruction could be given.

Committees were organized in 1910 and continued for about twenty years in an effort to draw more people into the programs and thus to increase the effectiveness of the programs, consisting of a committee to increase memberships, a committee on meetings and social gatherings, a committee on historical papers, a committee on cemetery inscriptions and town and family histories and a committee on the collection of published records. Each committee consisted of a chairman and twenty to thirty people called from Salt Lake City and surrounding areas.

Extensive visits of representatives of the Society throughout the stakes of the Church began in 1912 and continued from 1963 through 1967 under the direction of Priesthood Correlation. Susa Young Gates through the women's committee set up classes in many of the stakes in the Salt Lake area. She was also instrumental in setting up missionary classwork which was in operation from 1926 to the 1940's. Missionaries and mission presidents were instructed in the why, where and how of genealogy through these classes.

In addition to the increase in publication and closer contact with the stakes, educational classes and programs dealing with processing of records at the Society's headquarters
at 47 East South Temple received increasing impetus during the 1920's. By 1928 a report showed twenty-five to thirty employees were helping applicants in their genealogical activities. The Research Clearing House Department with over 13,000 "Surname Books" and 225,000 cards indexing the genealogy was already becoming a valuable source of genealogical information. Also during the 1920's Archibald F. Bennett directed weekly classes at the Society for a nominal charge.

The organization grew during the 1930's from the Genealogical Library, Research Clearing House Department, Archives, and Index Bureau to the following organization in 1940:

1. Censor Department
2. Index Bureau
3. Correction Department
4. Typing Department
5. Proofing Department
6. Mailing Department
7. Filing Department
8. Recording Department
9. Archive attendants

The organization consisted of the following departments through the 1950's:

1. Censor Department
2. Index Bureau
3. Index Office
4. Archives
5. Censor and Archive Correction Department
6. Emergency Department
7. Typing and Proofreading
8. Library
9. Microfilm

The organization changed very little over the next 10 years; hence, in 1960 the following structure existed:
1. Records Office
2. Records Examining
3. Auxiliary Processing
4. Temple Index Bureau
5. Examiners & Correction Adjustment Department
6. Typing and Proofreading
7. Archives
8. Library
9. Microfilm

Considerable change took place by 1970 as indicated in the following elaborate structure which was operated by 480 employees at the beginning of 1970:

I. Patron's Records Department

1. Records Control
2. Records Examining
3. Temple Index Bureau
4. Record Adjustment
5. Typing and Proofreading
6. Archives Preparation
7. Temple Ordinance Data

II. Computer Processing Department

1. Records Tabulation
2. Flexowriter
3. Temple Index Bureau
4. Temple File
5. R-Tab

III. Library

1. Reading Room
2. Cataloging
3. Branch Libraries
4. Archive Stacks
5. Pedigree Referral Service

IV. Microfilm Production Division

1. Microfilms received
2. Microfilm Laboratory
3. Storage Vault
4. Microfilm Center
V. Name Tabulation System
   1. Marriage Conversion
   2. Controlled Extraction
   3. Patron Input

The World Conference on Records was held in Salt Lake City's new Salt Palace during September, 1969. This conference under the direction and supervision of the Genealogical Society brought international attention to its programs. It indicated to the record world that it was advanced in its use of the computers for acquiring and storing genealogical data and in other areas of record management. The conference also paved the way for future microfilming in countries where access to records has not been possible. This meeting was the first world wide genealogical conference to be held and preparations are being considered for a similar assembly to be held in 1974.
Chapter VIII

SUMMARY

The Genealogical Society was organized as an aid in assisting members of the Church to accomplish their greatest responsibility as stated by Joseph Smith, "to seek after our dead." The purposes of the Society were introduced to the members of the Church through the "Deseret News," the Utah Genealogical and Historical Magazine, representatives of the Society visiting genealogical seminars and conferences held in the stakes of the Church, and books and papers prepared under the direction of the Society.

This organization was introduced to non-members by personal visits of prominent or influential members of government, historical and genealogical agencies, and genealogical researchers. A statement by Walter Muir Whitehill in his book, Independent Historical Societies, is indicative of the attitude of non-members of the Church who have had contact with the Society:

The most energetic and world wide collecting project of genealogical sources in the United States is being carried out not for historical but for religious motives. This is the work of the Church of Jesus Christ of Latter-day Saints; the results are assembled in its Genealogical Society in Salt Lake City. . . It is an awesome sight to see a room with 150 microfilm readers, every one in use, and, besides, students of printed books filling every
available desk in a large building and spilling over onto corridors.¹

The library has books or microfilms from many countries and a very complete group of records from some nations. The Society has had an educational program since 1911 to assist members of the Church in acquiring a knowledge of availability and usage of the files and records. Emphasis has been given to the educational functions with the accreditation of researchers, the seminars held in the stakes and at the Church headquarters, and the preparation of aids to research prepared by the research department of the Society.

The Society has also assisted all who were interested in using its services in acquiring information from the local records of towns and parishes. This is made possible either by research agents or by microfilming the records so the interested party can have access to a copy of the original records at Salt Lake City and branch libraries throughout the United States. The Pedigree Referral Service was organized to assist genealogists in locating other individuals who were researching on their lines and thus consolidate efforts. The Name Tabulation System took over this function and performed a greater service in time and money saved in the processing of names for ordinances. However, it does not indicate the research presently being done.

Two major responsibilities have been assigned by the First Presidency of the Church. The first arose out of a need to avoid more effectively the duplication of ordinance work in the temples. As the Society acted as a central clearing house to accomplish this end they were soon given the responsibility of submitting the names to the temples for the various ordinances to be performed. Here the Society performed a function through its various departments much more effectively than could be done individually by members of the Church.

A listing of the important events in the history of the organization is given as follows:

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 13, 1894</td>
<td>Incorporated as the Genealogical Society of Utah.</td>
</tr>
<tr>
<td>May 1, 1898</td>
<td>Began processing first orders for research work.</td>
</tr>
<tr>
<td>1909</td>
<td>Examiners passed resolution permitting the Society to address missionary classes twice a month.</td>
</tr>
<tr>
<td>January, 1910</td>
<td>Utah Genealogical and Historical Magazine began.</td>
</tr>
<tr>
<td>January, 1910</td>
<td>Non-members of the Church were given access to the Library.</td>
</tr>
<tr>
<td>1912</td>
<td>Stake Genealogical Conventions began throughout the Church.</td>
</tr>
<tr>
<td>1914</td>
<td>Classes were first offered at BYU on genealogy.</td>
</tr>
<tr>
<td>1917</td>
<td>Library was moved to the new church office building at 47 East South Temple in Salt Lake City.</td>
</tr>
<tr>
<td>May, 1924</td>
<td>The Temple Records Index Bureau was established as a department.</td>
</tr>
<tr>
<td>1924</td>
<td>Research Department was organized.</td>
</tr>
<tr>
<td>1924</td>
<td>Typing Department was organized.</td>
</tr>
<tr>
<td>1927</td>
<td>Research Clearing House was organized.</td>
</tr>
<tr>
<td>January, 1934</td>
<td>Quarters were moved into the Joseph F. Smith Memorial Building at 80 North Main.</td>
</tr>
<tr>
<td>August 26, 1938</td>
<td>Microfilm Department was organized.</td>
</tr>
<tr>
<td>1938</td>
<td>Polynesian Department was organized.</td>
</tr>
</tbody>
</table>
January, 1941: Publication of the Utah Genealogical and Historical Magazine was discontinued.
1942: Examining Department was organized.
1942: Sealing Department was organized.
1945: Records Correction Department was organized.
August, 1961: Records Tabulation Program began.
April, 1962: Quarters were again moved to the present location at 107 South Main in Salt Lake City.
1963: First computer used to record progress of the family group sheet through the various departments.
1965: Archives Adjustment Department was organized.
1966: Customer service by the Research Department was discontinued.
1967: Priesthood Genealogical Committee was reorganized.
April 30, 1969: Pedigree Referral Service was discontinued.
1969: Name Tabulation System began under the name of the GIANT System.
September, 1969: World Conference on Records was held under the direction of the Society.

As a result of the research accomplished to write this thesis, it was found that the Genealogical Society was organized under the direction of the First Presidency and has been directed with counsel and assistance from them. Some conclusions appear to be justified:

1. The library with its voluminous microfilm collection, the Temple Records Index Bureau with its ability to eliminate duplication, and the computer program with its ability to scan records and keep the temples supplied with names make the Society a unique organization.

2. The role of the Society is not and has never been to assume the responsibility of the members of the Church
in seeking out after their dead. It has been to assist members of the Church in their individual responsibilities.
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Olsen, Melvin E. Personal interview. May 1969.

Olson, Earl E. Personal interview. May 1969.

Petersen, Lauritz G. Personal interview. May 1969.

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B. NEWSPAPERS AND PERIODICALS

Deseret Evening News (Salt Lake City), 1875-1927.

The Improvement Era (Salt Lake City), 1919-1944.

The Utah Genealogical and Historical Magazine (Salt Lake City), 1910-1940.

C. SECONDARY WORKS


APPENDIX A

THE CHURCH STORAGE VAULTS

A large storage vault for positive and negative microfilm copies has been tunneled into the solid granite walls of Little Cottonwood Canyon of Utah's Wasatch Mountains. This vault was constructed to offer protection to microfilm copies of records processed or acquired through the Church. Although most of the microfilms are of information pertaining to genealogy, other microfilmed information acquired by the Church is also stored in the vaults. The First Presidency approves all records before they are stored in this unique safe deposit unit.

Exploratory work for the storage facility began in 1958; active construction began in 1961; and by the end of 1965 the project was completed. The vault has more than 65,000 square feet of floor space. There are six huge vault rooms, each with the capacity to store 385,400 one-hundred foot roles of 35mm microfilm. The total vault capacity—the equivalent of over 25 million 300-page volumes—can be expanded if necessary through further excavation.
APPENDIX B

The following individuals served on the board of directors from November 20, 1894, to June 22, 1961, with special assignments as indicated:

Franklin D. Richards--President 1894-1900
John Nicholson--Vice-president 1894-1907
James H. Anderson--Secretary 1894-1896
Amos Milton Musser--Treasurer 1894-1909
John Jaques--Librarian 1894-1896; Secretary 1896-1900
Andrew Jenson--1894-about 1896
George Reynolds--1894-1909
William H. Perkes--Assistant Secretary and Librarian 1896-about 1900
Anthon H. Lund--President 1900-1921
Joseph Christenson--Secretary 1900-1907; Director 1907; Librarian 1910-1918; Vice-president 1934-1948
George W. Willis--Librarian and Assistant Secretary 1900-1909
Charles W. Penrose--1900-1907; Vice-president 1907-1921; President 1921-1925
Joseph Fielding Smith--Secretary 1907-1922; Director 1925; Vice-president; Treasurer and Chairman of Executive Committee 1925-1934; President 1934-1961
Anthony W. Ivins--1909-1921; Vice-president 1921-1925; President 1925-1934
Duncan M. McAllister--1909-1917
Heber J. Grant--1910-1921
Hyrum G. Smith--1917-1934
Charles Penrose--President 1921-1925
John A. Widtsoe--1921-1944; Librarian 1944-1948; Vice-president 1948-1952
Nephi Anderson--Secretary 1922-1923; Played an important role in conference assignments and education programs
William A. Morton--Secretary 1923-1924
Richard B. Summerhayes--Secretary and Editor of the Genealogical Magazine 1924-1928.
A. William Lund--1925-1961
Archibald F. Bennett--Secretary 1928-1961
James M. Kirkham--1932-1961
Mark E. Petersen--1934-1954
L. Garrett Myers--Assistant Treasurer 1944-1948; Director 1948-1961
Harold A. Dent--1948-1961
Benjamin L. Bowring--Assistant Director 1948-1961
Henry E. Christiansen--Assistant Director 1948-1961
The above board was released by the First Presidency June 22, 1961, to lessen the burden on the General Authorities. Junius M. Jackson was selected as President on July 6, 1961, and had the following board until January 22, 1963 at which time he was released by the First Presidency.

Junius M. Jackson--President 1961-1963
Lamont B. Gundersen--First Assistant 1961-1963
George Fudge--Second Assistant 1961-1963
E. Eugene England--1961-1963
Lorin F. Pace--1961-1963
Edward H. Sorensen--June 1961-August 1961
Irving S. Fox--1961-1963
Howard S. Bennion--1961-1963
Zelph Y. Erekson--1961-1963
Roy Brown--October 1961-1963
Paul F. Royall--General Secretary October 1961-1963

The First Presidency felt that the activities of the Genealogical Society should be headed by one of the General Authorities. President Nathan Eldon Tanner was named President in January, 1963, and worked with the same board as did Junius M. Jackson, until December, 1963, when the following board of trustees was chosen:

Nathan Eldon Tanner--President January 1963-January 1964
Theodore M. Burton--Vice-president 1963 (began to function in 1964 upon his return from his mission)
Howard W. Hunter--1963-1964; President 1964-
ElRay L. Christiansen: 1963
Zelph Y. Erekson--1963-

The above named board who functioned under President Tanner functioned under President Howard W. Hunter with addition of the following:
Henry E. Christiansen—Records Manager 1964-1965;
   Executive Assistant 1965-
Paul F. Royall—General Secretary 1964
W. Roy Brown—Treasurer 1964-1969
Van A. Neiswender—Microfilm Production Manager 1964-
Delbert E. Roach—Library Manager 1964-
George H. Fudge—Research and Development Manager 1964-
H. Dale Goodwin—Records Processing Supervisor 1965-
   1967
A. Philip Cederlof—Personnel Director 1964-1968
Jon C. Jarman—Treasurer 1969-