

Heber J. Grant : highlights in the life of great leader

Hinckley, Bryant S

Producer's Note

DEDICATED

TO

THE YOUTH OF ZION

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—Bryant S. Hinckley

INTRODUCTION

Across threescore years comes a vivid recollection of the first time I ever saw or heard Heber J. Grant. It was in the afternoon of an autumn day. We quit our work on the farm, washed our faces, and went to an old adobe meetinghouse in Fillmore.

There were a good many people there, eager to see the new Apostle, for he had been chosen but recently. I do not know who was with him or where they were going, but I shall never forget him. He was young, tall, very thin, well-groomed, with a remarkably clear complexion, a dark beard, and a fine speaking voice. He spoke fluently, clearly, and with great earnestness, and briefly. I was impressed by him. On our return home my mother remarked: "I knew his father. I heard him speak, and he is much like him. His father died at forty; he may do the same."

From then until President Grant's death I had somewhat frequent contact with him, came to know him intimately, and, as I did so, my admiration ripened into affection. So I am frank to confess I am writing this sketch with a strong bias in his favor. Many people thought as my mother did, that he would die at an early age. On the contrary, he lived a long, strenuous, and abundant life, outliving many people whose expectancy was far greater than his own. He attributed his longevity to his observance of the Word of Wisdom and to the providence of the Almighty in preserving his life.

When he peacefully laid his burdens down and closed his eyes for the last time, there were eighty-eight shining years to his credit—years of noble, generous, and splendid living. He left a name untarnished and a fame that will never perish.

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• I -

ANCESTRY

GREAT men are the commissioned guides of mankind who rule their fellows because they are wiser.—Carlyle.

Back in 1856, when Salt Lake City was in its infancy and many of its inhabitants were still living in log cabins and all its business places faced a wide and often dusty street—in a pioneer home, standing where Z. C. M. I. now stands, a son of promise was born. When this child was nine days old, his father died. His widowed mother was left in poverty. If the delicate infant were to survive, which many doubted he would do, he must have the tenderest care. He survived, and the story of his accomplishments as a boy and a man should, for all time, stir the imaginations of aspiring youth.

This frail boy, his mother's only child, lived to see Salt Lake become a great metropolis and one of the most beautiful and attractive cities in the world. On his eighty-second birthday he was honored with a testimonial which remains unmatched by any tribute that has been paid to any other citizen of his state. At that time it was said that he knew the city and its people better than any other living person and that he had contributed more to its growth than any other living man.

At the time of his death, in his eighty-ninth year, he was recognized as a leader of men and stood at the head of the greatest ecclesiastical organization of the world.

What was behind this brilliant and remarkable career? What is the source of goodness and greatness in men? Heber J. Grants religion gives a clear answer to these weighty questions. We lived before we were born. We are dual in our personalities. We have a mortal and spiritual inheritance, both of which are tremendously important in shaping our destiny. Some have been able to trace their physical ancestry through many generations, but the story of our spiritual existence is closed. No matter how we try, we cannot remove the veil that hides the past. The finite mind cannot penetrate the realm of the infinite, and therein he the answers to these

searching questions. Where did we come from? What did we do there? How did our experience there affect us here? These questions can find answer only through the light of revelation.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and He saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

This scripture reveals clearly that there were in the spirit world, noble and great ones, destined to become the prophets, teachers, reformers, statesmen, and leaders in the world. Among them were the children of destiny, the poets, philosophers, scientists, soldiers and those whose names have illuminated the pages of history. The part we played, the development we made in our primeval existence, carries over and becomes a part of us here. What we are here, in large measure, is the result of what we were in our pre-mortal existence. Among those who stood as leaders, "the noble and great ones," in that primeval world were such spirits as Heber J. Grant. In the hope of finding something that would justify ancestral pride and inspire to better endeavor, many find interest in tracing their lineage back through the generations to discover who their forebears were and what they did.

Heber J. Grant's ancestry for a long way back is well-authenticated. There need be no guesswork about who his ancestors were or what they did. He descended from a notable line. Patriots, preachers, pioneers, reformers, civic and religious leaders are found among them. They belonged to the aristocracy of their time and rank with the very best men and women of their day. Archibald F. Bennett says of them:

The ancestors of our President have made much history, whether presiding over states and armies, over earldoms or counties, over local courts or congregations, or only their own families. Each generation must be judged according to the standards of that period. But as one reads over the intimate and authentic story of their lives, as it has been recovered and reconstructed, there comes an overwhelming feeling that here is an honorable parentage, a noble lineage of the best men and women of their day. 2

President Grant was well-born and wisely reared. His immediate ancestors were no less renowned than those who preceded them. From his father and his mother he inherited qualities of great worth.

Jedediah M. Grant

His father, Jedediah M. Grant, was born February 21, 1816, in Windsor, Broome County, New York, and died December 1, 1856, in Salt Lake City, Utah, at the age of forty years, nine months, and ten days. He was a tall, straight, sinewy young man, with a flaming zeal for truth. In his seventeenth year he joined the Church, and in the following year went with Zion's Camp from Kirtland, Ohio, to Jackson County, Missouri, and was subsequently chosen as one of the seventies. He was among the first elders of the Church to preach the gospel in the Southern States.

June 25, 1844, two days prior to the martyrdom of Joseph and Hyrum, Jeddy was chosen by the Prophet as one of two trusted messengers to carry word to Governor Ford of Illinois that the Prophet would be in Carthage the following day. Those were momentous days; trust could not be

lightly placed, consequently, this showed the great confidence which Joseph Smith had in Jedediah M. Grant.

As a young man Jeddy passed through the persecutions of Missouri and Illinois, and in the summer of 1847 he crossed the plains, arriving in Salt Lake Valley in October of that year. This journey was beset with tragedies and physical hardships that not only tested his faith and measured his physical endurance, but also overwhelmed him with grief. First, his little daughter, Margaret, died and was buried in a shallow grave in a lonely place on the plains. Soon after, his wife, Caroline, unable to endure the hardships and tragedies of the journey, sickened and died. It was her dying request to have her remains brought to the valley for burial and likewise to have the remains of her little daughter brought here and laid beside her. Jeddy, of course, consented, and with his own hands made a crude coffin from rough boards, strapped it to the side of his wagon, and placed in it all that was mortal of his young and beautiful wife; then he continued the sorrowful journey to the valley, where she was laid peacefully away. If Caroline Grant was not the first pioneer buried in the valley, she was among the very first. She died a martyr for the truth.

As soon as Jeddy could make the necessary arrangements, he went back to get the remains of his little girl. To his great sorrow he discovered that the wolves had dug up her body, devoured it, and scattered her bones so there was nothing left to bring. Sad though the circumstances were under which Jedediah M. Grant entered Salt Lake Valley on that October day of 1847, his spirit was not broken.

The loyalty and assistance which he gave to President Brigham Young, and his demonstrated leadership soon brought him recognition. On January 19, 1851, he was elected the first mayor of Salt Lake City, and on April 7, 1854, he was ordained an Apostle of the Lord Jesus Christ and chosen by Brigham Young as Second Counselor in the First Presidency of the Church. He was prominent in the political, religious, and economic affairs of the territory. Very early in his life Jedediah became distinguished as a preacher of righteousness. He was known for his resourcefulness, his courage, and for his power of conversion. He was a man of action, always helpful, hospitable, generous, and kind. He was one of the most enterprising and progressive men in that distinguished group of pioneers.

The year 1856 closed what was known in the Church as the "Reformation." This was a call to repentance. The general text was: "Saints, Live Your Religion." People were encouraged to renew their covenants by baptism, to observe cleanliness in their persons and dwellings, to put their families in order, to cultivate their grounds and gardens carefully, and not to seem too anxious to have more land than they could attend to themselves, to gather into and build up the forts and settlements.

This appeal concluded by "praying that all those who did not feel to do right might have their way open to leave the people and the territory of Utah; and those who did, to come forward and do their first works over." Jedediah M. Grant was one of the most ardent advocates of the "Reformation." He threw his heart and soul into it, sometimes holding two and three meetings in one night, and died as a result of overwork.

Rachel Ridgeway Ivins Grant

The ancestors of Rachel Ridgeway Ivins Grant, the mother of President Heber J. Grant, were of English descent and came to the new world in 1690. They were among the earliest settlers of Long Island. In 1760 they moved to New Jersey and played an important part in the history of

that state. Rachel was born March 7, 1821, in Hornerstown, New Jersey. She was the sixth child, and the third daughter in the family of Caleb Ivins, Jr., and Edith Ridgeway Ivins. Her grandfather, Caleb Ivins, was a prosperous man, beloved by all who knew him. Rachel's father died when she was six years old and her mother, when Rachel was nine. Her family was separated, and Rachel lived first with her grandfather on her father's side and later with her cousin, Joshua Wight and his wife, Theodosia. Her grandparents on both sides were Quakers, and Rachel was brought up under that influence. Her older sister, Anna, the mother of Anthony W. Ivins, became converted to the Church and prevailed on Rachel to go and hear the elders. She subsequently read the Book of Mormon, the Voice of Warning, and other tracts. She recorded: "One day while attending the Baptist Prayer Meeting, our pastor admonished me for the course I was taking and said that if I did not stop going to the Mormon meetings, I could not hold my seat in the Baptist Church, and they would be obliged to disfellowship me for listening to false doctrine." This seemed to settle the question in her mind, and she soon gave her name for baptism, saying: "Oh, what joy filled my being! I can sing all day long and rejoice in the promises of the gospel." About this time she met the Prophet Joseph Smith and Brother Jedediah M. Grant, her future husband. In 1842 she went with her cousins, the Ivinses, to Nauvoo, where she became well-acquainted with the Prophet. She left this description of him: "He was a fine, noble-looking man, always so neat. When he was preaching, you could feel the influence and power. He was not at home very much. He was always so jolly and happy, different in that respect from his brother, Hyrum, who was more sedate and more serious."

Her first year in Nauvoo was a very happy one. The second year, turmoil grew more pronounced and culminated in the martyrdom of the Prophet and the Patriarch. Rachel finally concluded to go back to New Jersey, which she did, and in 1853 the Ivinses decided to go to Utah and invited her to go with them. What to do was the question. Her brothers tried to prevail on her to remain in the East, offering to settle upon her an annual income for life if she would renounce the hated religion of Mormonism. After prayerful consideration, she decided to cast her lot with the pioneers in the West. As a result, she was destined to know sorrow and poverty, but the day never came when she regretted her decision. The trip across the plains was surprisingly pleasant. The party traveled in comparative comfort. For several years Rachel had suffered from an annoying cough which threatened to develop into tuberculosis, but the journey cleared up every symptom of lung trouble, and never after was she afflicted with it. She and her relatives arrived in Salt Lake City, August 10, 1853. Jedediah M. Grant took them to his home and provided for their immediate necessities. According to the legend, Rachel had been in the valley nearly two years when Jeddy invited her to go for a ride and explained to her that President Young had asked him to marry her for time and have her sealed to the Prophet Joseph for eternity. She consented to this and became Jedediah M. Grant's seventh wife. She was married to him in 1855, and on November 22, 1856, her son, Heber, was born and was but nine days old when his father died. These were grave days for Rachel. With the exception of her older sister, Anna, her only kin in the Church was this child. He was all she had to live for and to work for.

She lived to the advanced age of eighty-nine and died one of the most highly esteemed and universally loved women in the community. All the subsequent days of her tranquil life were closely interwoven with those of her son. It is gratifying to know that this boy lived to add honor and luster to the name of the father he had never known and to make glad and happy all the remaining years of his widowed mother.

• II -

CHILDHOOD AND YOUTH

SINCE Rachel Grant was left a widow at the age of thirty-five, she found it necessary to support herself and to care for her infant son. She had been reared under affluent circumstances. Never before had she felt the pressure of want, but when it came, she did not complain. There was a native nobility about her which reverses and hard circumstances could not subdue. Notwithstanding her poverty she moved with ease and confidence among the best and most prosperous people of that day. She was sometimes hired to go into a home and to sew for a family, and she would take her little boy with her; then she might be invited as a dinner guest for an evening party in the same home.

Heber led the life of a normal boy. During the years of his childhood, his mother supported herself and him by sewing and by taking in boarders, and only through the most rigid economy was she able "to make ends meet. ., She told him that she would take care of him while he was young, and he could take care of her when she was old. He recalled days of scarcity when four pounds of sugar was the family supply for a year, when flour cost \$18.00 a hundred, and when butter was an almost unknown luxury. He remembered a Christmas when his mother wept because she had no money to buy him a stick of candy.

There was a very close companionship between Heber and his mother. Naturally she became the dominant influence in shaping his life. Her prayers were a source of inspiration to him in his childhood and in his manhood. One of the most stimulating influences in his life was the great faith which she had in his future. She made him feel that he would become a man among men, a success in business, and a leader of the Church, if he would do what was right.

Heber J. Grant was a child of destiny. For years his mother cherished in her heart promises which were made to him in his childhood. She had perfect faith in the fulfilment of those promises, if he lived worthy of them and only on that condition.

Referring to his mother, Heber said, "My mother always told me: 'Behave yourself, Heber, and some day you will be an Apostle. If you do not behave yourself, you will not be because we have in a revelation recorded in the Doctrine and Covenants, the following statement: "There is a law irrevocably decreed in heaven before the foundation of the world upon which all blessings are predicated and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.'" I said, 'Mother get it out of your head. I do not want to be an Apostle; I do not want to be a bishop; I do not want to be anything but a businessman. Just get it out of your head/ After I was called to be an Apostle, she asked me about the meeting where this blessing was given and whether I remembered it, and I said, 'No, I do not remember anything only that when Aunt Zina was talking she said, "You will become a great man in the Church of Jesus Christ of Latter-day Saints and one of the Apostles of the Lord Jesus Christ." She said, "That is the reason I have told you to behave yourself. I knew it would not come true if you did not live worthily, but it has come true/ Then she said, 'Do you remember Heber C. Kimball picking you up when you were a young boy and putting you on a table and talking to you at a great dinner he was having with a lot of his friends?' 'Yes/ 'Do you remember anything he said?' 'No, I only remember that he had the blackest eyes I ever looked into. I was frightened, that is all I can remember/ 'He prophesied in the name of the Lord Jesus Christ that you would become an Apostle of the Lord Jesus Christ and become a greater man in the Church than your own father, and your father, as you know, became one of the counselors to President Brigham Young. That is why I have told you to behave/ :

Heber longed for a college education but was denied that opportunity. However, he attended the best schools they had at that time and received a good training for business. This is his own frank account of his school days:

"The first school I ever attended was the Doremus School where the old adobe knitting works stood. I got whipped once for telling the truth—one of the bigger boys gave me a mauling because I told the truth about him. I was sent up twice to be whipped by Brother Doremus. Both times I ought not to have been. The second time I was to be whipped, instead of going upstairs I ran home. Brother Doremus taught upstairs, and Sister Doremus had the little children downstairs. I was then living in the Main Street home. The first time I was whipped was the only time I was ever upstairs.

"When any child had to be whipped, they had what seemed to me to be a great big willow, but I guess it was a little switch. I was told to go up there again but did not do it. I ran home and was nearly exhausted for fear someone was after me. I told Mother all about it and that I ought not to have been whipped because it was not my fault, and she fixed it so that I could return to school without being whipped. I remember that they gave little prizes, and I was given a prize which was a piece of paper about three or four inches long and about an inch and a half wide with one word, 'Truthful/ in blue ink, well printed. I saved it until after I was married; I prized it very highly.

"After the Doremus School I attended a school in a small dwelling on West Temple Street just below the center of the block where the Grant Brothers' livery stable was built. Matthias F. Cowley's mother was the teacher. I afterwards went to the Brigham Young schoolhouse where Sister Granville was the teacher. Orson Whitney and others were pupils there. I was baptized in the font behind Brigham Young's schoolhouse. ... I think the font was far enough south that when they made First Avenue they had to tear down the font.

"The fall I became nine, Mother and I went to St. George for the winter, and I remember that I went to school there in a tent. We traveled to St. George in a wagon. It was just after the October conference. Aunt Anna and Cousin Tone had come up to conference, and we went back with them. The first night we stopped at Brother Standring's—Rebecca Standring's, who was afterwards the president of the Relief Society—Edwin, I think was his name. The next night I think we stayed in Spanish Fork, and the next night at Salt Creek (Nephi), the next night Round Valley (Scipio), the next night Cedar Springs (Holden). I do not know where we stopped the following night; it was Meadow or Corn Creek. Then the next night it seems to me we camped in Wildcat Canyon. There was no Cove Fort then. We slept on the ground. They had been telling Indian stories. It was a beautiful moonlight night, and I do not think I went to sleep until after midnight. I was sure that I saw Indians crawling around in the sagebrush. The next night we stayed at Beaver, then Red Creek (Parowan), the next night Cedar City, the next Kanarra, from there to Toquerville. We then went to St. George. We stayed there about six months, and my teacher, I believe, was a Sister Everett. A man by the name of McGregor also had a school. Tone (Anthony W. Ivins) went to him; he was four years older than I.

"People went to St. George because it was pleasant. President Brigham Young built a house there, and he spent the winter months in St. George. They built a cotton factory, a three-story log building; it is standing there now. I carried one end of the chain to survey the ditch to the cotton factory, and Tone the other.

"I also went to Camilla Cobb to school before I went to the university. She had a private school, south of the Social Hall. After that I attended the university. I attended the university when the

school was in a building that afterwards became the Deseret Museum, where Richards Street now is.

"A man by the name of Milton H. Hardy, who afterwards had charge of the State Mental Hospital at Provo, and a girl by the name of Young who lived on First South, and Sarah Francis Young, were the teachers. It was upstairs, and a number of us went there, and we had no teacher; we had to go up to the Council House to give our lessons, so we had a monitor to keep the boys quiet. Oscar Young was the monitor. There was a boy there we called 'Little Pill/ His father was a homeopathic doctor. As I was going in for a lesson one day, I saw him with a slate, pencil, and sponge. They had a vessel on top of the stove that had moisture in it. He squeezed some hot water on my seat for me to sit in. I saw him doing it and jumped back, and then sat down and straddled the water. Then I took my sponge and soaked up the water that was on my seat and rushed over to his seat and put it there. As I did it, he called Oscar Young's attention to what I was doing. Oscar said to me: 'Mop that water up; mop it up!'

' 'Hold on,' I said; 'he put it on my seat first and I brought it back to him/

"Oscar turned to him and said: 'Did you put that water on his seat first? You are a scrub to complain on him; you mop it up' and he picked him up, set him on the bench, and he rubbed it up.

"After that four or five of us decided to send this 30 boy home sick. We had read somewhere that if you tell a person long enough that he is sick, it will make him sick. So, for four or five days we said: 'Why don't you go home? Look in the looking-glass, you're sick,' and he did go home sick.

"Dr. Park, president of the university, was called on a mission, but his health failed him, so he came back and was installed again as its president. In the meantime the Cook sisters were made managers of the university; Miss Ida came over to the Council House, and Miss Mary stayed at the Social Hall. They had an examination, and those with certain marks were to be promoted to the university, and those who failed from the university were to go to the Social Hall, which was part of the university then. I went up to the university.

"Miss Ida expelled me from school because I hit Heber Wells in the back before school started. She told me to go and take my seat. I said: 'School is not opened yet, Miss Ida, and I will come in at nine o'clock.'

"She said: 'You go and take that seat or go home.'

"I said: 'I will go home.'

"Then she said, 'I expel you from school,' and Miss Ida, of course, hadn't understood the situation. Heber was studying a piece in which there was the sentence: 'A blow, a blow, a bloody blow,' and he came up and hit me in the back and made that expression. I waited until he sat down, and I went up and hit him in the back and said: 'His brother, his brother,' and just as I hit him, Miss Cook saw me. Mother called and told her I was broken-hearted, and she sent for me to come back.

Mother cried and felt so bad when I told her I was expelled from school, that I promised her I never would be expelled again, that I would make any apology that was asked for, and I would go back and behave myself very well.

"For three or four months I never whispered once, and then one day Miss Ida kept the whole school in for whispering and told us to study. I was so mad to be kept in when I hadn't whispered at all that I didn't study; I just sat there. She saw me sitting there. Finally some of the boys lifted their hands and asked to go out, and she let first one and then another go. Finally, I lifted my hand. She said: 'Keep your seat.'

"I said: If the odiers can go out, so can I.' I got up to go, and we met at the top of the stairs. She grabbed me by the collar, and I stepped two or three steps down, she still holding onto my collar. I lifted my feet; I knew she couldn't hold my weight. Then she moved to go around me, and I made a bound and lit on the bottom of the first platform, and she lit on top of me, and she never let go of her grip. Just then Mary Cook came in and said: 'Expel him from school.'

"I remembered Mother, and commenced crying and begged her pardon so they didn't expel me, and I went back upstairs." 1

Heber had an ambition for a college education, a degree from some great school, but he had to care for his widowed mother and he had no money with which to do this and to go to college; so this, he thought, was one of his cherished hopes he would have to abandon.

About this time an unexpected opportunity came. He related:

"I met President George Q. Cannon, then our delegate to Congress, and he said: 'Would you like to go to the Naval Academy, or to West Point?'

"I told him I would.

"He said: 'Which one?'

"I said, 'The Naval Academy/'

" 'All right, I will give you the appointment without competitive examination/'

"For the first time in my life I did not sleep well; I lay awake nearly all night long rejoicing that the ambition of my life was to be fulfilled. I fell asleep just a little before daylight; my mother had to awaken me.

"I said: 'Mother, what a marvelous thing it is that I am to have an education as fine as that of any young man in all Utah. I could hardly sleep; I was awake until almost daylight this morning/'

"I looked into her face; I saw that she had been weeping.

"I have heard of people, who when drowning, had their entire life pass before them in a few seconds. I saw myself an admiral, in my mind's eye. I saw myself traveling all over the world in a ship, away from my widowed mother. I laughed and put my arms around her and kissed her and said, 'Mother, I do not want a naval education. I am going to be a businessman and shall enter an office right away and take care of you and have you quit keeping boarders for a living/'

"She broke down and wept and said that she had not closed her eyes, but had prayed all night that I would give up my life's ambition so that she would not be left alone." 2

Her prayers were answered, and her appeal to the Almighty was inspired by promises made to her son in his childhood by those she looked upon as being the servants of God.

After declining the appointment to Annapolis he made up his mind to be a businessman and went to work. That was the end of his formal schooling. He soon became absorbed in his business affairs, but he utilized every spare moment of his time reading and improving his mind. As he read, it was his practice to mark passages that impressed him and to pass the book along to some friend. Many books that he gave away were "marked copies," which added to their value. When he became an Apostle, he had more and better opportunities for reading. He often had one of his daughters or his secretary read to him, especially in his later years. Thus he kept well-informed on current issues. While he had but few scholastic credentials, Heber J. Grant was well-educated.

AMONG the richest legacies bequeathed to the . world by Heber J. Grant is the record of his achievements. In his childhood he gave promise of the splendid accomplishments that crowned his long and wonderful life.

The words of Bulwer-Lytton: "Dream, O youth; dream nobly and manfully, and your dreams shall be your prophets!" stirred his soul.

He dreamed nobly and manfully. He charted his way, set up objectives, and with a firm and resolute hand he steered his course toward his goal. There was no listless drifting with the tide, no careless floating downstream. His ends were worthy; his objectives were clear; and his efforts were strong and effective. In the struggles of his childhood for excellence in the games which he played, and in the events of his illustrious life the power to hold steadfastly to his purposes seemed pre-eminent. There was no wasted effort due to doubt or indecision. The straight pursuit of a definite goal is an economy of the rarest kind. The will, the determination, or whatever mental quality it is which impels one to action is the secret of achievement; we shall see that Heber J. Grant had this quality in a glorified degree.

In his later life he wrote:

"As a boy of seventeen I dreamed about my future life—what I was going to do until I became thirty-five years of age; planned it and worked for it. The moment I was called to go to Tooele I said good-by to all my plans. I had never thought of holding a Church position. I had other plans; I had planned everything I was going to do and where I was going to get, and from the time I was seventeen until I was twenty-four years old, I accomplished every one of the things that I had planned to do and had dreamed about and worked for. I never would have done so without planning. We do not accomplish things without having the idea. No architect ever draws a plan of a building who has not in his mind an idea of what he is going to draw." 1

The ambitions and ideals of his youth clearly foreshadowed the achievements of his manhood. All the things his childhood prophesied were realized in his after-years. Those who knew him must have discerned in this frail but fair-faced youth characteristics that would some day make him distinguished. In these expectations they were not disappointed.

After the death of his father, Jedediah M. Grant, the property on Main Street was sold and the money divided among the Grant heirs—\$500.00 of which came to his mother, Rachel Grant. With this money she purchased a little house on Second East. It must have been a very humble place in which to live. Her son records how as a child, six years of age, he felt about this transaction:

"I well remember coming home from school one night after Mother had moved to Second East. Nobody was in the old house on Main Street. You had to step down one step to the lawn. I sat on the ground and cried and then jumped up and shook my fist at the place and said, 'When I am a man I will buy you back.'

He must have often thought of that resolve, when years afterwards he formed a syndicate and bought \$350,000 of Z.C.M.I. stock. He came very close to fulfilling his early promise.

The story of some of his youthful achievements are delightfully told in his own words:

"As I was an only child, my mother reared me very carefully. Indeed, I grew up more or less under the principles of a hothouse plant, a growth which is long and lengthy but not substantial. I learned to sweep and to wash and wipe dishes but did little stone throwing and little indulgence in works which are interesting to boys, which develop their physical frames. Therefore, when I joined the baseball club the boys of my own age and a little older played in the first nine, those younger than I played in the second, and those still younger, in the third, and I played with them. One of the reasons for this was that I could not throw the ball from one base to another, and another reason was that I lacked the strength to run or bat the ball. When I picked up the ball, the boys would generally shout, 'Throw it here, sissy!' So much fun was engendered on my account by my youthful companions that I solemnly vowed that I would play baseball in the nine that would win the championship in the territory of Utah. My mother was keeping boarders for a living at the time, and I shined their boots until I saved a dollar which I invested in a baseball and spent hours and hours throwing the ball at Bishop Edwin D. Woolley's barn, which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night, but I kept on practicing and finally succeeded in getting into the second nine of our club. Subsequently, I joined a better club and eventually played in the nine that won the championship in California, Colorado, and Wyoming, and thus made good my promise to myself and retired from the baseball arena" 2

When he could not sleep because his arm ached as a result of throwing the ball, his mother would wrap it with bandages dipped in cold water to relieve the pain. A wise and marvelous mother, indeed!

"Referring to that wonderful mother of mine, I remember that one day we had at least a half-dozen, if not more, buckets on the floor catching the rain that came from the roof. It was raining very heavily, and Bishop Edwin D. Woolley came into the house and said, 'Why, Widow Grant, this will never do. I shall take some of the money from the fast offering and put a new roof on this house.' 'Oh, no, you won't,' said Mother, 'no relief money will ever put a roof on my house. I have sewing here,' and she said, 'I have supported myself and my son with a needle and thread for many years,' and later with a Wheeler and Wilcox sewing machine. (I had to be mighty careful not to take hold of a thread and pull it, for I might have my clothes fall off. They had not learned how to fasten the stitches with the machine, but later they made a sewing machine that overcame this difficulty.) Then Mother said, 'When I get through with this sewing that I'm doing now, I will buy some shingles and patch the holes in the roof, and this house will take care of me until my son gets to be a man and builds me a new one.' Bishop Woolley went away and said he was very sorry for Widow Grant and that if she waited for that boy to build a house she would never have one, for he was the laziest boy in the whole Thirteenth Ward. He went on to tell how I wasted my time throwing a ball across the fence behind the house hour after hour, day after day, and week after week at his adobe barn. Thank the Lord for a mother who was a general as well as a Latter-day Saint, who realized that it is a remarkable and splendid thing to encourage a boy to do

something besides, perhaps milking cows, if he was on a farm, or encourage him if he had ambitions along athletic lines."

One day Heber was playing marbles with some other boys when the bookkeeper from the Wells Fargo Company Bank was walking down the other side of the street. One of the boys remarked, "That man gets \$150.00 a month." Heber figured to himself that not counting Sundays, that man made \$6.00 a day and that at five cents a pair, he would have to black 120 pairs of boots to make \$6.00. He there and then resolved that some day he would be a bookkeeper in the Wells

Fargo and Company's bank. In those days all the records and accounts of the bank were written with a pen, and one of the requisites of a good bookkeeper was the ability to write well. To learn to write well was his first approach to securing this job and the fulfilment of his resolve; so he set to work to become a penman.

At the beginning his penmanship was so poor that when two of his chums were looking at it one said to the other, "That writing looks like hen tracks." "No," said the other, "it looks as if lightning had struck an ink bottle." This touched Heber's pride and, bringing his fist down on his desk, he said, "I'll some day be able to give you fellows lessons in penmanship," and he was.

He wrote greeting cards, wedding cards, insurance policies, stock certificates, and legal documents. He said, "I once made \$20.00 on New Year's Day by writing forty dozen cards with (Happy New Year) and a man's name written in the corner. The next New Year's Day I made \$37.50 in five hours. I wrote on fifty dozen cards the words, 'Happy New Year,' and sold them and had to write more."

When Heber, still in his teens, was working as a policy clerk in the office of H. R. Mann and Co., he was offered three times his salary to go to San Francisco as a penman. He later became teacher of penmanship and bookkeeping at the University of Deseret (University of Utah).

George D. Pyper wrote of him, "He was a teacher of penmanship and bookkeeping at the University of Deseret, which was located on the corner of First North and Second West Streets in Salt Lake City. I was a student and recall his going from seat to seat inspecting the work of pupils. His style became my model. Many sheets of paper were used up with his copy before me."

At one of the territorial fairs in which he had not competed, he noticed the exhibits of four professional penmen. He remarked to the man in charge of the art department that he could write better than that before he was seventeen years of age. The man in charge laughed and said that nobody but a cheeky insurance agent would make such a remark. He handed the gentleman three dollars which was the fee necessary to compete for a diploma and sent for the specimen which he had written before he was seventeen and hung it up with the remark, "If you judges know good penmanship, when you see it, I will get the diploma." He walked away with a diploma for the best penmanship in the territory. He encouraged the art of good penmanship among the youth of Zion and offered many prizes for the best specimens.

He secured a position as bookkeeper and policy clerk in an insurance office at fifteen. About this he said: "I wrote a very nice hand, and that was all that was needed to satisfactorily fill the position which I then had. Yet I was not fully satisfied but continued to dream and scribble when not otherwise occupied. I worked in the front part of A. W. White and Company's bank and when not busy volunteered to assist with the bank work and to do anything and everything I could to

employ my time, never thinking whether I was to be paid for it or not, but having only a desire to work and learn. Mr. Morfe, the bookkeeper in the bank, wrote well and

took pains to assist me in my efforts to become efficient as a penman. I learned to write well, so well, that I often made more before and after office hours by writing cards, invitations, and making maps than the amount of my regular salary. At nineteen I was keeping books and acting as policy clerk for Henry Wadsworth, the agent of Wells Fargo and Company. My time was not fully employed, and I was not working for the company but for the agent personally. I did the same as I had done in Mr. White's bank, volunteered to file a lot of bank letters, etc., and kept a set of books for the Sandy Smelting Company, which Mr. Wadsworth was doing personally. My actions so pleased Mr. Wadsworth that he employed me to do the collecting for Wells Fargo and Company and paid me \$20.00 a month for this work in addition to my regular compensation of \$75.00 from the insurance business. Thus I was in the employ of Wells Fargo and Company and one of my day-dreams had become a reality.

"When New Year's Eve arrived, I was in the office quite late writing calling cards. Mr. Wadsworth came in and pleasantly remarked that business was good and that it never rained but what it poured or something to that effect. He referred to my having kept the books of the Sandy Smelting Company without compensation. He said a number of complimentary things which made me very happy. He then handed me a check for \$100.00 which doubly compensated me for all my extra work. The satisfaction enjoyed in feeling that I had won the good will and confidence of my employer was worth more to me than twice \$100.00."

As another means of developing himself, Heber played marbles in the spring. In this game, as well as in all others in which he took part, he became an expert. "Knuckle-down-Boston" was a popular game in those days. The boys would make a large ring on the ground with a stick and place the marbles in the middle of it. Then with knuckles on the line at the edge, they would shoot at the marbles and, if they were playing "keeps," the winner would keep all the marbles he knocked out of the ring. Heber was an adept player of this game, and his pockets frequently bulged with his winnings. His chief competitor and stout contender was Injun Charlie, an Indian boy adopted by Nelson Empey. Of course, they both played "Knuckle-down-Boston" with other boys in their neighborhood, but the playing of these two experts became notable and drew a large gallery of spectators. His early business instincts were revealed when, with his marble winnings, he would hire other boys in the neighborhood to do his chores.

It was circumstances such as this that caused Bishop Woolley to describe him as the laziest boy in the Thirteenth Ward. The bishop, seeing other boys working around Widow Grant's place, supposed that she had to hire the chores done because her own coddled son was not disposed to do them. What the bishop did not know was that her lazy son was paying to have the work done out of the rewards of his own skill, and simply demonstrating in his early youth what was later to be one of Heber's greatest assets, a keen business sense.

He was born with a strong artistic tendency and had in his youth an ardent desire to witness the performances in the Salt Lake Theatre, but had no money with which to buy the tickets. In 1862 when the theatre was opened his mother was engaged in the costuming department. About that time he appeared on the stage as one of the pickaninnies in Uncle Toms Cabin. This was his one and only stage appearance in the Salt Lake Theatre.

Theatre Experiences

He had supernumerated in the Social Hall and had taken part in the dramatic activities of the Wasatch Literary Association. As a result he became particularly fond of the theatre and, being unable to pay a third circle price of twenty-five cents, he gained entrance by carrying water in an improvised five-gallon coal oil can from a deep well behind the Social Hall for the thirsty people in the third gallery, and he repeated the journey as often as they emptied the can. He was so faithful in the performance of this chore of water-carrying that he was soon promoted downward to the second circle. As he grew in years, his boyhood dreams came true, and he became the principal stockholder of the Salt Lake Theatre and had the privilege of occupying a stage box with six seats where he could gaze with great satisfaction into the third circle, the rendezvous of his boyhood days.

George Pyper, writing of this, said: "It is rather an odd coincidence that I, also a young denizen in the third circle, often looked down upon the white-collared habitués of the parquet and dress circle and dreamed a dream and wondered if I would be able to pay for a seat downstairs. Then one day when we were grown up, Heber asked me if I would like to manage the Salt Lake Theatre. Between gasps I accepted, and for over thirty years we worked together in intimate association to bring Salt Lake City the best offerings in drama and opera that the country could afford. That was the Golden Age of drama in Salt Lake, an age that will probably never come again."

Learning To Sing

"My mother tried to teach me when a small child to sing, but failed because of my inability to carry a tune. I joined a singing class taught by Professor Charles J. Thomas, who tried and tried in vain to teach me when ten years of age to run the scale or carry a simple tune, and finally he gave up in despair. He said that I could never, in this world, learn to sing. Perhaps he thought I might learn the divine art in another world. Ever since this attempt, I have frequently tried to sing when riding alone many miles from anyone who might hear me, but on such occasions could never succeed in carrying the tune of one of our familiar hymns for a single verse, and quite frequently not for a single line.

"Nearly ten months ago, while listening to Brother Horace S. Ensign sing, I remarked that I would gladly give two or three months of my spare time if by so doing it would result in my being able to sing one or two hymns. He answered that any person could learn to sing who had a reasonably good voice, and who possessed perseverance, and who was willing to do plenty of practicing. My response was that I had an abundance of voice and considerable perseverance. He was in my employ at the time, and I jokingly remarked that while he had not been hired as a music teacher, however, right now I would take my first music lesson of two hours upon the hymn, 'O My Father/ Much to my surprise, at the end of four or five days, I was able to sing this hymn with Brother Ensign without any mistakes. At the end of two weeks, I could sing it alone, with the exception of being a little flat on some of the high notes. My ear, not being cultivated musically, did not detect this, and the only way I knew of it was by having Brother Ensign and other friends tell me of the error.

"One of the leading Church officials, upon hearing me sing, when I first started to practice, remarked that my singing reminded him very much of the late Apostle Orson Pratt's poetry. He said Brother Pratt wrote only one piece of poetry, and this looked like it had been sawed out of boards, and sawed off straight.

"At the end of two or three months, I was able to sing not only, 'O My Father,' but 'God Moves in a Mysterious Way,' 'Come, Come, Ye Saints,' and two or three other hymns. Shortly after this, while taking a trip South, I sang one or more hymns in each of the Arizona stakes, and in Juarez, Mexico. Upon my return to Salt Lake City, I attempted to sing 'O My Father,' in the big Tabernacle, hoping to give an object lesson to young people, and to encourage them to learn to sing. I made a failure, getting off the key in nearly every verse, and instead of my effort encouraging the young people, I fear that it tended to discourage them.

"When first starting to practice, if some person would join in and sing bass, tenor or alto, I could not carry the tune. Neither could I sing if anyone accompanied me on the piano or organ, as the variety of sounds confused me.

"I am pleased to be able to say that I can now sing with piano or organ accompaniment and can also sing the lead in 'God Moves in a Mysterious Way,' in a duet, a trio, or quartet. I have learned quite a number of songs, and have been assured by Brother Ensign, and several others well-versed in music, to whom I have sung within the past few weeks, that I succeeded without making a mistake in a single note, which I fear would not be the case, were the attempt to be made in public. However, I intended to continue trying to sing the hymn, 'O My Father,' in the Assembly Hall or in the big Tabernacle until such time as I can sing it without error.

"Upon my recent trip to Arizona, I asked Elders Rudger Clawson and J. Golden Kimball if they had any objections to my singing one hundred hymns that day. They took it as a joke and assured me that they would be delighted. We were on the way back from Holbrook to St. Johns, a distance of about sixty miles. After I had sung about forty times, they assured me that if I sang the remaining sixty they would have nervous prostration. I paid no attention whatever to their appeal but held them to their bargain and sang the full one hundred. One hundred and fifteen songs in one day and four hundred in four days, is the largest amount of practicing I ever did.

"Today, my musical deafness is disappearing, and by sitting down to a piano and playing the lead notes, I can learn a song in less than one-tenth the time required when I first commenced to practice." 3

His beloved and intimate associate, George D. Pyper, made these comments on the President's learning to sing:

"President Grant was born with less tune, time, or rhythm than most mortals, yet by his intense energy and persistence, he overcame this handicap."

The story of his experiences in vocalization is one of the most interesting episodes in his life. He has many times, in a humorous vein, told of his efforts to learn how to sing.

"President Grant's closest friend, the late Brigadier General Richard W. Young, wrote him from the Philippine Islands begging him not to lessen his dignity by trying to sing. 'You can't be the George Goddard of the Church,' warned Brother Young, and President Grant wrote back to the effect that he would yet sing in the Tabernacle, and he kept his word. It is doubtful if President Grant ever seriously studied technique, especially the art of phrasing, accentuation, mood, expression, except some instruction given him by Horace S. Ensign and Professor Evan Stephens, yet with his natural learning ability, his perseverance, his toil, added to a personal magnetism and a fine God-given voice, he was able to sing his Church hymns and such songs as 'The Flag Without a Stain' and 'The Holy City,' with such remarkable skill as to elicit compliments from

Professor Evan Stephens. President Grant's experience has been an object lesson in perseverance and has certainly demonstrated the truth of the adage often quoted by him: 'That which we persist in doing becomes easier to do; not that the nature of the thing is changed, but our power to do is increased.' His success in overcoming tone deafness is remarkable. He himself considered it one of the greatest accomplishments of his life.

"What is more important though, in the opinion of the writer, is not the learning of songs, but the enthusiasm for the musical art which his continual practice kindled in his heart, thus increasing his power to aid in the development of music among his people. Note the contribution which he made to this art: Early in his presidency, he organized the Church Music Committee. Pie declined the offer of the splendid McCune home for himself, which was made by Mr. and Mrs. Alfred W. McCune, but he accepted it as a home for the school of music. This home became the McCune School of Music and Art, while he himself preferred to live in a very humble cottage. It was under his administration that the Tabernacle Choir Sunday broadcast over nationwide radio networks was instituted. He helped musicians, he has encouraged the organization of choirs, he has sponsored the Tabernacle Choir in several trips to California and Chicago and authorized the Church Music Committee to establish courses of instruction for choristers and organists throughout the Church. He was indeed a friend of the divine art of music." 4

Developing his own talents was one of his chief objectives and the greatest source of his accomplishments. He never criticized other men's weaknesses but made war on his own. That practice has in it the very essence of personal growth. Self-analysis and self-discipline are the twin virtues that underlie individual development. He engaged in criticism of himself but not of others.

• IV -

BUSINESS EXPERIENCES

AS a young man Heber J. Grant proceeded with boldness to play a large role in the economic history of his people. He was a pioneer in industry, second only to Brigham Young. Pioneering in industry requires much the same sturdy qualities that pioneering new lands requires: faith, vision, imagination, patience, and fortitude, backed by a determination that knows no failure. Heber J. Grant had all of these qualities.

A boyhood associate, Heber M. Wells, said this of him: "He has probably been instrumental in establishing and furthering the cause of more successful inter-mountain industries than any other man of his time. His personal credit, his unquestioned integrity, his super-salesmanship brought capital to the aid of the Church, the community, and private enterprises. In times of panic and in times of plenty Heber J. Grant has been able to raise a few dollars or millions where other men have failed to raise any amount. This has been done largely by his personal guarantee and persuasion. He has never repudiated or failed to pay a dollar of obligation for which he was directly or indirectly responsible, legally or morally, and the result is that today,

as during all the many decades since he was a young man, he can walk into the offices of executives and directors of great financial institutions in America and be affectionately greeted by men who are proud to know him as a friend and a leader of financial industries." 1

Home industry was almost a passion with him. He fostered every enterprise that he thought would aid in making the people independent and self-sustaining.

His interest in local business undertakings is shown by the number of enterprises in which he was engaged. Ranching, cattle-raising, vinegar-manufacturing, soap-making, bee culture, merchandising, implement business, sugar industry, livery business, insurance, banking, brokerage, newspaper business were among his ventures. He never was engaged in any business that was not stimulated by his connection with it.

Nor was he ever engaged in any business or enterprise that was not worthy of public support. His motives were to help the people, create employment, advance the interests of the Church, and build up the community. In many of these enterprises he hoped to make money. He loved to make money. He said so. Not for selfish purposes but so he could share with others, so he could foster worthy causes and help those who deserved and needed it. His purposes were always commendable, and his business associates were of high repute.

Banking

Prominent among the great enterprises with which he was actively identified was banking. Before he was twenty-one years of age, he was made assistant cashier of Zion's Savings Bank. Brigham Young was then president of the bank as well as President of the Church. The bank was in its infancy, and in addition to filling the office of assistant cashier, Heber J. Grant was janitor, paying and receiving teller, note teller, and bookkeeper. This is what he said about it: "I opened the bank promptly at ten o'clock and closed promptly at three p.m. I had to give a bond of \$25,000 vouching for my honesty. I walked to the office of President Brigham Young, and just as he opened the door with his cape on his arm, I said, 'President Young, as you know, the other day I was elected assistant cashier of Zion's Savings Bank and Trust Company, and they require a bond of \$25,000 to guarantee my honesty. I thought it would be a very appropriate thing for the president of the bank to sign my bond, and I have come up for your signature/' He smiled and said, 'Heber, I do not see how in the world I could get out of signing your bond. I said so many good things about you at the directors' meeting that if I refused to sign your bond they would accuse me of not telling the truth.' He remarked that it would be a real pleasure to sign it and that he would have his clerk make it out. 'But,' said he, 'I have had a very busy day, and I am just going out for a ride. My carriage is waiting for me.' He never lived to sign the bond. He died in a few days." 2

After Heber M. Wells, the first governor of Utah under statehood, retired from the city recorder's office, he expressed regret to President Grant that he had not learned more about business instead of spending his time working for the city. Whereupon the President suggested that he would go out and try to start a bank with a capital of \$250,000 as a business enterprise. He did go out to raise the capital, but his friends insisted on making the capital \$500,000, which he felt was a mistake. He raised practically the entire capital of \$500,000 and there was not a single dollar of promotion fees in it. The new bank was named the State Bank of Utah and was opened in the spring of 1890 with Heber J. Grant as president and Heber M. Wells as cashier. But through circumstances beyond human control its life was short and precarious, for the year following its organization the panic of 1891 got under way. Its president, Heber J. Grant, lost everything and, to use his own words, "became more than \$100,000 worse off than nothing."

The story of how he saved the State Bank of Utah and Zion's Savings Bank through the prolonged and disastrous panic of 1891, 1892 and 1893 is an interesting story. Here is the account of it as he dictated it:

"I made a trip in 1891 to New York to try to sell \$100,000 of Zion's Cooperative Mercantile Institution notes owned by the State Bank of Utah. Money was then lending on the New York Stock Exchange at one half of one per cent a day—182/2 per cent per year.

"Before starting, I was talking with President Woodruff, who knew why I was going. He smiled and said, 'You are going East on a very difficult mission. Sit down on this chair and let me give you a blessing/ I sat down, and he gave me a wonderful blessing, stating that I would get all the money I needed and more would be offered to me if I needed it. I went out with a feeling of perfect assurance that I would be successful.

"I heard that the directors of the Deseret National Bank were laughing at the idea of my being foolish enough to think I could cash Z.C.M.I. notes in the East at six per cent per annum when money was a half of one per cent a day.

"I stopped at Omaha and asked the president of the Omaha National Bank, a fine gentleman by the name of Millard, to cash one note of \$12,000. He laughed and said: 'The idea of your coming down here trying to get money when it is half of one per cent a day. Your bank is as well fixed financially, if not better, than ours. Young man, let me give you some advice. You go home, call all your banking friends together, and decide to lend a little more than would be considered strictly safe, and the money will circulate around and come back into your bank again, and you can take care of your own bank.'

"I told him it was money I was after and not advice, that I had to go East for \$100,000, and that I intended to get it, and I would stop on my way home and tell him where I got it.

"He said, 'Well, Mr. Grant, it will be quite a long while before I see you/

"When I got to Chicago, I asked the vice president

of the Merchants Loan and Trust Company to cash

two notes for \$12,000 each. He did not even invite me

to come into the bank. I stood outside of the counter.

He smiled at my asking him for a loan and declined to

cash these two notes. He said, 'Young man, have you

read the morning papers?'

"I said: 'Certainly/

" 'Have you read the financial sheet?'

"I said: 'Yes/ 'What is money loaning at in New York?'

"I answered, 'One-half of one per cent a day/ 'Well, do you expect to get any money at six percent per annum?'

"I said: 'Yes, I do because that is the rate you charge your customers if their balances are good enough to justify your making loans/'

"He said: 'Young man, how long have you been in the banking business?'

" 'Our bank is not quite a year old/'

' I have been in the banking business all my life and my father before me. Let me give you some advice/ And he gave me the same advice that Mr. Millard of Omaha had given.

"I said: 'I did not come to Chicago to get that advice; I had the same advice from the president of the Omaha National. I told him I would stop on my way home and tell him where I got the money. I will do the same with you/'

"He smiled and said he did not expect to see me for a long time.

"When I got to New York, I doubled again my request and asked the vice president of the National Park Bank to take four notes of \$12,000 each-\$48,000.

"He said: 'Why, Mr. Grant, the idea of your coming into this bank with a panic on and money lending at one-half of one per cent a day and expecting to get a loan of \$48,000 when we have never met before "I said: 'Would you mind giving me a sheet of paper?'

"He handed me one and I wrote my name on it the entire size of the paper, and I brought my fist down on my signature and said: 'Do you know my signature?'

"He said: 'Yes/'

"I said: 'I did not come in here, sir, as a "gold brick" man, a stranger to you. You know my signature; your bank solicited us to open a bank account. You do not seem to know how to treat a customer decently. I will tell you how we do business in the wild and woolly west. If a man offers us a note, if it does not suit us, we let him talk to our committee and see if he cannot furnish some additional securities or endorsements so we could be justified in making the loan.'

'As a rule,' he said, 'we do not allow anyone to meet with our committee; we only allow applications to be made in writing; they are very busy.'

"I said, 'All right. Give me another piece of paper, please, and I will write a letter to your committee. When do they meet?'

"He said: 'Within a half hour.' And as nearly as I can remember (I did not keep a copy of the letter) my letter read about as follows: 'I am asking you to cash four notes of the Zion's Cooperative Mercantile Institution of \$12,000 each. They have never failed to meet their obligations from the day the institution was organized. They are not in distress financially; their notes will be paid. Our bank is in distress because of the panic, and the notes belong to our bank. We bought these notes without endorsement but knowing there was

a panic on, I endorsed all of the notes, and I got twelve other directors to do the same, so you have the endorsement of thirteen men on these notes, and these men are worth more than a

million dollars. Now if you want some more endorsements, I can get them for you. You have the endorsement of the bank that is in distress selling these notes; their capital is \$500,000. If you do not want to buy a note guaranteed by thirteen reputable men and a bank of a half million dollars capital, take my advice and do not do business so far away from home/

"I signed my name to it and when the committee met and the president of the bank saw the notes (I had left them with the vice president) he said: 'What? Zion's Cooperative Mercantile Institution with all-seeing eyes in the corner, and 'Holiness to the Lord' printed over it? That is good for sore eyes. When I was the third assistant cashier of this bank, it was my business by instruction of the president to purchase commercial paper that was for sale, and I was instructed to buy all the notes offered of Zion's Cooperative Mercantile Institution, and I haven't seen one of their notes now for about ten years; they have got in a position where they do not need any help from us. We must not fail to buy these notes from Mr. Grant.'

"So I got my money.

"Then I went to H. B. Chafin and Company and asked Mr. John Chafin if he would not cash five of Z.C.M.I. notes of \$5,000 each for our bank, explaining that our bank was in distress, but Z.C.M.I. was not. He said: It will be a pleasure to do that for you, Mr. Grant.'

"I then went to Kuntz Brothers Bank and asked them to lend me \$25,000. They said: 'Mr. Grant, you have never done any business with our bank, and we have all we can do to take care of our customers.'

"I said: 'Yes, but the name of Mr. Lewis S. Hills, the president of Deseret Bank, is on the back of these notes, and he is your customer, and he has written to you suggesting that you buy some Z.C.M.I. notes from our bank, and saying that he knows they are good. I have got all of the directors guaranteeing them.'

"He said, 'Well, you don't do business with us, but I will take \$15,000 of them.'

"I said: 'All right. I won't split hairs with you.' "I immediately sat down and wrote the following letter to Mr. Orson Smith of Chicago, vice president of the Merchants Loan and Trust Company: 'Dear Mr. Smith: I have been here forty-eight hours, and I have \$88,000. Can I send you the remaining \$12,000 note? Kindly wire at my expense to H. B. Chafin Company and ask them if they have loaned me \$25,000 at 6 per cent; the National Park Bank, \$48,000; Kuntz Brothers, \$15,000; and wire if I can count on you for the other \$12,000 that I need to make up the \$100,000.'

"I did not think he would say yes, and I thought I would change my bank account when I went home. He telegraphed: 'Send the note.'

"Then I succeeded through my insurance friends in Hartford and in New York in borrowing a lot of money without the endorsement of our bank and without individual endorsements except my own. They all said: 'Why, Mr. Grant, we want you to sign this note.'

"I said: I cannot pay it, but I know it will be paid, and I am willing to sign it.'

"I borrowed \$336,000, as I remember it, all told. Just before going to the train to go home, I received a telegram: 'We need \$48,000 more/ I felt sure it was a mistake, that they did not need it.'

I started for Chicago and wired to one of my insurance friends in Hartford, and he made arrangements to get another \$48,000 if I needed it after I got home. After I got home, it was not needed, and therefore it was never borrowed.

"From the day that President Woodruff blessed me and said I would get all the money I was going for and more if I needed it, I had a perfect assurance in my heart that his promise would be fulfilled, and it was fulfilled to the very letter.

"When I got back to Chicago, I stopped and told Orson Smith, vice president of the Merchants Loan and Trust Company, of getting the money, and he congratulated me and invited me to come in behind the counter. When I got to Omaha, I stopped and told Mr. Millard, as I had promised to do, and told him what I had done, that I got the \$336,000. He immediately telephoned to the vice president and manager of the Union Pacific Railroad and said: 'Come down to the bank, I want to introduce you to a young man.' He said: 'I want him to meet the vice president of the Union Pacific Railroad, and the manager of the Union Pacific Railroad ought to meet a fellow who can get \$336,000 at six per cent with money at half of one per cent a day.'

"I had a very pleasant visit with him. I cannot remember his name at this late date."

It was during those trying days that Heber J. Grant demonstrated his capacity to meet any emergency. Through his heroic endeavor, and against the most fearful odds, he prevented banks from being forced to close their doors when their deposits were melting like snow under an August sun. In 1912 the Utah State National Bank was created through the consolidation of three banks, the State Bank of Utah being one of the three merged institutions. No history of the Utah State National Bank (now the Utah First National Bank of Salt Lake City) could be truthfully written without giving grateful acknowledgment to Heber J. Grant for his helpful influence. Under his leadership it grew steadily in resources and influence until it became one of the strong banks of the country. For years he was president of the Utah State National Bank. He knew banking and the service which a sound bank should render and was a staunch supporter of this great enterprise in the state of Utah.

Sugar Factory

In August, 1889, twenty-eight citizens of Utah became the incorporators and stockholders in the Utah-Idaho Sugar Company at Lehi. This was the first factory in America to be erected with American-made machinery by American workmen. The establishment of that sugar factory marked the beginning of an industry that has brought millions of dollars to the West and added value to every acre of land near a factory. It owes its very existence to Heber J. Grant and President Wilford Woodruff. This factory was situated in Lehi. The contract was given to C. H. Meyers and Company to erect it at a cost of \$400,000. Soon after this contract was signed, the panic of 1891 came, and many of the subscribers were unable to meet their commitments. In January, 1891, a special committee was appointed to complete the factory. Heber J. Grant, then thirty-five years of age, was made a member of that committee. This was his introduction to the sugar business. It was a significant day for that industry when he became identified with it. No other individual in the state of Utah gave to it so generously of his money and of his might. Had it not been for his great ability, his resourcefulness, his faith and confidence in the enterprise, it would have failed. He told in his own words how he raised the last \$100,000 necessary to complete this factory. "The last \$100,000 needed was loaned by Wells Fargo and Company of San Francisco. The manager of the bank there had formerly managed their branch bank in Salt Lake City, and I was at one time his personal friend. He told me that it would be impossible to

lend the money, a thousand miles away, on local security, and in the midst of a panic. I told him he had believed in me as a boy, and now I wanted him to believe in me as one of the fifteen men managing the Mormon Church. He said, 'My boy, I would be glad to lend you the money, but my loan committee would not approve my doing so.' I finally said, 'Mr. Wadsworth, the Mormon Church will be alive when you and I are dead. I am sure that I can get you four notes of \$25,000 each from the Mormon Church, payable in six, twelve, eighteen, and twenty-four months, and if you will write the names of twenty-five of the financially strongest men in Salt Lake City I can get twenty of them to guarantee these notes/ He laughed and said: 'My boy, you cannot do it/ I said, 'do not ask anything more, I know I can do it/ 'All right/ he said, 'If you can, you may have the money, and I will give you a hundred per cent margin. You have asked for a margin of five, you can have a margin of ten. I will write thirty names, and if you can get any twenty of them, you can have the money/ He wrote five or six names and then smiled and tore up his paper and said, 'Heber, let me see: 1875 to 1891 is sixteen years, and any man who was well-fixed sixteen years ago when I left Salt Lake City might be busted now. I will write to my successor in Salt Lake City and ask him to write the thirty names and tell him to hand you the \$100,000 to draw on me with the note attached. If you get your signatures, I will not even submit the matter to my committee/

"I secured twenty-four signatures. Three of the men were out of town, and only two of the thirty declined, and David Eccles, who overheard a discussion preceding their decline when I solicited their signatures, said, 'Heber, I overheard your story, is my name one of the thirty? , 'No/ I said, 'I never thought of going to Ogden for signatures/ He remarked, 'I would like to look at the notes/ I handed them to him. He did not read them but turned them over and endorsed them and as he handed them back, remarked, 'Heber, my name wont hurt them/ And, by the way, he could have bought all the property belonging to the other twenty-four. 'And/ he continued, 'when a note from the Mormon Church is not good for \$100,000, Salt Lake City, will be like Nauvoo, Illinois, excuse my profanity, too damned hot for Mormons to live here. Any time the President would like to have my name on another \$100,-

000 come up to Ogden. It will be a pleasure to endorse his note and tell President Woodruff that if he wants and cannot get renewal of these notes, I will take them up, and he can pay me in one year, five years, ten years, or whenever it is convenient.' I confess I would have thoroughly enjoyed hugging David Eccles at that time."

The beet sugar business was ultimately a financial success, but not until it had tested the faith and the soul fiber of all those who were connected with it in the years of its development.

During the postwar crisis of 1921 the beet sugar industry was again in jeopardy. It required re-financing, and Heber J. Grant secured the necessary aid. Of this circumstance, he said: "I went East to negotiate a renewal of the \$7,000,000 with the banks of Chicago, St. Paul, and New York and finally succeeded in getting a renewal of the \$7,000,000 and a pledge of \$2,800,000, or forty per cent additional loan to pay for the small crop of beets. Subsequently a suggestion was made that the government, which, through the War Finance Corporation, was taking care of cotton raisers, ought to take care of the beet growers. Mr. Eugene Meyers was in Salt Lake City arranging for loans to stockmen, and the suggestion was that the government ought to finance the beet growers. Mr. Meyers said, 'I will give it my attention as soon as I get back to Washington, and

I believe it can be done/ He wired, 'Send representatives to Washington of the various sugar companies, and I am sure the matter can be fixed up, but I don't believe that it can possibly be

done by correspondence.' Henry H. Rolapp, who was then the president of the Amalgamated Sugar Company, Mr. Carlton of the Holley Sugar Company, Mr. Tetrik, president of the Great Western Sugar Company, and myself went to Washington, also the vice president of the United National Bank in Denver. The Great Western and the Holley did not need any money, and we appreciated very much the presence of the officials of these companies being with us to vouch that the security which we offered would be good.

"When I reached Washington, Reed Smoot asked how much money we would need and I said, 'Ten million dollars/ He said, 'You ask for it. I have already converted the President of the United States that you are entitled to all you want.' He said, 'You ask for it.' Senator Reed Smoot took our party to call on the President, and President Harding turned to Mr. Meyers, the head of the War Finance Corporation, and said, 'Mr. Meyers, President Grant and his associates have here an enterprise that is entitled to all the money they want.' Then he turned to me and said: 'President Grant, this man Meyers has the whole United States behind him, you make him come through.'

"We succeeded in getting a pledge of ten million dollars as a loan from the War Finance Corporation, which was enough to take care of all the beet sugar factories in Utah and Idaho for the next year's beet crop. We used nine million dollars and a fraction, and it was all paid back in a year."

Few experiences in the world brought so much joy to the heart of Heber J. Grant as services of this kind: securing the money, paying it back, and saving the industry. For more than fifty years, Heber J. Grant was a steadfast and loyal friend to that great basic industry. When others lacked faith and lost courage, he never faltered in his support of the sugar industry and lived to see his vision and his foresight rewarded by abundant harvests to investors, farmers, factory workers, and all connected with it.

Insurance

Life insurance is a business of great magnitude. It touches the lives of half the people and most of the families of the nation. When it was almost in its infancy, Heber J. Grant had the vision to see the great part it was destined to play in the world and to become actively interested in it. Of all the enterprises in which he was early engaged, this was his first love, and it held first place in his affections to the day of his death. He believed that it was the highest expression of wisdom for a man to provide some insurance for those dependent upon him. This principle was a great factor in winning his constant loyalty to the insurance business. He began in the insurance business as a clerk in a fire insurance office when he was sixteen years of age. A few years later he purchased the business from his employer who was moving to San Francisco. On December 11, 1888, he effected a partnership known as the Heber J. Grant and Company. This company represented at one time all classes of insurance, including life. He wrote as high as a million dollars of life insurance in one year, which was a large amount for those days. He organized the Home Fire Insurance Company of Utah, now known as the Utah Home Fire Insurance Company, on September 30, 1886, with a paid up capital of \$100,000. At the same time he organized a life insurance company known as the Home Life Insurance Company, a running mate for the fire insurance company. The fire insurance company is still operating, being licensed in a number of states and is one of the oldest companies west of the Mississippi River. The life insurance company continued for three or four years but, owing to difficulty in converting the people, the company finally dis-incorporated. The stockholders were paid every dollar of their investment, and the premiums were returned to policy holders, \$140.00 for every \$100.00 paid in. President Grant believed in life insurance next to his religion. Upon the death of Joseph F. Smith, who was

the president of the Beneficial Life Insurance Company, Heber J. Grant became the president of the company. This was in November, 1918, and during his presidency the company grew in assets from \$2,500,000 to over \$16,000,000. His desire always was to give his own people a maximum of protection at a minimum cost. He believed the insuring public should have their protection as inexpensive as consistent with safety. He did not aim to build a great institution, but to maintain in a sound financial condition those companies with which he was connected.

He had all that it takes to make a great insurance agent. Henry B. Hyde, the founder of the Equitable Life Insurance Company, and one of the "Napoleons" of the life insurance business, visited Salt Lake City many years ago and heard Heber J. Grant when he was a young man speak in the Tabernacle. Mr. Hyde was greatly impressed and stopped after the meeting and said, "Mr. Grant, I have inquired your name. I am Henry B. Hyde, and my specialty is finding life insurance agents. I have listened to a natural-born agent today and I want his service." Then he asked, "What are you earning, young man?" He was informed that the salary was \$300 a month. Mr. Hyde offered him \$600 a month if he would join the Equitable and was insistent that he sign a contract with his company. President Grant told him that he gave his time to the Church and could only work twenty-four hours a week on insurance. Even this was satisfactory to Mr. Hyde, but the offer was refused. One of the President's objections, which he did not then state, was that money was worth six per cent in New York and three or four times that much here. In fact, loans were made at two per cent a month, and all insurance premiums paid here would be sent to the East.

Later President Grant went to New York to see Mr. Hyde, and Mr. Hyde said to him, "I am going to make you one of the wealthiest men in Utah." He told him how he would do it, and he could have done what he suggested. Henry B. Hyde built the Equitable from a \$100,000 company to one of \$300,000,000 before he died. It had a better net reserve than the biggest companies in the world. This wizard in the insurance business recognized in Heber J. Grant the qualities that go to make a really great insurance man.

No less interesting was President Grant's contact with Colonel Alexander G. Haws, his lifelong and steadfast friend. Colonel Haws said to President Grant on one occasion, "I can give you a \$40,000 a year job as vice-president of the New York Life. I've known you from childhood, and you are my first choice for that position." President Grant told him that he was not getting a tithe of \$40,000 from the Church, but that he could not accept his offer. Colonel Haws felt that he was making a very great mistake. The man who was appointed to the position, Mr. Perkins, went to New York for \$40,000 a year. Subsequently he left the insurance company and went with J. Pierpont Morgan and Company who paid him a quarter of a million dollar salary and gave him an interest in the business. President Grant, commenting on this, said, "The officials of the New York Life told me a year ago when I called at their office that is what I might have received if I had stayed with the New York Life. The chairman of the board said, 'Mr. Grant, that salary of \$250,000 was nothing. He got a million dollars a year dividend for ten years from the company as his share of the business.' I said, 'I missed a great opportunity, but I am not sorry.' :

At that time Heber J. Grant, as President of the Church, was president of the Hotel Utah, the Z.C.M.I., Zion's Savings Bank and Trust Company, Utah State National Bank, the Utah-Idaho Sugar Company, the Beneficial Life Insurance Company. In addition, President Grant was a director of the Union Pacific Railroad Company, president of the Heber J. Grant and Company and of the Home Fire Insurance Company. All of these extra assignments took of his time and energy, but never for one moment did they encroach on his real assignment as President of the Church of Jesus Christ of Latter-day Saints, an institution of far greater scope and significance in

the world than all the insurance or bank companies or industrial organizations, an institution destined to prevail as a master influence in the world. From the time he was twenty-five years of age up to the age of forty, he engaged in many business enterprises of which no two were alike. They covered a variety of fields.

Thus Heber J. Grant initiated many enterprises and made a substantial contribution to the industrial growth of his community.

In his autobiography he wrote. "In 1879 (23 years old) I purchased from Lorin M. Richards, a half interest in the Utah Vinegar Works at Ogden. In 1880 I purchased Mr. Richards' interests in the works, paying him \$6,500. In 1881 my vinegar works were destroyed by fire. I had invested quite an amount of borrowed money in the business and had something over \$6,000 of my own. After selling the real estate, damaged machinery and adding to the amount received \$5,000, insurance money, and paying the same on my indebtedness, I was \$3,000 in debt and had nothing to pay it with."

In February, 1884, he entered into a partnership with his brother, Joshua F. Grant, and George T. Odell, for the purpose of dealing in wagons, machinery, and agricultural implements. In 1885 the business of Grant, Odell, and Company was incorporated with a paid-up capital of \$60,000, and he was made president of the corporation. This became a strong and prosperous business and for many years paid a substantial dividend to its stockholders. As a result of the depression of 1929 it was placed in a receivership and was finally liquidated.

He purchased ninety percent of the stock of the Salt Lake Herald. With the assistance of Horace G. Whitney, whom the President nominated, "one of the finest newspaper men that ever lived, both as a writer and as a business manager," the Herald became a great success within three years, making more than \$12,000 a year.

His daughter, Lucy, has spoken of another enterprise. "We thought our fortune was surely to be made in soap when Father founded the Grant Soap Factory. The Grant soap was far better than any other laundry soap. We wrote hundreds of letters and enclosed folded circulars telling about the merits of this soap. All other soaps were banished from our house, and the Grant Laundry Soap was used for everything." The banishment of the other soap from "our house" is true to the Heber J. Grant tradition. He only wanted others to do what he was willing to do.

Mojave Land and Cattle Company

Anthony W. Ivins' journal contains the following reference to the organization of the Mojave Land and Cattle Company:

"In 1885 I engaged in the purchase of steers which I sold to parties who drove them north. The steers, brought from the Shivwit Mountains, about seventy-five miles south of St. George, were the finest I had ever seen in our country, and I was attracted to that part of the country by this fact. I finally bought the part of the Shivwit Mountains owned by the people of Washington County, Utah, and known as the Mojave Ranch, with several hundred head of cattle. This ranch and cattle I subsequently sold to B. F. Saunders. Mr. Saunders improved the ranch and did some fencing and put on a large number of cattle. He also incorporated the Mojave Land and Cattle Company. He owned all of the stock. I then interested my cousin, H. J. Grant, Jesse W. Fox, Jr., and L. W. Hardy, all of Salt Lake City, to invest with me in the enterprise, and we bought Mr.

Saunders out, paying him \$40,000 for the ranch and cattle. I was made manager of the company, and we started in business with good prospects for success."

This company continued in business until 1896 when A. W. Ivins was called to go to Mexico. Under his wise management it paid the stockholders annually a substantial dividend. It was one of the profitable enterprises in which Heber J. Grant was interested.

Referring to it, he said: "I was feeling as blue, financially speaking, as I ever did in my life when my cousin, Anthony W. Ivins, was called to go to Mexico. He had been marvelously successful in running ranches. He and I owned half of a fifty-thousand-dollar ranch that for years paid a twenty-five percent dividend regularly. The panic had come on and some institutions in which I had money were not paying dividends. The twelve-thousand-five-hundred dollars I owned in this ranch was paying an interest at six per cent on fifty thousand dollars of my debts.

"I was sitting in the Temple, feeling heartbroken (although I was one of the committee that nominated Brother Ivins to go into Mexico because I felt impressed that he was needed there and that the Lord wanted him to go there), when it came to me as plainly as though a voice had declared it:

" 'You have no need of feeling sad because of your cousin's going to Mexico. He is going right where the Lord wants him to go, and you shall have the exquisite joy of welcoming him back into this room of the Temple as an Apostle of this last dispensation.'

"I immediately shed some tears of joy and gratitude. And this promise was fulfilled." 3

This association with his cousin, Tone, as he affectionately called him, was pleasant and profitable. Heber had implicit confidence in the judgment of his cousin and a profound admiration for his ability. Anthony Ivins was four years his senior and one of the ablest and most beloved men that this state has ever produced. The President's affection for his cousin was like that of David for Jonathan—he loved him above all other men, and well he might have done.

These men were both distinguished for their generosity and their humanitarianism. They were different in temperament, but each seemed to complement the other perfectly. Consequently, they made a strong team. Heber was brilliant and spectacular in action—fast to move to conclusions, and courageous almost to a fault.

His honesty and integrity were stainless. A. W. Ivins knew cattle and horses and birds and flowers and men, and loved the great outdoors. He was refined in his tastes and in all respects a most estimable and companionable man of sound judgment and goodness of heart.

Time will work many changes, and when all the business institutions and enterprises with which Heber J. Grant was connected have passed away and are forgotten, his name will shine in the records of the race, as a great President of the Church of Jesus Christ of Latter-day Saints—the institution to which he gave his undivided heart and to which he consecrated his time, his talents, and his affections.

During the territorial days Heber J. Grant was elected a member of the Utah Legislature, and in 1885 was a member of the city council of Salt Lake City. No doubt he could have been the first governor of Utah under statehood had he chosen to accept the honor. As a member of the Quorum of the Twelve, he felt it unwise to aspire to the governorship of the state. He cherished this offer

on the part of his friends most highly. He regarded it not only as a personal honor but also as a vindication of his mother's judgment in accepting the hard lot of the people of her faith rather than the comfort and security offered by her brothers in the East if she would renounce her religion and stay with them. He wanted to show them that she had chosen wisely. The idea made a great appeal to him; but if it involved a choice between his allegiance to his Church and to the state, if it conflicted with his duty as a Church leader, he would rather forego the political honor, no matter how great. His decision in this regard, which was a hard one to make, reflects great credit on him and is convincing proof of his allegiance to the Church. He lived to see the wisdom of his choice completely confirmed.

When he was forty years old, the age at which his father had died, he was frail, and his life's expectancy was none too promising. He was six feet and three-eighths of an inch tall in his stocking feet and weighed one hundred thirty-five pounds. However, at that age he had made two momentous decisions. Greed for wealth and thirst for earthly power are the besetting sins of ambitious souls. He had cast both of these aside. The first to go was the love of wealth. It came earlier, at twenty-four, when he accepted the call to go to Tooele; and the tempter came again when Henry B. Hyde said to him, "I am going to make you the wealthiest man in the state of Utah." As tempting as it was, this generous offer was not accepted. His second great decision was made when, at the age of forty, he refused the offer of the governorship of the state.

Back in 1936 this question was put to a member of the Presiding Bishopric, "What part has President Grant played in safeguarding the assets of the Church?" The answer was, "The part which President Grant has played in keeping the Church out of debt has been manifested in every way. He set his face like flint against contracting obligations greater than the revenues would justify and has nurtured, protected, and greatly enhanced its assets until today the Church owes not one red cent; but on the contrary, it is the owner of much real estate and other valuable investments of gratifying magnitude.

"President Grant, whose guiding genius is ever alert in all of these involvements, and who is a wonderful salesman, gives personal attention to the financial activities of every Mormon community, and he never neglects admonitions for the spiritual welfare of the members of the Church." 4

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THE HOME LIFE OF THE GRANTS

THE best criterion by which to judge a people or a nation is the atmosphere of its firesides. Individual happiness and national well-being center there. Home building is the highest of the fine arts, the master job of mortal men and women. In no other way did Heber J. Grant show superior craftsmanship than in the selection of his companions and the creation of his homes. At one time he had three of them, and each was a center of faith and a refuge from the turmoil of the world, a haven of peace, confidence, and love.

Lucy Stringham Grant

Before his twenty-first birthday Heber J. Grant married Lucy Stringham, daughter of Briant and Lucy Ashby Stringham. Briant was one of the pioneers who arrived in Salt Lake Valley, July 24, 1847. He was then unmarried and twenty-four years of age. He lived twenty-four more years and

died suddenly, leaving a large family with little to sustain them. At the time of her father's death Lucy was thirteen years old.

From all description she was a brilliant and beautiful girl—a leader in her mother's family and in the circle in which she moved. She began teaching school at fourteen years of age to help the family and married Heber J. Grant in her nineteenth year. She died at the age of thirty-five, leaving five daughters and a little son.

For several years during her short life she was an invalid, bedfast for months at a time, but to the last she directed her household.

Her photographs show that she possessed refinement, decision, and strength of character. She was intelligent and distinguished in personality and appearance—a beautiful woman. Rachel, her oldest daughter, pays this tribute in verse to her mother's eyes:

MY MOTHER'S VALIANT EYES

O! Mother dear, my heart goes back
Along the trail of yesteryears; I see again your valiant eyes
Although my own are dim with tears.

You could not stay with love to light
My way when shadows should arise, But you could leave a
gift divine, The memory of your valiant eyes.

I now can see how brave you were, Your soul with bands of pain held fast, Yet in your flashing
valiant eyes Was faith no shade could overcast.

When weary with the strife of life My heavy hands would cease to fight, A vision of your valiant
eyes Awakens courage for the right.

When death shall come with beckoning hand And free my soul from earthly ties, One boon I
crave from out the dusk-Love's greeting from your valiant eyes.

Lucy, her second daughter, gives this interesting and intimate account of her mother.

"Mother was medium in height. She stood erect. Her hair was almost black and very abundant. She wore it in the style of the day, with bangs in front and a high bob. Her features were marked and distinct, but her eyes were the loveliest I have ever seen. Many people who knew Mother have remarked what a fine-looking woman she was, so gracious and pleasing were her manners.

"She taught me a very simple prayer, as early as I could talk, asking Father in heaven to bless Father, Mother, Grandmother, and to bless Grandmother Grant and to make her hear, and to help me to be a good girl.

"A young boy who came to stay at our home when Father was away has told us about Mother's fervent prayers. He said those prayers had a deep influence for good upon his life.

"Mother was artistic and loved beautiful things. She did some pen and ink sketches which Father had framed, and they were in our house for years. I am sure if she had had the opportunity for even a little instruction she would have excelled in some of the fine arts. She was exceptionally

kind and was greatly loved by all who worked in the home. Mother was an executive. She wasted no time. She planned everything. In the summer we had a sewing woman who made us a full winter wardrobe. Her work was all planned; Monday was washday; Tuesday, ironing day; Wednesday the basket of clothes which needed mending was by Mother's side; Friday was die day for sweeping and cleaning; and Saturday was also a cleaning day. During Mother's life we all seemed to have plenty of the necessities and comforts of life. There were men to milk die cows, take care of the grounds, and help around the house. A horse and surrey or a carriage was ready whenever we wanted one, as Father was interested in the livery stables. Theatre tickets were always available. Mother, however, did not turn us over to the hired help. It seemed to me she always knew where we were, and what we were doing. She took a special interest in all of our activities and in all of our friends. She made our home so pleasant and happy that we always loved to be there. I love to think back over those happy times when Mother sat under the gas light and we gadiered around while she read from the Youth's Companion, Hans Brinker or the Silver Skates, Little Lord Fauntleroy, or some of Louisa Alcott's works.

"Mother was far ahead of her time in the matter of diet and the care of us when we were ill. We lived very simply with plenty of milk, vegetables, fruits, nuts, and raisins, wholewheat bread, and very little meat. She believed in the water cure. She had a great deal of literature which she studied on that cure. She practiced her skill on us, and while we hated to have the packs, I diink her method was very effective. If we didn't feel very well, she would give us lots and lots of cold and hot water to drink. She would prepare a pack for our whole body by wringing a sheet out of very hot water, spread it on a quilt, and have us lie down on the wet sheet. By the time we were all wrapped up in the sheet it would be getting rather cold, but it soon warmed up to a steaming temperature when she loaded us with quilts and down puffs. We stayed in it an hour even if we did plead to get out, because it was so unbearably hot. After we were out, she gave us an alcohol rub. It was very effective, but sometimes we felt the cure was worse than the disease.

"Father bought us a little tea cart and horse, and the stipulations were that Rachel and I would take care of the horse. We readily agreed to it, but it was quite a chore. We had the horse to feed and curry, the barn to clean out, and the chore of hitching the horse to the cart. Once Flaxie, the horse, became too high-spirited, and Mother was afraid for us to drive him. We found we had not been exercising him enough, and feeding him too many oats. The oats were cut out of his diet temporarily.

"Mother's girlhood was hard. She didn't tell us very much about it. At fourteen she taught school at Granger. She lived with Charles and Margaret Spencer. They were Spencer Cornwall's grandparents. Aunt Margaret, as we called her, was always kind and thoughtful of Mother. For years she and Uncle Charley came every week with butter and eggs for us, and we often went to their home to spend the day during the summer months.

"Mother appreciated everything she had. After so many years of poverty, to have an abundance, and being able to help her brothers and sisters, and to give some of them a home, and to add to their happiness was a great joy to her. I believe one of the greatest pleasures of Father's life was doing nice things for his wives and family. He showered them with gifts. Mother had lovely jewelry, fine clothes, beautiful furniture and pictures in the home.

"When the Steinway piano arrived, we were old enough to take lessons. Father said he would pay for the lessons if we would play for him whenever he asked us. This seemed a reasonable request, but occasionally when he had company, he would call us to play before we thought we were well

enough prepared. I remember I would get Mother to put my hair up in rags, that was the way we made curls in those days, so I could be presentable when asked to come into the parlor to play.

"She was a loving mother, efficient and capable, a tower of strength to her household, her husband, and her family. Her teachings were always a guide to the lives of her children who cherish forever her memory.

"It has been one of my most treasured desires to so live that I can meet that angel mother and report that I have tried to live as she would have had me live—true to the gospel and true to the family. Also to report to her that even though she was here with me but a short time, her teachings were indelibly impressed upon my young mind so that they have been a light to my path and have given me a desire to live in such a way that our meeting will be a joyous one, when I shall pass to the happy land where she and Father are waiting to greet us."

She died January 3, 1892, leaving the following children: Rachel, Lucy, Florence, Edith, Anna and Heber. Heber died in his seventh year and Edith, Mrs. Clifford E. Young, at the age of sixty-two, August 20, 1947.

Augusta Winters Grant

Although Augusta Winters Grant died in her ninety-fifth year, she was older by four months than her husband and older than Lucy Stringham or Emily Wells, his other wives. Augusta survived them all. This good man and these wonderful women lived the patriarchal order of marriage as only unselfish, and God-fearing people could do. These women, and all women like them, who subscribed to and lived this divine law belong to the elect of God, and their names will shine among the chosen ones when he comes to make up his jewels.

Mrs. Robert L. Judd, the only child of Augusta Winters Grant and President Heber J. Grant, wrote of her:

"Mother was born of pioneer parents in the little town of Pleasant Grove, Utah. With pardonable pride she traces back of her Mormon pioneer progenitors, Revolutionary stock from whom she is directly descended. Beyond these patriots in both her father's and mother's lines are sober-minded Puritans, and still farther back, in the time of Queen Mary, a predecessor who gave his life as a martyr for the Protestant cause." 1

Rebecca Winters, Augusta's grandmother and the daughter of the Revolutionary patriot, Gideon Burdick, died on the Nebraska plains in August, 1852, on her way to Utah and was buried in a lonely grave marked by an old wagon tire with only this inscription chiseled on it: "Rebecca Winters, age fifty years." In 1902, fifty years after her death, when the engineers who were laying out the Burlington Railroad discovered this grave, which was in the center of the proposed line, they concluded that it was the grave of a pioneer mother and considerably changed the line to miss the grave. Subsequently the railroad built a neat fence around it, and the Winters family has erected a small monument of temple granite on which is inscribed, among other things, the fourth verse of "Come, Come, Ye Saints/"

Rebecca's son, Oscar, and Mary Ann Stearns, traveling with an advanced company, were married on the plains that summer by Lorenzo Snow. Arriving in Utah they settled in Pleasant Grove and he set about at once to make a home for his parents. They were unaware of his mother's death

until they came to Salt Lake City expecting to meet her. Here they met the company with which she was traveling and learned for the first time the sad news of her death.

Augusta's father and mother were both schoolteachers, and quite naturally she became a schoolteacher. It is interesting to note that Augusta was one of the first of the little community in which she lived to leave her home and attend an institution of higher learning. When she was sixteen, she went to the Brigham Young Academy, then known as the Timpanogos Academy, and afterwards to the University of Utah. She began to teach when very young. She would save what she could, go to school until her savings were exhausted, and then return to teaching. In this way she completed her training. She was graduated from the University of Utah in 1877.

For two years she was principal of the Pleasant Grove School. Amy Brown Lyman, former president of the General Relief Society organization of the Church, was one of her pupils. She has this to say about her: "For her kindness, human sympathy, and understanding heart, we all loved her. She seemed to understand adolescent boys and girls and to realize that their restlessness is due in a measure to their quest for self-expression."

The next two years she attended the University of Utah and was invited by Dr. John R. Park, the president, to take charge of a department of the city schools in his first attempt to organize and grade them. Soon after she was made principal of the Seventeenth Ward Academy where many of her pupils were older than she was. Augusta taught school about ten years, and has many ex-pupils all over the state of Utah. She was born with a thirst for knowledge, and all her life she sought to satisfy it. When in New York, where her daughter Mary was attending Columbia University, she registered for a course. She was then nearly sixty years of age.

Mrs. Grant was one of the three women who in 1893 organized the Author's Club, whose object was a study of the best authors. She was also a charter member of the Friendship Circle. Both of these worth-while organizations are still active.

On May 26, 1884, Augusta was married to Apostle Heber J. Grant. While she was privileged to have but one daughter of her own, she also mothered nine other children. Six were her husband's and three her sister's. In addition to these, other nieces and nephews were given care and attention by this mother in her home and she assisted them in establishing themselves. She saw these young people grow to maturity, all happily married. This great and unselfish service on her part won the everlasting gratitude of these children and the praise and admiration of all who knew this noble woman. When she went into the home of her husband to rear the six motherless children of another wife, she recorded in her diary: "This was a sweet privilege accorded to me." She opened her arms to those children and gathered them together with her own daughter and the children of her sister and brother.

Mrs. Grant had an interesting philosophy of life which deeply influenced her career. While she was a young woman teaching school, she decided that she would "always like to do what she had to do and would never want anything she could not have." This is a very noble philosophy. Always to like to do what you are compelled to do lifts one above the law of compulsion and reduces to practice the divine injunction "Whosoever shall compel thee to go a mile go with him twain." Never to want anything you cannot have is to submerge covetousness and greed and exercise a lofty self-discipline. These precepts were fixed and guiding principles throughout her wonderful life.

In the early '90's a board was established to further plans for a free kindergarten. Mrs. Grant was secretary of this board and was active in free kindergarten work for a number of years. Until this time the only kindergartens were private ones, for which the parents paid tuition. During this period she made it a practice to go to the Temple once a week and kept up this duty until her health would no longer permit her to go.

With all her winsome ways there was never a taint of vanity or self-conceit. Her charm, personality, quiet attire, fine tastes, and modest appearance, gave her an air of distinction which she herself never sought. With gifts and graces which qualified her for high public position she accepted only such offices and duties as would permit the full discharge of her domestic responsibilities.

Mrs. Grant traveled with the President widely and met many distinguished people, men and women eminent in science, in Church circles, in education, and in achievement. She was always ready at his instant call to take a voyage, to receive guests, or to make changes in plans. She was never frustrated. She was always peaceful, hopeful, self-reliant, and abundantly tactful. She was the ideal helpmate for her swift-moving, intensely active husband.

She spent one year on a mission with her husband in Japan. President Grant, then an Apostle, with Louis B. Kelsch, Horace S. Ensign, and Alma O. Taylor opened the Japanese Mission in 1901. At the end of a year President Grant returned to Salt Lake. When he went back to Japan, there were eighteen members in his party. Among them were Mrs. Grant and then* daughter Mary.

When asked to write of her husband for the Relief Society Magazine on the occasion of his eighty-fifth birthday, she said:

"I appreciate the consideration and generosity which have always been shown me by my husband and hate to draw aside the veil of our intimacy except to say that no woman could have had a better husband."

There was a calmness and simplicity about this distinguished woman which impressed people. She adhered to the truth, never exaggerated, was always helpful, steadfastly cheerful, quietly efficient and prayerful. The question with her was not what she could get, but rather what she could give.

Mrs. Grant met life's problems calmly, cheerfully, and fearlessly. She never did a rash or ill-considered thing. Serenity, refinement, intelligence, and wisdom seemed perfectly integrated in her wonderful life. All of these characteristics were reflected in her charming personality and shone in her lovely face. Augusta Grant, in character and countenance, was one of the most beautiful women of her day. Quietly and modestly she moved in her wide circle of friends, loving and being loved by all.

Emily Harris Wells Grant

Emily Harris Wells, daughter of Daniel H. and Martha Givens Harris Wells, was born April 22, 1857, in a small adobe house which stood on the block where the Hotel Utah now stands. Emily, one of a large family of brothers and sisters, grew to womanhood in a wholesome and happy environment. The Wells children were taught to work, to shun idleness, to improve their talents. Brilliant of mind, winsome in manner, graceful in accomplishments, Emily was a great favorite

among the young people with whom she associated. She had a kind and understanding heart. She was a peacemaker, and hosts of friends came to her for advice and sympathy. Her father, Daniel H. Wells, belonged to the nobility of his day. He was a statesman, soldier, Church leader, and stood at the head of a distinguished family. Among his children were churchmen, military men, businessmen, artists, and writers—all honorable men and women, a credit to the state and nation. Daniel H. Wells gave his children all of the educational advantages of that period. They were among the aristocracy of their time.

On May 27, 1884, Emily was married to Apostle Heber J. Grant, as his third wife. Her oldest daughter, Dessie, gives this interesting account:

"She was married with the consent and approval of Lucy, Father's first wife. Mother and Aunt Lucy had grown up in the same community and had been friends for many years. On the other hand Mother had met Augusta Winters Grant, Father's second wife, only a few times before her marriage."

During the first six years of her married life she was on "the underground," as they called it. This forced her to live away from home under an assumed name and never to disclose her identity. It was hard, but there were two things that made it possible; first, her conviction that she was doing the right thing and eventually everything would turn for the best. That was the faith that sustained her, which is a rare and marvelous gift. Second, her love for the man she had married. She felt that so long as he lived everything would be all right with her and with her children.

Soon after her first wedding anniversary she sailed for England, where her father, Daniel H. Wells, was serving as president of the European Mission. In the mission home, at 42 Islington, Liverpool, her first child was born. During the twenty-two months she spent in England she took advantage of every opportunity to visit historic and interesting places. It was a never-ending thrill to walk the green lanes of England, to wander through its beautiful parks, to visit the birthplaces of such celebrities as Burns, Scott, Shakespeare, Byron, Goldsmith, and Thomas Moore. She reveled in the quaint shops of London and Liverpool and became an expert judge of linen, silverware, chinaware, and antiques. In associating with the missionaries and British Saints she found much pleasure.

She had the happy companionship of her father and enjoyed the benefits of his wisdom and counsel. To be with him was next to being at home. All the while she was away she received, regularly and promptly, comforting letters from her devoted husband.

Upon her return from England she continued for sometime to live on "the underground." On November 21, 1891, her only son, Daniel, was born. At about that time President Grant purchased a home at 61 First Avenue, Salt Lake City, Utah, for her, and thereafter she was known as Mrs. Grant. Words cannot describe the happy days this family spent in their first real home. To associate with her brothers and sisters, to call upon her friends and entertain them in her own home, and to enjoy the companionship of her husband seemed a full compensation for all she had passed through. The happy days on First Avenue were marred by the death of her little son, Daniel Wells Grant, who died from pneumonia when he was three and a half years old. He was an unusual child, both physically and mentally, and his death was a blow from which his mother never seemed to recover. In the panic of 1893, soon after the death of Daniel, the home at 61 First Avenue was sold.

October, 1903, shortly after President Grant's return from Japan, Emily was attending a general conference of the Church in the Salt Lake Tabernacle. They had sustained the General Authorities and were announcing changes in appointments when she heard the words, "Heber J. Grant has been called to preside over the European Mission to succeed Francis M. Lyman." She was stunned; she got up and went home. He had already been away two years. Dessie and Grace were adolescents. Emily was but seven, and Frances four. Another three years of separation seemed more than she could bear. However, shortly after the meeting adjourned, he came hurrying into the house all smiles. He was delighted beyond words with the new appointment. She threw her arms around his neck and cried as if her heart would break, "I just can't bear another long separation," she sobbed. "Well," said he, "it will be hard for you to leave your mother and Edna. You and the children are going with me."

Emily had always wanted to go back to England. They sailed from Boston on November 19, 1903, on the S. S. Republic. President Grant took Emily, her four daughters, and Florence and Edith. Emily Grant and her daughters spent three years sight-seeing and studying. They went from one end of the British Isles to the other, and on the continent from Scandinavia to Italy. Florence and Edith stayed one year, and then they returned home. They were followed to Europe by Anna and Mary, together with Miss Kate Wells, who came to chaperone them. Traveling in those days was not expensive, and the Grants were never extravagant. Emily was the best traveler in the family. She was the first one up in the morning and the last one to go to bed at night. She was never too tired to go to an opera, concert, or play. They went to numerous operas, plays, concerts, and oratorios. They visited abbeys and cathedrals, art galleries and museums, parks and gardens, lakes, countrysides and seashore resorts. They saw the birthplaces of poets, writers and statesmen. They visited battlefields and famous monuments. Mrs. Grant seemed to be the youngest member of the party. People often took her for one of the daughters. She was thin, had a youthful figure, and a quick step, and she hadn't a gray hair. Her charm and gracefulness made her attractive. People loved to be with her. The elders and sisters who helped in the office were devoted to her. The Saints loved her, and she was fond of the British people as she had been during her stay eighteen years before. She never tired of praising them and their glorious country. Her cheerfulness, wit, and good judgment made her company sought after. She often said, "I wish these years could go on forever." President Grant was released at the end of three years, and the family arrived in Salt Lake City on December 24, 1906.

Upon their return the President and Mrs. Grant were better physically than they had ever been before. However, during the spring, Emily began to feel tired, then ill, and she couldn't imagine why. By August she was very ill. The following January they moved into the new house on the corner of B Street and Second Avenue, one of the finest in the city. But she was too ill to enjoy it. During her long and tedious illness she was brave, cheerful, and patient. She did not fear death. Her relatives and friends did everything they could for her recovery, hoping against hope, fasting and praying that the Lord would spare her life. But in spite of all that faith and medical science could do, she passed away on May 25, 1908.

Dessie relates: "We were young when she died. As we look back on her long illness, we realize that Father had not left a stone unturned to bring comfort and peace to her. His kindness and devotion to her were wonderful. We are proud to be their children. They taught us to love life, without fearing death; to be happy in the face of trials; to make our Heavenly Father our best friend. She has been gone many years, but she never seems far away. Her influence has guided our lives."

All of her daughters married. Dessie married Ashby Douglas Boyle, an attorney. Grace married Isaac Blair Evans, also an attorney. Emily married Axel A. Madsen, a real estate broker; she died July 21, 1929, following the birth of her youngest son. Frances Marian married Wallace Foster Bennett, businessman and United States Senator from Utah.

• VI •

EARLY EXPERIENCES IN THE CHURCH

^T T OWEVER enlightening an account may be of JL JL the birth, boyhood, and business achievements of this venerable leader, they are of minor significance in comparison with his career as a man of God, a loyal follower of the faith of the Church of Jesus Christ of Latter-day Saints/ 1

It requires only a few lines to name the promotions and ordinations in the Church that came to Heber J. Grant, but if the record of his service to the Church were to be expunged, as broad and varied as his other interests were, there would be only a shadowy fragment left. His major interest centered in the Church; to it he gave his first allegiance. All other things were relegated to a secondary place. His faith in it and his loyalty to its institutions and its doctrines could never be questioned by anyone familiar with the facts.

Here is the record: He was baptized June 22, 1864; ordained an elder at fifteen; a seventy at twenty; a high priest at twenty-four; president of the Tooele Stake of Zion at twenty-four; an Apostle of the Lord Jesus Christ at twenty-six; president of that quorum at sixty; President of the Church at sixty-two.

The records also show that he was made a member of the presidency of the Thirteenth Ward Young Men's Mutual Improvement Association, June 10, 1875, which was tire first organization effected in the Church by Junius F. Wells, under the direction of President Brig-ham Young. Twenty-two years later in 1897 he became a member of the general superintendency of that organization, and in November of that year manager of The Improvement Era of which he was the principal founder. In December, 1918, he became editor of that magazine.

He served as a ward teacher in the Thirteenth Ward with Hamilton G. Park and frequently referred to this experience. All his days he cherished the companionship of that humble, yet remarkable man, whose testimony he so much appreciated. This was one of the faith-building experiences of his boyhood days.

What an ideal combination it really is for a young man with little experience to accompany an older man with mature experience on a mission of such religious importance as ward teaching. Heber J. Grant, a priest, and Hamilton G. Park, a high priest, were companions in the work of the Lord. This is typical of the fine opportunities that are offered in the Church. Hamilton Park had the deepest respect for his young companion, the future President, and this love and respect were completely reciprocated on the part of the young man. No one ever heard Hamilton G. Park pray or bear his testimony who was not moved by his sincerity and his native eloquence.

Referring to Brother Park in particular and to other men and women who had impressed him as a child, President Grant had this to say: "I know that many times I have poured out the gratitude in my heart to Hamilton G. Park, who was the teacher of my Sunday School class in my boyhood and young manhood days. I shall never get over thanking this man for the wonderful impression

he made upon me and for the remarkable testimonies he bore in our class telling of his experiences as a missionary, and the blessings and power of God that attended him while explaining the gospel in two missions in his native country, Scotland.

"I look forward with the keenest pleasure to meeting in the hereafter Hamilton G. Park, George Goddard, Bishop Nelson Empey, Bishop Edwin D. Woolley, Bishop Millen Atwood, and others who made an impression for good upon my mind as a boy. I shall be grateful throughout all the ages of eternity to those men for the impression they made upon me. We may think that the impressions we make may not be lasting, but I can assure you they are. I am sure that a testimony borne by a teacher to little children under the inspiration of the Living God is a difficult thing for them to forget.

"I shall be grateful always to Eliza R. Snow, second only to my mother for the many wonderful things that she told me as a little boy when I used to run errands or go up to the Lion House to deliver a message to 'Aunt Eliza,' as I always called her. She was sure to ask me to sit down a few minutes, and then she would talk to me. She told me scores and scores of faith-promoting instances in her life in Nauvoo when she was there as a girl with my mother and instances in the life of the Prophet Joseph Smith that have been invaluable to me. She inspired me with a determination to live a life that would be worthy of my mother and father.

"I remember vividly also the wonderful teachings to me of the late Erastus Snow. Seldom, if ever, did he come to the conference in April or October, or come here on some special mission that he did not visit my mothers home and inquire how we were getting along, inquiring of me, whether I was attending to my duties, what I was doing, and the company I was keeping. I shall never, while I live and when I go beyond the grave, get over being grateful for the wonderful testimonies and wonderful fatherly advice of that man to me." 2

These tributes, spoken in his later years, are not only an eloquent evidence of his nobility of character, but are examples of the far-reaching importance of dealing wisely with youth. This account should be a source of inspiration to all who work with young people. Who can measure what it means to plant in their souls a love for truth, to give direction to their lives?

The following is so typical of the quality of his faith and of his honesty with the Lord that it is an inspiration to record it. This is only one of many faith-promoting incidents of his youth.

"I remember as a young man I had \$50.00 in my pocket on one occasion which I intended to deposit in the bank. When I went on Thursday morning to fast meeting—the fast meeting used to be held on Thursdays instead of Sundays—and the bishop made an appeal for a donation, I walked up and handed him the \$50.00. He took five of it and put it in the drawer and gave the \$45.00 back to me and said that was my full share.

"I said, 'Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow, and she needs \$200.00/

"He said, 'My boy, do you believe that if I take this other \$45.00, you will get your \$200.00 quicker?'

"I said: 'Certainly.'

"Well, he took it.

"While walking from fast meeting to the place where I worked, an idea popped into my head. I sent a telegram to a man asking him how many bonds of a certain kind he would buy at a specified price within forty-eight hours and allow me to draw a draft on him through Wells Fargo's Bank. He was a man whom I did not know. I had never spoken to him in my life, but I had seen him a time or two on the streets of Salt Lake.

"He wired back that he wanted as many as I could get. My profit on that transaction was \$218.50.

"The next day I walked down to the bishop and said: 'Bishop, I made \$218.50 after paying that \$50.00 donation the other day and so I owe \$21.85 in tithing. I will have to dig up the difference between \$21.85 and \$18.50. The Lord did not quite give me the tithing in addition to a four to one increase.'

"Someone will say that it would have happened anyway. I do not think it would have happened. I do not think I would have had the idea. I do not think I would have sent the telegram.

"I feel in my heart that we grow financially, spiritually, and in every way, as Latter-day Saints, by doing our duty. When we are obedient to the commandments of the Lord and generous with our time and our means, we grow in the spirit and testimony of the gospel, and I do not believe that we are ever poorer financially. I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out upon us blessings of a spiritual nature, which are of far greater value than temporal tilings. But I believe he also gives us blessings of a temporal nature.^

From the day he was made president of the Tooele Stake of Zion to the end of his mortal life the uppermost thoughts in his mind were concerning the welfare and progress of the Church. It was the joy of his life to testify of the divine mission of the Redeemer of the world; of the glorious appearance of the Father and the Son to the boy prophet in the grove, of the restoration of the gospel of the Son of God, and of the divine mission of Joseph Smith.

Nothing else gave him so much satisfaction as to lift up his voice in declaration of these eternal truths. To do this was the very bread of life to Heber J. Grant.

In October, 1880, he was called by President John Taylor to succeed Francis M. Lyman as president of the Tooele Stake of Zion. Two years later, October 13, 1882, by special revelation, he was chosen to be an Apostle. He then lacked a month of being twenty-six years old.

Referring to this calling he said, that from October 1882 until February 1883, he was in a most unhappy frame of mind. He felt that he was unworthy to be an Apostle and should resign. This troubled him greatly. While on the Navajo reservation in Arizona during a visit to one of the stakes, he was riding horseback alone pondering on this situation when he seemed to hear a discussion going on in a council in heaven about the vacancies that existed in the Quorum prior to his calling. In this council the Savior, the Prophet Joseph Smith, his father, Jedediah M. Grant, and others were present. They discussed whom they wanted chosen and decided that the way to remedy this situation was to send a special revelation to the President of the Church. "It was made known to me that the Prophet Joseph Smith and my father asked that I be called to that position. ... It was also made clear to me that from that day on it depended upon me and me alone whether I made a success or failure of my life." That settled forever the question that troubled him.

In 1918, when he was President of the Council of the Twelve, he said: "I bear witness to you here today that I do not believe that any man on earth from that day, February 1883, until now, * * * has had sweeter joy, more perfect and exquisite happiness than I have had in lifting up my voice and testifying of the gospel at home and abroad, in every land and every clime where it has fallen to my lot to go." 4

Subsequently he received very great comfort from these words spoken to him by President Joseph F. Smith on his deathbed: "The Lord bless you, my boy, the Lord bless you; you have a great responsibility, always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom he wants to lead his Church and never makes any mistakes. The Lord bless you." 5

• VII -

MISSION PRESIDENT

Japanese Mission

IN 1901 President Grant was called by President Lorenzo Snow to go to Japan and open the mission there and dedicate that land for the preaching of the gospel. Accompanying him as associate missionaries were Louis B. Kelsch, Horace S. Ensign, and Alma O. Taylor. The four elders departed from Salt Lake City, July 24, 1901, traveled by rail to Vancouver, British Columbia, where they went aboard the SS Empress of India, and sailed from Vancouver July 29th.

On August 12, 1901, the President organized and presided over the Japanese Mission and remained its president until September 8, 1903, when he was released. Soon after arriving in Japan he published an address to "The Great and Progressive Nation of Japan," which tells in plain and positive terms the reason why these Latter-day Saint missionaries were there. The first paragraph of this address reads:

"In company with my associates, sent to you from the headquarters of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah, as an Apostle and a Minister of the Most High God I salute and invite you to consider the important message which we bear. We do not come to you for the purpose of trying to deprive you of any truth in which you believe, or any light which you have been privileged to enjoy. We bring to you greater light, more truth, and an advanced knowledge which we offer you freely. We recognize you as the children of our common Father, the Creator of the universe. The spirits of all men are the offspring of God, therefore, men and women of all races and kindreds and tribes, and tongues upon the face of the earth are brothers and sisters. It is then, in the spirit of fraternity that we approach you desiring your welfare here and hereafter. Our mission is one of duty. We have been commanded of God to proclaim his word and will to the world. It is by divine authority that we act and not in our name or for our personal ends. We plead with you to listen to our words."

The following is the closing paragraph:

"By this authority we turn the divine key, which opens the kingdom of heaven to the inhabitants of Japan. We say to them all, come to the light which has been shed forth from the Son of righteousness. We offer you blessings that are beyond price. They are not of man nor do they come by power of man, but they are from the power of heaven where the true and living God

dwells and rules in majesty and power. That which your ancestors received which was good and which leads to do good was but the glimmering of the twilight, We bring you the truth in all its effulgence direct from the great luminary of the day. Turn to the light and to the truth, and walk in the one way that leads to his divine and eternal presence. Then shall your souls be filled with peace and love, and joy, and you shall learn how to unite with the great and pure of all nations, and assist in the establishment of the grand empire of righteousness on the earth and hereafter dwell with the just and the redeemed in the immediate presence of our living and eternal Father, and your joy and dominion shall be celestial and everlasting. Your servant for Christ's sake."

After dedicating that land and laboring faithfully for eight months, he returned home and attended the April conference, 1902. At this conference he gave the following report of their labors and the conditions of Japan as he understood them at that time:

"We had no desire to baptize people just to make a showing. We prayed earnestly every day for the guidance of the spirit of God. We fasted and prayed often. We had a delightful time. Time passed very pleasantly and did not hang heavy upon our hands. * * *

"I rejoice in the testimony of the gospel of Jesus Christ. I rejoice in the increased testimony that my mission has given me. I never expected that it would be possible for a man of my temperament and disposition, who from a boy of fourteen years of age had been actively engaged in business, to forget it, and that I could content myself in a foreign land studying a language that put me to sleep nearly every time I tried it, and yet be happy, but I was. There was the sweet spirit of God with us. Many times in our little cottage meetings we shed tears of joy because of the outflow of the spirit of God. If I had the privilege of picking the Church over for three companions, I could not be better satisfied than with those that I have. I had my choice and I have not been disappointed." After the conference he returned to Japan taking with him his wife, Augusta, and their daughter Mary and several missionaries.

All of the original missionaries have been dead for some time. Elder Alma O. Taylor, the youngest of them, remained in Japan for five years or more, and he had this to say:

"President Grant himself at times wondered what he had accomplished in Japan. He often told publicly he did not learn the language, so he could not preach or teach except through untrained interpreters. His few converts made through such inadequate interpreters later drifted away. Concretely it all sums up to a small measure, but the writer, who stayed on in Japan long after President Grant came home, discovered through the years so many benefits of President Grant's policies and activities in the early months of his mission that he is convinced that President Grant was the right man, probably the only man, for the job.

"President Grant's assignment as an Apostle was to open the door for the preaching of the gospel in Japan. All of his official and personal acts connected with such openings were done with signal ability. Unconsciously he acted with inspired authority. The development of after-years proved that the Lord was not so far away as it sometimes seemed. In my opinion it is unreasonable to think that the Lord ever intended that the peculiar equipment with which President Grant was endowed should be stranded for long in a morass of verb conjugation and chopstick technique. As proved by the writer through the whole period of his stay in Japan, and as proved by the facts which came later to light, President Grant's first foreign mission, his assignment to Japan, was eminently successful.

"Before the Lord he was as humble as a child. The way ahead was dark and uncharted; divine inspiration was needed and diligently sought for by prayer and fasting, counsel, and work. It was a precious experience to be a comrade with an Apostle as he wrestled with the Lord, especially when the ways seemed so obscure. Comparing the absence of tangible encouragement, and the manifestation of the spirit, the experiences of the pioneer missionaries to Japan with the abundance of such blessings enjoyed by the first missionaries to England, Hawaii, and other countries, one can readily understand why the Japanese Mission tested to the utmost the fortitude and faith of its founders." 1

On September 8, 1903, President Grant, his wife Augusta, and their daughter Mary sailed from Yokohama aboard the SS Aki Mart homeward bound. The voyage was a pleasant but uneventful one, and they rejoiced greatly to be again in their mountain home. The President had already received his appointment to preside over the European Mission. There was a brief interval of four months between these missions which he spent at home. They were busy months in which he looked after his business affairs, carried on his Church work, and made preparation for his absence of another three years.

He became president of the European Mission January 1, 1904, and was released as president on December 5, 1906; so that mission covered three years lacking a few days. He often declared that this was one of the most delightful experiences of his life. His wife Emily and their four daughters, Dessie, Grace, Emily, and Frances accompanied him. Of this experience he said:

The European Mission

"When in Japan, feeling that I was not accomplishing anything, I went out into the woods and got down on my knees and told the Lord that whenever he was dirough with me there, where I was doing nothing, I would be very glad and thankful if he would call me home, and send me to Europe to preside over the European Mission. A few days after that a cable arrived, 'Come home on the first boat,' and I went home.

"Brother Joseph F. Smith said to me, 'Heber, I realize you have not accomplished anything in Japan; we sent you there for three years, and I want you to put in the other two years in England, if you are willing.'

"I said, 'I am perfectly willing.' Later I went in to bid him good-by, and said, 'I will see you in a little over a year.'

"He said, 'Oh, no I have decided to make it a year and a half.'

"I said, 'Multiply it by two, and do not say anything about it to me.' And he did, and I want the young people to know that in all my labors I got nearer to the Lord and accomplished more, and had more joy while in the mission field than ever before or since.

'Men are that they might have joy,' and the joy that I had in the mission field was superior to any I have ever experienced elsewhere. Get it into your hearts, young people, to prepare yourselves to go into the world where you can get on your knees and draw nearer to the Lord than in any other place." 2

His missionaries not only held him in great respect and admiration, but as they came to know him more intimately, their admiration ripened into affection. The Saints all over the mission were

inspired by his impressive personality, the zeal and fervency of his words, and the power and penetration of his testimony. Wherever he went, he added to the dignity of the cause which he represented. Friends and foes alike held him in esteem and respect for his sincerity, his manly defense of his people and his religion. He was valiant in his testimony of the truth and discharged his duties as president with great energy and fidelity. More literature was printed, more tracts were distributed during his administration than that of any predecessor.

He dignified and popularized the Church. Wherever he went, people came out to listen to him. He carried high the banner of his faith. He never compromised his religion; he was a friend-maker, and left forever his impress upon that great mission.

Eugene Allen, his secretary, wrote:

"Throughout England, Scotland, Ireland, Wales, Holland, Germany, Belgium, France, Switzerland, Austria, and the Scandinavian countries, his coming was always heralded with great joy by the Saints and elders. He always took with him some of the fine musicians and singers and at these meetings seemed at his best. He gave to his listeners messages of the gospel. At the mission home he was happy with the songs of the gospel always in his heart. He was playful in our hours of recreation and most loving and kind to his family."

When he went to Europe to preside, January 1904, he was in his forty-eighth year. Although he was frail and far from being robust in health, the climate agreed with him, the work was to his liking, and he had an opportunity to rest and recuperate. As a result, his health was improved and he was much stronger and better when he returned than he had been when he went away. This mission added years to his life. Mingling with the Saints and the young missionaries was a constant joy to him.

At this time there were abroad studying a number of young people from Utah, who distinguished themselves as singers and musicians. Prominent among these were Willard Andelin, Arvilla Clark, and the Tout family. He often took some of these singers with him when he visited on the continent or while traveling throughout the mission. This added attractiveness to his meetings and contributed to the spirit and popularity of the conferences. Nephi Anderson, later author of a number of popular books, was editor of the *Millennial Star* at that time. Eugene Allen of Provo became the mission secretary and served in that capacity during most of his mission. All the missionaries felt the vitalized influence of President Grant's leadership.

An Interview with King Oscar of Sweden, 1906

The President gave this graphic account of his visit with King Oscar of Sweden:

"It fell to my happy lot, with Brother Alex Nibley and some of my friends, to have the privilege of calling on King Oscar on the fourth of July, 1906. With characteristic American assurance, I presented myself at the king's palace and requested an interview. The man who came to the door looked at me as if he thought I were crazy, not being properly presented through the minister plenipotentiary. I wrote a letter of introduction to his majesty enclosing a letter from Governor Heber M. Wells of the State of Utah and told him that that day, July fourth, was the day the Americans celebrated and asked for an audience and added that I knew that I ought to be presented in proper order, that I had letters from Utah Senators and from our minister, but the day being the fourth of July, we hoped that he would waive all of the customary formalities necessary to see the king. And he very kindly consented, stepped out of the palace, and greeted us. After

learning that only two or three in our party understood the Swedish language, he immediately changed to faultless English. He was a magnificent specimen of manhood, standing over six feet high. He made this remark to me. 'Mr. Grant, I have sent my personal representative, unknown to the people, to nearly every state in the union of the United States to find out how my former subjects are getting along, how they are prospering; and in no state in the union are the former subjects of Sweden and Norway more contented, more prosperous, and happier than in Utah. As long as I am king of Norway and Sweden, your people shall have religious liberty, notwithstanding all the priests and religious denominations are against you.' At that time the British press was hostile toward our people. It seemed impossible to get a favorable mention in any of the leading papers. The following incident is an indication of that attitude:

"While I was in the city of London, a gentleman there, to whom a very good friend of mine, Alexander G. Haws, had given me a letter, kindly invited a number of newspapermen to his home to meet me. I am very sorry that the newspapermen declined the honor, but I had the privilege of meeting with this man and his family and a few friends and conversing with them. One of his friends had been a member of the British legation in Constantinople and had spent a considerable part of his life there. He had traveled all over the Holy Land and was familiar with the people and their customs. Among other things he said, 'Mr. Grant, I was astonished beyond measure when I visited Canada to find there oriental patterns, woven in beads by the American Indian. They were the same patterns that were woven in rugs in the oriental countries. I have traveled extensively, and I have never seen those oriental patterns in any other part of the world except the Holy Land until I found them among the North American Indians. Their patterns have been handed down for hundreds of years, from generation to generation. They are kept in families and can be found nowhere else. How under heaven those Indians, who have no connection with the Holy Land, should have the same patterns is a mystery to me/'

'Well, my friend, if I were to inform you that the forefathers of these American Indians came from the city of Jerusalem, that would explain it, wouldn't it?' "He replied, 'Well, of course, it would/' "I asked him if he had ever read the Book of Mormon, and he said, 'No/'

" 'Well, it will be my pleasure to send you a copy from which you will note that the forefathers of the American Indians came from Jerusalem/'

" 'Well/ he said, 'that explains the mystery. I am much obliged for the book/' " 4

The President returned home in December of 1906 and did not return to Great Britain until 1937, when he went over to participate in the centennial celebration of the introduction of the gospel in that land.

• VIII •

PRESIDENT OF THE CHURCH 1918 - 1945

PRESIDENT Joseph F. Smith died November 19, 1918, in the Bee Hive House, Salt Lake City, Utah. Owing to the prevalence of the flu epidemic no public funeral was held, but services were conducted at the graveside. This great leader, who presided over the Church for seventeen years, gave to it a distinguished administration, and his name will shine in its annals forever as one of its greatest defenders, advocates, and leaders.

On November 23, 1918, the day following his sixty-second birthday, at a meeting of the Quorum of the Twelve, Heber J. Grant was chosen President of the Church of Jesus Christ of Latter-day Saints by the unanimous approval of that body. For forty years he had served as a member of the Quorum of the Twelve, and for nearly twenty-seven years he was sustained as prophet, seer, and revelator of the Church.

"Keep the Commandments"

President Grant's administration covered a long and progressive period. In point of time it was only exceeded by that of President Brigham Young's. This was a significant period in the history of the Church. When the leadership was conferred upon him, the indebtedness of the Church had been paid, her financial credit was unquestioned, the membership of the Church was sufficiently large and so situated as to give security to it. It could never again be driven into the wilderness nor its members ever be denied the civil and political rights to which they are entitled. Those tragic days were gone and gone forever.

During his predecessor's administration the organization of the priesthood had been perfected, four temples had been dedicated in the mountains and three others were in the course of construction. The policies and doctrines of the Church were well-defined and thus President Grant's administration began under favorable circumstances. The adherents of the Church always believe that the men who preside over it are divinely chosen. When Heber J. Grant came to its leadership, he seemed preeminently fitted to make the contributions which the Church most needed at that time. His temperament, the pattern of his mind, his zeal for any cause he espoused, his loyalty to his people, and, above all else, his clear conception of the exalted mission and purpose of the Church divinely fitted him for the sacred responsibility which had now been placed upon him. This great movement was fully organized and under way, and what it needed at the moment was the stimulation of a dynamic leader with a clear objective and a specific message.

It is no disparagement to say that President Grant was not a poetic, highly imaginative person. He was neither a dreamer nor a doctrinaire. The rhapsodies of Isaiah would not make the same appeal to his practical mind that these words of St. James might:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. * * *

* * * know, O vain man, that faith without works is dead? (James 2:14-20.)

These were his sentiments. They express his conception of religion. In a notable address at the dedication of the Hawaiian Temple, 1919, he said, and frequently repeated it thereafter:

"It is not the miraculous testimony we may have, but it is the keeping of the commandments of God, and living the lives of absolute purity, not only in act, but in thought that will count with the Lord." 1

"Keep the Commandments" was his watchword, his slogan, the burden of all that he said. Commenting upon this, Brigham H. Roberts said:

"And is not this 'Keep the Commandments of God,' the one thing the world needs? Is not the world tired of mouthings on formal and fine-spun ethics, and philosophical moral systems that sever and divide a hair twixed north and the northwest side? In great spiritual and moral reforms and world movements have not men been moved thereto by terse and condensed thunderbolt utterance more than by quibbling refinements of thought and hesitating long-delayed deductions until the force of realities disappear? Of course, what is here contemplated is the keeping of the whole law of God, and die law of God wholly." 2

At a special conference held June 1, 1919, for the ratification of his nomination by the Apostles for the office of the President of the Church, President Grant said:

"I stand here today in all humility, acknowledging my own weakness, my own lack of wisdom and information, and my lack of ability to occupy the exalted position in which you have voted to sustain me. But as I said as a boy in Tooele, I say here today, that by and with the help of the Lord I shall do the best that I can to fulfil every obligation that shall rest upon me as President of the Church of Jesus Christ of Latter-day Saints, to the full extent of my ability.

"I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will to labor always in humility. I hope and pray for the blessings of the Lord, acknowledging freely, frankly, that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of old, I know that the Lord makes no requirements of the children of men save he will prepare a way for them, whereby they can accomplish the thing which he has required. With this knowledge in my heart I accept the great responsibility without fear of the consequences, knowing that God will sustain me as he has sustained all of my predecessors who have occupied this position; provided, always, that I shall labor in humility and in diligence, ever seeking for the guidance of his Holy Spirit; and this I shall endeavor to do." 3

He further stated:

"With the help of the Lord I shall endeavor, standing at the head of the priesthood of God upon the earth, to exercise the authority that has come to me in keeping with that wonderful revelation: 'No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;' ... (D. C. 121:41.)

"God being my helper the priesthood that I hold, the position that I occupy, shall be exercised in accordance with these words that I have quoted to you. We can do nothing as recorded in that revelation, only as we exercise love and charity and kindness and love unfeigned. With the help of the Lord that is exactly how I shall administer, to the best of my ability, the priesthood of God that has come to me." 4

The whole Church is witness that he kept that pledge. What is the essence of true leadership? If you would have men do what they ought to do, do it first and let them follow your example. That was the practice of his life. He was a doer, a demonstrator.

His admonitions, exhortations, and appeals when reduced and analyzed, find their fulfilment in these three words, "Keep the commandments."

During his administration, which covered more than a quarter of a century, many events of major importance transpired. The membership of the Church increased from 500,000 to nearly a million. It was a period of prosperity, progress, and expansion. The Church grew in prestige and increased in popular favor. A new era had dawned, and a prominent factor in this change of attitude was the personality of the President. During those years his health was good, he found his place and enjoyed his work. He surrounded himself with wise and capable men, and the Church moved forward on all fronts. With courage and humility he faced every problem and gave the Church a brilliant administration. No compromises or involvements cast their shadow over those years. He was a great president.

Associated with him as counselors in the First Presidency were: Anthon H. Lund, Charles W. Penrose, Anthony W. Ivins, Charles W. Nibley, J. Reuben Clark, Jr., and David O. McKay. Taken into the Quorum of the Twelve during his presidency were: Melvin J. Ballard, John A. Widtsoe, J. Reuben Clark, Jr., Alonzo A. Hinckley, Albert E. Bowen, Harold B. Lee, Mark E. Petersen, Spencer W. Kimball, and Ezra T. Benson. Sylvester Q. Cannon was made an Apostle at large.

• IX •

DEDICATION OF TEMPLES

AT THE time of President Joseph F. Smith's death three Latter-day Saint temples were near completion. Among the early events of President Grant's administration was the dedication of these temples.

The Hawaiian Temple being the first completed was dedicated November 27, 1919. In the company that went with President Grant to Hawaii were his First Counselor, Anthon H. Lund; Rudger Clawson, President of the Quorum of the Twelve Apostles; Elder Stephen L Richards of the membership of the Quorum, Charles W. Nibley, then Presiding Bishop of the Church; Arthur Winters, secretary of the President's office, and Sarah J. Cannon, wife of the late President George Q. Cannon, who was invited as a guest of honor since Elder Cannon was one of the group of elders who had visited the islands in 1850 and who had assisted in founding the mission.

The dedicatory prayer was read by President Grant at each of the five sessions held. The dedication was repeated five times in order that the 1,239 people in attendance at the conference, chiefly natives, might all participate in it.

This temple is located on what is known as the plantation of Laie, on a 6,500-acre tract of land about thirty-two miles north of Honolulu. This land was purchased for the Church in 1885. The building is of concrete construction, laced with steel and built to resist the march of time. It was erected at a cost of \$256,000.00 and is one of the most attractive and beautiful places on the islands.

The Canadian Temple

The Canadian Temple was the second to be dedicated. It was erected on a high elevation in the center of Cardston on a plot of ground donated to the Church for this purpose by Charles Ora Card.

It is one hundred eighteen feet square and is supported on its four sides by a solid granite retaining wall 165 feet by 165 feet, the latter being some ten feet in height. Viewed from a distance, the outline gives the impression of a great pile of granite. The massive solidity of the structure is a witness in hewn stone of the permanence and solidity of the faith of the people who erected it. It cost approximately a million dollars and is generally regarded as one of the very finest buildings in Western Canada.

An invitation was extended to non-members of the Church in the vicinity to visit and pass through all parts of the temple previous to its dedication. This enhanced the good feeling that had prevailed among the people of the province of Alberta and the Latter-day Saints. It was dedicated, August 26, 1923.

The dedication was an occasion of great rejoicing. Many spiritual manifestations were experienced during the services. At the dedication Edward J. Wood was set apart as president of the temple. Through Brother Wood's kindness and human understanding he distinguished himself as a great temple president.

Arizona Temple

The temple at Mesa, Arizona, was completed and dedicated three years from the time the site was chosen. So great were the crowds in attendance that four days were required for the dedication services, which took place on October 23, 1927. This temple, like the Hawaiian and Canadian temples, is devoid of spires and towers. It is colonial in appearance, though not of any one period. The twenty acres upon which it stands were purchased for \$20,000.00. Passing this tract is the paved ocean-to-ocean highway, which is called the "Apache Trail." The cost of the building and the landscaping reached \$800,000. It is provided with a modern heating and cooling system and a flood-lighting system which at night sheds a soft white glow on the beautiful structure and grounds. This building in all respects is a great credit to the people who built it.

The exterior dimensions including the annex are 128 feet north and south and 184 feet east and west. The foundation footings of the main building are from ten to twelve feet thick.

The city of Phoenix, the state capital of Arizona, which is but a short distance from Mesa, and all the surrounding country have experienced an almost phenomenal growth in the last few years. Arizona, and this section in particular, are fast becoming renowned as a winter resort. Consequently, many Latter-day Saints who go there for the winter as well as the inhabitants from as far south as the Colonies in Mexico are privileged to do temple work.

These temples are in far-flung places and are built for the accommodation of the Saints in these distant lands.

There is something of far-reaching significance behind this great plan of temple building. Latter-day Saints believe that a temple is a kind of halfway house between this world and the next, the only place on earth where ordinances can be performed here that will be valid there.

The Man of Two Worlds

Temple work is directly connected with the mission of the great prophet Elijah, the man of two worlds. Elijah came to the Kirtland Temple in 1836 to restore the keys of the priesthood that would turn the hearts of the fathers to the children and the hearts of the children to the fathers. He was taken to heaven without tasting death and made competent to minister freely both in heaven and on earth. Through the sealing power which he conferred upon Joseph Smith and Oliver Cowdery, vicarious work for the dead was restored, making it possible for all the children of our Father, living and dead, sometime, somewhere to hear the gospel and accept it or reject it.

President Grant advocated and supported in the most practical way work for the dead. Although he did not frequently discourse upon that subject, the records show that he has done more for his kindred dead than has any other man. That was typical of him; that was the way he did things.

• X •

UNVEILING OF MONUMENTS

IN ADDITION to the dedication of three temples, President Grant officiated at the unveiling of several monuments, the dedication of chapels, college buildings, schoolhouses, and seminaries.

Mormon Battalion Monument

The unveiling of the Mormon Battalion Monument took place May 30, 1927. This was an event of historic importance. The completion of this magnificent monument, erected on the State Capitol grounds in Salt Lake City overlooking the Salt Lake Valley, was the fulfilment of a long-cherished dream of the battalion's daughters, who through the years, kept the campfires of their fathers burning. As a result of their efforts the state legislature appropriated \$100,000 toward the erection of this monument contingent upon the people of the state duplicating this amount by public subscription. After great effort and the overcoming of many obstacles the monument was finished and unveiled on Decoration Day 1927.

Triangular in form it rises to a height of thirty-nine feet. On three sides of it are four scenes in high relief: (1) the enlistment, (2) the march, (3) the discovery of gold in California, (4) the entrance of the detachment into Salt Lake Valley, July 29, 1847.

At the unveiling there were present upon the Capitol grounds thousands of people, among whom were many descendants of the battalion members and many others, including President Grant, his Counselors, a number of the Apostles and presidents of stakes. Governor George Dern received the completed monument from the state commission when it was unveiled. A disclosure of the contributions would show that Heber J. Grant was among the most liberal contributors to this monument.

The Washington Chapel

The Washington, D. C. Chapel was dedicated on Sunday morning, November 5, 1933. Accompanying President Grant to these dedicatory services were A. W. Ivins, and J. Reuben Clark, Jr., his Counselors; Rud-ger Clawson, President of the Quorum of the Twelve; Henry H. Blood, governor of Utah; Don B. Colton, James H. Moyle, and many other members of the Church.

President Grant, through the courtesy of Senator William H. King, called on Franklin D. Roosevelt, president of the United States, and extended to him an invitation to attend the dedicatory services.

The Washington Chapel is one of the most expensive and among the most beautiful chapels ever erected by the Church. The building is surfaced with Utah bird's-eye marble on all sides. It is situated at the intersection of Sixteenth, Columbia Road, and Harvard Streets, North West. The capstone was set March 21, 1933, and unveiled ten days later. It is crowned with a ten-foot, two-inch figure of Moroni. This figure is covered with twenty-three carat gold leaf, and is 165 feet above the ground. The chapel has a seating capacity of 360. When the doors are opened separating the chapel from the recreation hall, it has a capacity of 700 seats.

At all the sessions of the dedication the building was crowded beyond its capacity. President Grant offered the dedicatory prayer, and during the day he preached to the people who thronged to hear him. In his generous way he praised the architects who had designed the building, the workmen who had erected it, and invoked the blessings of heaven upon all who had contributed to its erection.

The Dedication of the Cumorah Monument

The President was seventy-nine years of age, and those were strenuous days for him. He had but recently returned from Hawaii where he had organized the Oahu Stake of Zion. He went from there back to New York and presided at the dedicatory services of the Hill Cumorah monument. This remarkable monument crowns the hill in Western New York from which were taken the plates of gold from which the Book of Mormon was translated. It is erected to Moroni and is the only monument ever erected to a man for something he did after he was dead. Moroni was a notable and chivalrous character, worthy of a monument for the deeds he did in the flesh, but this shaft does not commemorate those deeds. Moroni, a resurrected and glorified person, came to Joseph Smith direct from the presence of God, and revealed to him the whereabouts of a sacred record preserved on gold plates. For his ministrations as an angel the Latter-day Saints have crowned two other spires with his image. This monument is remarkable for another reason. It commemorates, in the manner of its coming forth, the appearance of the most marvelous book in the English language. The origin of the Book of Mormon puts it clearly in a class by itself. The appearance of the Angel Moroni to Joseph Smith and the coming forth of the Book of Mormon add the most comforting and glorious testimonies to the reality of the resurrection from the dead that have ever been given to mortal man. Think of it! This book is a material reality; it has weight and dimensions; it can be handled, lifted, and read. No one has ever been able to invalidate Joseph Smith's statement as to its origin. The existence of this book is proof positive of the visit of the Angel Moroni, and the visit of the angel proves the certainty of the resurrection.

Consider for a moment the character of the people who have erected this monument. They are not an emotional, fanatical group of zealots. On the contrary, they are recognized everywhere as a practical, thoroughgoing, realistic people, and this is a demonstration of their faith. Referring to this monument, Dr. Joseph F. Merrill said:

"Like a sentinel, this monument crowns the noble hill on which it is erected and stands there as an enduring challenge to all the world to examine this book. It proclaims the confidence of the Church in the genuineness of the book and in effect, the willingness of the Church to stand or to fall on the question of its genuine-ness.

The dedication of this monument was the occasion for nation-wide publicity. Many reporters and photographers were present, and through their established channels they told the story of the restoration of the gospel as they heard it at this gathering. The newspapers gave a fair and friendly account of the dedication. The old animosity had disappeared. A Rochester paper printed the history of the Church in instalments, giving a detailed account of the unveiling with many illustrations. Other papers featured a full page of Mormon pictures and stories. The dedicatory conference lasted for three days, July 21 to 24th, inclusive. Between four hundred and five hundred people attended the meetings on Monday, Tuesday, and Wednesday, held in the Sacred Grove.

In the dedicatory prayer President Grant recited the evidences that had been uncovered confirming the genuineness and divinity of the Book of Mormon. He praised and thanked the Lord for the restoration of the Aaronic and Holy Melchizedek priesthoods and for the organization of the Church. He recited the persecutions and expulsions of the Saints from Missouri and Illinois and their establishment in the mountains, and rejoiced that they had become a great and mighty people in fulfilment of prophecy, and concluded with these words:

"We dedicate the hill itself and the grounds surrounding it and all the material that has been used in this monument, and we do humbly pray unto thee that it may be preserved from the elements and that it may stand as a testimony of God, of Jesus Christ, and of the dealings of Jesus Christ with the people that lived anciently upon this continent. These things we do in humility, in gratitude and thanksgiving to thee, and we do it by the authority of the priesthood of God and in the name of Jesus Christ. Amen."

Winter Quarters Memorial

The next important service of dedication at which the President officiated occurred Sunday, September 20, 1936, at Florence, Nebraska, when the Winter Quarters Memorial was unveiled and dedicated.

The advance company of the exiled Saints reached Winter Quarters from Nauvoo on June 14, 1846. Here a thousand log houses with the necessary mills, workshops, and other buildings were erected before January of 1847. In this city and its neighborhood were settled for a brief period most of the Saints, with their wagons and herds of cattle, horses, mules, and flocks of sheep, which they had brought with them from Nauvoo. Schools and churches were provided overnight, as it were, and a city appeared on the prairie. It seemed a miracle. During the winter and fall of 1846-7 hundreds of these weary, underfed refugees, reduced in physical resistance, were the easy prey of a scourging sickness. More than six hundred died in and about Winter Quarters, and most of them were buried in the cemetery marked by this beautiful monument. All along the long trail from Nauvoo to Salt Lake City, a distance of 1500 miles, more than 6,000 emigrants were buried. In their memory and to their honor this monument was erected. They crossed prairies and deserts, toiled and suffered and laid down their lives, not to win land or gold, but to possess eternal truth. The trek of the Latter-day Saints over this road by ox team, handcart, and on foot, began in 1846 and ended with the advent of the railroad in 1869. About 80,000 undertook the journey; 6,000 died on the way. The story of their journey is filled with episodes of unsurpassed human heroism, courage, sacrifice, suffering, and sorrow, made enduring by the living fire of faith.

This monument was conceived and executed by Dr. Avard Fairbanks, dean of the School of Fine Arts, University of Utah, who is a descendant of one who lies buried in Winter Quarters. The figures on the monument represent a father and mother who have just laid away a beloved child

in a prairie grave. They must continue the journey, perhaps to face more hardships, and leave behind this grave with its memories. Together they stand by the fresh grave, looking with unflinching faith into eternity.

President Grant presided, delivered an address, and pronounced the dedicatory prayer at the Winter Quarters Monument. Participating in these exercises were the Honorable Dan Butler, mayor of Omaha; the Honorable R. Checkren, governor of Nebraska; and Carl R. Gray, president of the Union Pacific Railroad. President J. Reuben Clark, Jr., delivered the main address.

• XI •

CENTENNIAL CELEBRATIONS

AS THE Church neared the end of its first century, the days of its poverty, tribulation, and persecution were gone, but they were still green in the memories of many of its members who, with eager anticipation, looked forward to celebrating the one hundredth anniversary of its founding and some of the other great events preceding and connected with its organization. During the April conference of 1920, the one hundredth anniversary of Joseph Smith's First Vision was celebrated by special services throughout the entire Church. Evan Stephens' cantata, *The Vision*, especially written for that occasion, was presented in the Salt Lake Tabernacle.

The Eastern States Mission celebrated the centennial anniversary of the revealed existence of the plates from which the Book of Mormon was translated. Conferences were held at the Joseph Smith Farm near Palmyra, New York, and at the Hill Cumorah, continuing through three days from and including September 21 to 23, 1923. President and Mrs. Grant honored the occasion by their presence as did a number of other Church officials. It was estimated that during this conference from 2,000 to 3,000 people were in attendance.

Three meetings were held each day, those held in the morning and afternoon alternated between the Hill Cumorah and the Sacred Grove. The evening meetings were held in a large assembly tent, set up near the Smith farm home. The last day of the celebration was on Sunday. The morning meeting was held in the Sacred Grove where the holy sacrament was administered to a large assembly of Saints and elders. It was an unusual meeting. The peace of heaven was shed upon the hearts of all present. The majesty of his holy calling rested in power upon the modern-day prophet as he testified that the Living God and his Son Jesus Christ had appeared in person to Joseph Smith in that grove. The afternoon sessions were held on the summit of Cumorah.

Four years later President Grant and some of the Eastern States missionaries with their mission president, Judge Henry H. Rolapp, and Charles H. Hart, president of the Canadian Mission, and other leading brethren and sisters of the Church, attended the one hundredth anniversary of the deliverance of the gold plates (of the Book of Mormon) to Joseph Smith for translation. Again meetings were held at the Hill Cumorah and in the Sacred Grove, and again there was great rejoicing in the celebration of the anniversary of such an important event in this new dispensation.

Early Landmarks

It might be interesting at this point to know how the Church came in possession of the Hill Cumorah and the tract of land surrounding it. The first purchase was the Inglis farm of ninety-six acres lying on both sides of the Canandaigua and Palmyra road running along the west edge and extending about one-third the distance up the Hill Cumorah. On February 27, 1928, the Church

purchased from the heirs of Pliny T. Sexton what is known as the "Mormon Hill Farm." This brought into the possession of the Church the whole of the Hill Cumorah and the surrounding acreage. Included in the entire purchase were 283 acres.

Prior to this, September 27, 1927, the Church purchased from Joseph H. Manges what is known as the Peter Whitmer Farm, the old homestead of Whitmer's at Fayette, Seneca County, New York, where the Church was organized, April 6, 1830. On this farm is a substantial farmhouse which, if it is not the very house in which the Church was organized, is a house of about that period, and as such it is the object of great interest.

The Centennial Celebration of the Organization

of the Church

About a year previous to this celebration a special committee was appointed to take under advisement the nature of the program. This committee consisted of George Albert Smith, chairman; David O. McKay, Joseph Fielding Smith, Melvin J. Ballard, members of the Quorum of the Twelve; Brigham H. Roberts, Rulon S. Wells, of the First Council of the Seventy; Sylvester Q. Cannon, Presiding Bishop of the Church, and LeRoi E. Snow, secretary.

The committee met at intervals and finally made its report which consisted of the following suggestions: (1) the convening of the regular annual conference, and in this case the centennial conference of the Church on April 6th which fell on Sunday; the forenoon meeting to be a priesthood meeting of the whole Church through representatives arranged as a general assembly of the priesthood, the several quorums to be placed in the order of their standing and to vote separately in supporting the representative officers of the priesthood of the Church and then to vote en masse, (2) the illumination of the Salt Lake Temple, (3) the publication of a comprehensive history of the Church, covering the first century, (4) the arrangement of a pageant, representing "God's Message of the Ages," to be given in the evening of the 6th of April in the tabernacle, (5) the continuation of the general conference of the Church this centennial year for four days. This program was approved and carried out to the joy of the tens of thousands of Latter-day Saints assembled in Salt Lake City and to the hundreds of thousands throughout the world who attended by radio.

After the vote to sustain the General Authorities of the Church came Israel's shout of joy, "Hosanna, Ho-sanna, Hosanna to God and the Lamb. Amen, Amen, and Amen." This was led by President Grant, three times repeated, and attended by the rhythmical waving of white handkerchiefs by the members of the great congregation. This was an impressive sight. The congregation's shout of "Hosanna," together with the Tabernacle Choir's rendition of Handel's glorious and joyous chorus "Hallelujah" from the Messiah, filled with unspeakable emotion all who heard it.

At the morning session of the last day President Grant delivered a blessing upon the world, one of the noblest and most inspired utterances that ever fell from his lips. These utterances were altogether worthy of God's mouthpiece upon the earth. He closed with these words:

"I bless you one and all, and all Israel, and every honest-hearted soul in all the world who is trying to do good, and I do it in the name of the Lord Jesus Christ, the Redeemer of the world, and by the authority of the Living God and the priesthood that I hold. Amen."

The deep silence that pervaded the great assembly during the delivery of this official blessing of God upon the world was a most fitting accompaniment. There are times when nothing is so fitting or so eloquent as silence. This was one of the occasions.

Elder Orson F. Whitney of the Council of the Twelve read an original poem he had prepared for the occasion. This poem was worthy of the exalted title it bore, "A Lifted Ensign." Brigham H. Roberts, President of the First Council of the Seventy, reported the completion of five of the six-volume Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Century I.

The climax of this great celebration was "The Message of the Ages." A spacious stage was constructed in the west end of the tabernacle in front of the great organ. The following explanatory note accompanied the official text of the printed words of the pageant:

The MESSAGE OF THE AGES is a presentation of the outstanding features of the Lord's dealings with man in this world existence.

Be it known that the gospel planned in the councils of heaven was known to the ancients, preached by Christ in the Meridian of Time, and after a "Great Falling Away," that this same gospel was again revealed to the Prophet Joseph Smith and restored in these last days, a century ago, and that through the martyrdom of the Prophet and faith and patience and heroic toil of his people, the Lord hath brought again Zion, and established her among the hills, and that by walking in his ways, the children of men may find peace and happiness and the "more abundant life."

The pageant is divided into a prologue and three periods, viz.:

THE ANCIENT DISPENSATIONS

THE MESSIANIC DISPENSATION

THE DISPENSATION OF THE FULNESS OF TIMES

The story is told in narrative, tableau, and processional, with organ, orchestral, and choral music.
1

The Music of the Pageant

"The unfolding theme of the ages with its introductions and interludes and climaxes was accompanied by appropriate music upon the great organ, supplemented by the McCune School of Music Orchestra, and vocal renditions of solos and choruses by the Tabernacle choir, under the general leadership of Anthony C. Lund, director, with Tracy Y. Cannon, organist for the pageant, and Frank W. Asper, conductor of the orchestra.

Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Vol. VI, p. 545.

"The whole pageant was dedicated to Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints.

"Admission was free, but by tickets for reserved seats. The admission of non-Mormons was practically on the same terms as Church members, which brought thousands of non-Church members to witness and to appreciate and praise the pageant. It scored a great success. Features of it were filmed from the steps of the State Capitol to be used by the movie film companies securing them.

"The request for tickets was so overwhelming and widespread that one extension after another was made until it was decided to continue the presentation until the 5th of May. Planned for one week, it ran for thirty performances. More than 1500 men, women, and children were required for the cast.

"Century one of the history of the Church of the new dispensation came to its close with the evening's pageantry in a blaze of glory."

Comparison

Impressive is the comparison between the centennial celebration and what took place one hundred years prior, when on April 6th, 1830, in the obscure home of "Father Peter Whitmer," in Fayette, Seneca County, State of New York, United States of America, the Church was organized. Present at that meeting were six young men, and a few of their friends, both men and women. These six young men consisted of Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. Three others had been baptized, but these six effected the organization by consenting to the organization being made, and accepted Joseph Smith and Oliver Cowdery as the first and second elders, respectively, of the Church. After which Joseph Smith and Oliver Cowdery ordained each other to the positions for which they had been chosen. The sacrament of the Lord's supper was administered to those who had been previously baptized and now confirmed members of the Church, and received the Holy Ghost by the laying on of hands. Some enjoyed the gift of prophecy and all rejoiced exceedingly.

"Four other persons were baptized after the organization was effected, two of them the father and mother of the Prophet.

"The origin of the Church was obscure, being known only in the immediate vicinity of the Whitmer farm home.

Here is a brief account of the centennial conference:

"April 6th 1930: The conference on the 6th day of April 1930 was held in the Salt Lake Tabernacle, on Temple Square, Salt Lake City, Utah, capable of seating eight thousand people, and it was filled to capacity by representatives of the Priesthood of the Church alone. Thousands thronged the beautiful Temple Square grounds outside, unable to get into the Tabernacle, but heard the proceedings with the aid of loud-speakers on the grounds and in surrounding buildings; hundreds of thousands heard the proceedings of the conference in all parts of the intermountain west, for thousands of miles in extent; and by provision of a national radio hook-up for the next afternoon (April 7) seven to ten million heard the great 'Mormon' Tabernacle organ and choir render some of the hymns and anthems of the New Dispensation. And the press throughout the land-throughout the world, in every land carried telegraphic reports and editorial comments upon the proceedings of this day's conference." 2

It was estimated that the Church had 700,000 members in 1930.

After One Hundred Years

The centennial celebration commemorating the introduction of the gospel to the British Isles was observed during the year 1937. Although the President was past eighty years of age, he went to this celebration and, before returning to the states, traveled for three months throughout the European Mission to the delight of thousands of members who had never before seen a President of the Church.

Heber C. Kimball, one of the first missionaries to carry the gospel to England, stated, "On Sunday the fourth day of June, 1837, the Prophet Joseph came to me while I was seated in front of the stand above the sacrament table on the Melchizedek side of the temple in Kirtland and whispered to me, 'The spirit of the Lord has whispered to me to let my servant Heber go to England to open the doors of salvation to that nation/' " 3

That was a memorable day in the life of Heber C. Kimball and also in the history of the Church of Jesus Christ of Latter-day Saints. With humility and misgivings Elder Kimball responded, and on July 1, 1837, with Orson Hyde, Dr. Willard Richards, Joseph Fielding, John W. Goodson, Isaac Russell, and John Snyder, went aboard the sailing vessel Garrick. On July 20th they anchored in Liverpool, England. They remained in England for eight months.

After a brief time spent in the city of Liverpool, they were inspired to go to Preston, England, a manufacturing town on the river Ribble, which was about thirty miles in a northern direction from Liverpool. It was election day in Preston. The noble Queen Victoria had ascended the throne but a short time before these missionaries arrived in Great Britain, and she had called for a general election for members of Parliament. The town was at its gayest—bands were playing; flags were flying; men, women and children were parading. The streets were bedecked with colored streamers and ribbons bearing mottos and catch phrases, such as one would expect to see on an occasion of great public moment. Supporters of the candidates had apparently left nothing undone that would add to this day's festivities. Just as the coach carrying the missionaries reached its destination, a large banner was unfurled almost over their heads. In bold letters it bore the inscription: "TRUTH WILL PREVAIL." With joy in their hearts these missionaries of the truth caught the spirit of this favorable moment and cried aloud "Thanks be to God, truth will prevail."

The next day was Sunday, and at three o'clock in the afternoon the first gospel sermon delivered on English soil in this dispensation was preached in Vauxhall by Heber C. Kimball.

During the one hundred years from 1837 to 1937, 5,294 missionaries went to Great Britain. The recorded baptisms for the same period were 126,593. During those years the immigration, according to Church records, was 52,387. Many may have come to the United States as individuals or in smaller groups. The greatest number of converts for any decade was from 1850 to 1860. Not all of those who were baptized remained faithful to the Church. Many did not, but no one can estimate the value of the contribution made to the Church by those who received the gospel in that land. In addition to the thousands of stalwart men and women, honest-hearted, thorough-going people, a long line of illustrious leaders came from Europe: such men as George Q. Cannon, Charles W. Penrose, John R. Winder, Anthon H. Lund, Charles W. Nibley, James E. Talmage, John A. Widtsoe, Brigham H. Roberts, Karl G. Maeser, William Budge, and many others. Five of these men served as members of the First Presidency and several as presidents of the European Mission. They were among the most brilliant leaders with which this Church has been blessed.

President Grant and his associates left Salt Lake City, June 13, 1937, and returned Sunday, September 12, just three months from the day they left. In then-visits to these missions and branches of the Church, they were accompanied by the presidents of the respective missions.

People by the hundreds came out to hear them.

They were greatly impressed by the words and appearance of the President of the Church. On his return he said, "It melted my heart to find how anxious the people who are in those countries are to see the Authorities of the Church. Their hearts swelled with gratitude to see President Clark, myself, and others who were with us. I feel really and truly ashamed of myself that I have neglected so long returning to that part of the flock. They are just as much a part of this Church as we are, and the Lord helping us, they shall not be neglected in the future as they have been in the past. They are a part of the work of God. They are entitled to a visit every year by some of the leaders of the Church. We have taken care of our people here at home, and we have sadly neglected those fine people over there in those countries. Pardon me, but I do feel in my heart condemned that I did not take time to go back there sooner. If the Lord spares my life, I am not going to wait very long before going back again." 4

• XII •

OTHER MAJOR EVENTS

ADJUSTMENTS are necessary for survival in a fast-moving world, especially with a great organization like the Church. This does not imply changes in doctrines, in accepted standards of conduct, or in the fundamentals of organization.

The educational policy of the Church was changed during President Grant's time. It has always been the ideal of the Latter-day Saint leaders and Church members that education should include daily religious instruction as well as secular training.

To meet that demand the people developed a rather elaborate Church school system within the territory occupied by the Church during territorial days. The public lands usually granted to states for educational purposes were not available in Utah. The territorial period was extended for forty years. In the meantime, academies and seminaries were established by the Church. In all, nineteen academies, eight seminaries, and three schools for higher education, Brigham Young University at Provo, the Brigham Young College at Logan, and the L.D.S. College in Salt Lake City.

Prior to President Grant's time it had become apparent that the Church must retire from the large part it was taking in secular education in Utah and throughout the Church, and transfer that responsibility to the state where it legitimately belonged; but there was no abandonment on the part of the Church of its policy to provide religious instruction in connection with secular education.

As matters now stand this is the plan. The Primary organization, a Church auxiliary, meets one day each week for religious instruction and training of Latter-day Saint children of the elementary grades, from the kindergarten through the sixth.

Religious instruction is provided in the junior and

senior high schools by seminaries, which have been

/.blished wherever the Church population will justify.

Institutes are seminaries on a university level. The Church has endeavored to erect suitable buildings adjacent to universities where the Latter-day Saint population warrants doing so. It employs men and women whose educational standing and teaching ability rank with the teachers in the university. During: released hours daily religious instruction is given. This plan enables the Church to reach a far greater number of its young people and at far less expense. Brigham Young University has been retained as an institution of higher learning. This plan was completed during President Grant's administration. He was a loyal and liberal supporter of education.

Tabernacle Choir Broadcasts

The inauguration of the national broadcast of the Tabernacle Choir on Sunday morning took place during President Grant's administration. He was enthusiastic over it. To his farseeing mind it was an event of great significance. Probably no other agency employed by the Church has been more effective in creating good will and sending abroad the spirit of peace than this national broadcast of the great choir.

On October 17, 1948, the choir celebrated its one thousandth broadcast presentation. Following the regular broadcast on that morning a short program was presented in the Tabernacle, a feature of which was a brief address by President George Albert Smith extending the greetings and the thanks of the Church membership the world over for the service of the choir. President Smith related an experience which he had while on a mission in the South Sea Islands. He said that a great crowd of natives were all seated on the ground listening intently and with deep appreciation to the broadcast of the choir, though thousands and thousands of miles away.

Mayor Earl J. Glade, who was active in the initiation of this program and who could properly be called the father of the Tabernacle broadcasts, extended to the choir the thanks of the city of Salt Lake for the service, prestige, and advertising the choir had brought to the city. He referred to the smooth program operation of the one thousandth broadcast as compared with the first broadcast. Mayor Glade told how the announcer, Ted Kimball, stood on a ladder to speak into a single microphone which had to serve the speaker, the organ, and the entire choir. Then Kimball had to race over to the Beneficial Life Building with his single microphone to be used for other broadcasts.

In all the years since its beginning not a broadcast has ever been missed. The programs have reached the ends of the earth and have carried messages of inspiration and comfort to millions of eager listeners.

Welfare Program

No other crisis has arisen since the days of Nauvoo which has demonstrated more fully the faith of this people, the effectiveness of the Church organization, and the inspiration and courage of its leadership than the depression of 1935. A survey made at that time showed clearly what a dire situation confronted the Church.

The First Presidency faced the facts and provided the remedy. Among the several distressing disclosures of this survey the following may be mentioned:

Eighteen percent of the entire Church membership were receiving relief—a total of 88,460 persons. Of this number 80,247 received relief from the county, and 8,213 received relief from Church funds.

The First Presidency in a message of October, 1936, said:

"Our primary purpose was to set up as far as it might be possible a system under which the curse of idleness would be done away with, the evil of the dole abolished, and independence, industry, thrift, and self-respect be once more enthroned among our people. The aim of the Church is to help people to help themselves. Work is to be re-enthroned as the ruling principle in the lives of the Church members.

"This is the essence of the Church security program. Not merely that men shall be fed and clothed.

We know this is important, but that the eternal man should be built up by self-reliance, by creative activity, by honorable labor, by service. A generation raised in idleness cannot maintain its integrity. A generation that expects its government to perform miracles places mortgages upon the present and on the eternal future. A generation that lives by the efforts of others grows soft and strays from the principles and ideals that have built its heritage.

"From the beginning the long-range objective of the Welfare Plan was to build character in the members of the Church, both givers and receivers alike, thus rescuing all that is finest down deep inside of them and bringing to flower and fruitage the latent richness of the spirit which after all is the mission and purpose and reason for the being of the Church." 1

No other organization on earth could have carried out this plan and accomplished its purposes so well as did the Church of Jesus Christ of Latter-day Saints. An immediate and accurate survey was made all over the Church to discover all who were in need of anything, and then a budget was set up. The Church leaders knew therefore what was necessary to produce and then allocated to the various stakes the amount and kind they should produce to meet this budget. The stakes responded; that was the crux of it all. They raised wheat and made it into flour. They established dairies and creameries and converted the milk into dairy products. They raised beef, mutton, hogs, and processed and preserved the meat. They constructed and equipped sawmills, sawed lumber, and produced building blocks, operated coal mines, equipped canneries to preserve the food and products, made storage structures for vegetables; they equipped and operated clothing factories, manufactured, reclaimed, salvaged, and produced the commodities needed for human comfort. Thus they made provisions for the comfort and help of those requiring help and added materially to the total amount of available goods.

President Grant said:

"This is one of the greatest and most important things that this Church has ever undertaken to put over, and it will be put over because we have the ability and the faith to do it." 2

The aged President not only stepped forward as leader of the people in this great crisis, but he did as he had always done, led in individual contributions. He gave to the welfare plan 5,670 acres of land valued at \$25,000. This was a magnificent gift on the part of the President. Some criticized him, saying that the farm wasn't productive, that he had been given credit for more than it was worth. This disturbed him. He went to Nephi where the farm is located prepared to redeem the

farm and give them the money if they preferred it, but they preferred to keep the farm. It is known as Dog Valley Farm and is located southwest of Nephi in Juab County.

The Church rose magnificently to this great emergency, putting into operation a plan which at once attracted the attention and the favorable comment of the entire nation. Nothing else has ever brought to the Church so much favorable publicity as this program has. Effort was made at once to see that everybody was taken care of, and the independence and self-respect of the people re-established. This is a demonstration standing without a parallel in the nation. It has grown to be one of the great institutions of the Church. The history of its growth and development and service would fill a volume.

If one were called upon to name the most outstanding contribution that was made during President Grant's administration, one would in justice be forced to say: the Church welfare program. Members of the Church the world over have been its beneficiaries. In all the war-stricken countries where Saints are located, an earnest effort has been made to help them, to supply them with the necessities of life. The welfare program has developed a spirit of brotherhood which has permeated the entire Church. The priesthood has functioned more effectively as a result of it. Under this plan the needs of everybody were provided, but the basic principle remains throughout the entire program that those who are able must give service for what they get. No man shall live scot-free on another man's toil.

If all churches in this land were to care for their members in this way, it would remove a heavy and dangerous burden from the county, state, and nation, restore the independence and self-respect of the people, and would remove the creeping dangers of socialistic paternalism.

The dignity and welfare of the individual must be the first concern of the Church and the state. This is the end sought in the welfare program, and permeating all its activities is the Christian spirit.

Russia's Warfare On Religion

In view of the turmoil that vexes the world because of Soviet Russia's attitude toward democracies, it is interesting to recall a meeting which was held in Salt Lake City in 1930. This was an international protest of religious bodies in the United States against Soviet Russia's effort to destroy religion by a universal destruction of churches, synagogues, books, and records on the subject of religion. Practically all nations were aroused against Russia's warfare on religion.

This meeting was held March 24, 1930, in the great Tabernacle in Salt Lake City. The following ministers participated in the program: Rabbi Kirkstine, Bishop Arthur W. Moulton, Reverend Arthur C. Price, and Bishop Duane G. Hunt. President Grant presided and presented the speakers. The invocation was offered by President Charles W. Nibley, and the benediction was pronounced by President Anthony W. Ivins. Bishop Moulton said:

"If Russia closes her Churches, its government will perish. No government can take away from its people their birthright of freedom to worship as they please."

President Grant was the closing speaker. He read the eleventh article of our faith, setting forth the attitudes of the Latter-day Saints with reference to religious freedom.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

He supplemented this with reference to the 84th Section of the Doctrine and Covenants, and he concluded with these words:

"Reports are that Soviet Russia is not permitting this human right, and where that is the case we solemnly protest against any and all nations who have failed to do so."

In closing the great congregation sang "America."

Russia, through Communism, has become a menace to the peace of the world, and the shadows of war darken the horizon as a result of her behavior.

HEBER J. GRANT will go down in history for his advocacy and defense of several important tenets of the Church. Not only did he support one hundred per cent the Church and all that it stands for, but he also selected some particular doctrines to which he gave great emphasis. Among these were the Word of Wisdom, the encouragement of home industry, and the financial support of the Church. In his adherence to and advocacy of these practical things he revealed his understanding of the price that every member of the Church must pay for exaltation in the kingdom of God. "Faith without works is dead."

Up to the time of his death no other man matched him in his effort to promote and defend the Word of Wisdom. All his days he pleaded with the Latter-day Saints to subscribe to this law that they might reap the blessings predicated upon its observance. He fought for it with all the zeal of his great soul and stood to the day of his death its unrivaled champion.

There was no argument raised against it that he did not combat with all the power at his command. To his practical mind it seemed utterly inconsistent, if not suicidal, for this people to deliberately deny themselves the priceless blessings promised by the Lord to those who would observe His law. In his great zeal he was actuated by no motive other than the welfare of the people. His militant and aggressive defense of the Word of Wisdom was distasteful to some who did not subscribe to it. Those who did not observe it did not like to be told about it. He himself was a shining example of all that he pleaded for. He observed the Word of Wisdom. He prospered; his days were multiplied; his efficiency was increased; and the blessings of heaven were showered upon him. Time vindicated Heber J. Grant in his valiant and steadfast advocacy of this divine plan for rational living.

He declared:

"I believe as firmly as I believe that I am standing here before you today, on three separate and distinct occasions in my life, I would have lost my life if I had not been an observer of the Word of Wisdom, but on account of the pure blood I had in my veins and the promise of God and the keeping of the commandments of God, my life has been spared.

"I have urged upon the people the observance of the Word of Wisdom and have been called a crank for so doing, and I am converted beyond the shadow of a doubt that no man or woman in the Church who does not observe the Word of Wisdom can grow and increase in a knowledge and testimony of the gospel as he or she could otherwise." 1

Early and late, in season and out of season, for more than sixty years he advocated the Word of Wisdom and fought vigorously for prohibition. The repeal of the Eighteenth Amendment by the voters of Utah was a profound disappointment to the President, but he accepted it in a spirit of tolerance. After the verdict was in, President Grant publicly declared in the Salt Lake Tabernacle:

"I feel to have charity at the present time for the Latter-day Saints who have voted for the repeal of the Eighteenth Amendment notwithstanding the fact that they knew very well without my coming out and saying, I want you to do it, but I would have been mighty happy if they had voted the other way. * * *

"I believe men that have lived the gospel just as well as I have ever lived it, many of them were conscientious in voting for the repeal. * * *

"I do not feel harshness, but I am very grateful indeed that the repeal of the Eighteenth Amendment will not make any difference to any true Latter-day Saint. No Latter-day Saint will patronize those things when the Lord has told us that it is his will that we let them alone. If our people are going to take license to follow after the things of the world and the people of the world and to do those things which the gospel of Jesus Christ teaches them not to do, they are not living their religion. So really a repeal of the Eighteenth Amendment will make no difference whatsoever to the true Latter-day Saint. * * *

"Never in the history of the Church have we needed so much as we do today the Word of Wisdom. No nation can ever prosper, this nation being no exception, that undertakes to pay part of its obligation, and to build up the nation by licensing the sale of liquor and allowing people to make billions upon billions of dollars by selling liquor. * * *

"I have never felt so humiliated in my life over anything as the state of Utah voting for the repeal of prohibition. I do not want to dictate to any man, but when the Lord gives a revelation and tells me what is for my financial benefit and the financial benefit of his people because of evils and designs which do and will exist in the hearts of conspiring men in the last day, I do think that at least the Latter-day Saints should listen to what the Lord has said. * * *

"I have been requested time and time again, principally by anonymous letters, 'For heaven's sake, find a new subject, quit preaching so much on the Word of Wisdom.' Never in all my life have I fought and pleaded and been convinced that the Latter-day Saints need the Word of Wisdom so much as they need it today. Why? Because the whole United States has discarded prohibition. They have gone back to liquor. This they have done because the cry went up 'There is more drunkenness—there is more drinking of whiskey under prohibition than there was before.' Pardon me, but all of the advertisements of that kind were pure unadulterated falsehoods." 2

In the October conference 1933 he said: "I have heard any number of Latter-day Saints say, 'The Word of Wisdom is not a commandment.' What does the Word of Wisdom say? It is the mind and the will of the Lord. It was given in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days. And a more damnable and evil design was never in the heart of any man than the advertisements that we see on billboards showing a beautiful woman with an engagement or wedding ring, the smoke of the cigaret making the ring. What is the purpose of these advertisements? To get money by selling cigarets to destroy the mind, and the body, and the intelligence of the boys and girls. I get 'hot under the collar/ as the saying is, every time I think of the millions upon millions and billions upon billions of cigarets that are consumed."

In the April conference of 1916 he said, "I hold in my hands a little pamphlet of which I have given away hundreds of copies. It is entitled 'The Case Against the Little White Slaver/ It is a book against the cigaret, published in a pamphlet form by Henry Ford. 3

"Some years ago we had on our Mutual Improvement course of reading a book entitled The Strength of Being Clean, by David Starr Jordan.

"President Joseph F. Smith remarked that it was one of the finest endorsements by a great educator of the inspiration of God to Joseph Smith in giving the Word of Wisdom that had ever been published by a non-Mormon. David Starr Jordan is not only a national but also an international character." 4

The world owes a debt of gratitude to those intrepid fighters who have gone fearlessly forth to battle against the adversaries of men's souls. Foremost among those gallant champions stands the stalwart and shining figure of Heber J. Grant. Time has vindicated his stand. It is gratifying to all his friends and his co-religionists to know what the record is after one hundred years. In the first place Latter-day Saints live longer than other people, and if they do not, they ought to, and there is nothing miraculous about it.

It is more gratifying to note, after one hundred years, what the verdict is, measured by the achievements of the Latter-day Saints in the fields of education and leadership. A careful examination of the record shows that the Lord has made good his promise to his people.

"The first of the recent non-governmental evidences here to be cited comes from a book titled Education-Americas Magic, by Dr. Raymond M. Hughes, president Emeritus of Iowa State College, and William H. Lancelot, professor of vocational education at Iowa State College. From this book, published and copyrighted by Iowa State College Press at Ames, Iowa, in 1946, we quote by permission:

"The author's preface states that 'One of the purposes of this book is to determine the approximate position of each state in the educational procession of America.'

"In this work the relative performance of the states is measured by the following criteria:

1. accomplishment in education (Utah, 1st place)
2. ability to support education (Utah, 32nd place)
3. the degree in which accomplishment is commensurate with ability (Utah, 1st place)
4. the degree of effort to provide for education (Utah, 4th place)
5. efficiency of education effort (Utah, 1st place)
6. educational level of the adult population (Utah, 1st place)" 5

Added to the weight of the foregoing, is that of a study made by Professor Edward L. Thorndike.

Dr. Thorndike, professor emeritus of Columbia University, undertook to determine the origins of Americas men of achievement and men of science. This was done at the request of the Carnegie Foundation for Educational Advancement. He turned to the three standard compilations: Who's Who in America, Leaders in Education, and American Men of Science. All who had been found worthy of inclusion in these books were classified according to the place of their birth. The number of distinguished men in achievement or in science or in both in proportion to the population was determined for each state in the Union.

—"In the number of men of achievement, Utah was the highest and led the nearest state, Massachusetts, by about twenty per cent. In the number of men of science, Utah was the highest and led the nearest state, Colorado, by about thirty percent. In science, certainly, and in achievement, probably success implies previous education. * * *

"At the close of the first century since the pioneers undertook to make the great deserts of the West their home, the Latter-day Saints present a picture of educational achievement second to none in America or in the world." 6

These compilations and conclusions by eminent men, who are in no way biased in favor of the Church, are most gratifying. Think of it, the education level of the adult population of Utah is the highest in the world. Latter-day Saints may be justified in feeling some symptoms of pride in this great achievement, and surely the observance of the Word of Wisdom imperfectly practiced as it is, has been a determining factor in this work.

The Word of Wisdom may not be the sole cause for the Latter-day Saints moving to the front of the world in education and achievement, but health and achievement go hand in hand, and the Word of Wisdom as a revealed law of rational living makes this dual contribution to it.

Heber J. Grant probably died ignorant of these facts, but no other man in the first hundred years of the Church, the hundred years that followed the declaration of the Word of Wisdom by the Prophet, was more valiant in its advocacy than he was; no one else made a more effective contribution to this end than he did.

The great objects for which men toil and sacrifice, struggle and hope, live and die, have been most effectively promoted through the observance of this great law of rational living. The Word of Wisdom is one of the great causes for which he fought nobly.

Home Industry

This story, which he occasionally told, is a demonstration of his philosophy: "I heard Bishop Ferrell some years ago in the Assembly Hall tell a very good story of home manufacture. He said he believed in home manufacture because it benefited him as well as other people. He said that when he was coming down to conference he met at the depot a brother to whom he owed \$5.00 for making some shoes for his children. He gave this brother the \$5.00, and he turned around and handed the money to another brother whom he owed, and he handed it to another, and he handed it to another, and the fourth brother came up and handed it back to Bishop Ferrell saying, 'I owe you \$6.00, here is \$5.00 of it.' Bishop Ferrell put the money back into his pocket. That money paid five hundred per cent in debts and happened in about the same length of time that it takes to tell this story, but if the bishop had bought the imported goods, it would not have paid the five hundred per cent because it would have gone out of the country." 7

He said forty years ago, "I know that it is beneficial to any community to raise and manufacture the things which they use. I believe it is a disgrace to us as a people that we are importing chickens, turkeys and butter by the carloads. This community ought to produce all of these things, and it is a reflection on us that we bring them from abroad. I believe that no greater benefit or uplift can come to a people than the establishment of industries whereby the young can be employed." 8

He lived to see the fulfilment of many of the things for which he labored and toiled as a younger man. The millions of dollars which the poultry business has brought to Utah, the returns from the dairy business and from the sugar business have contributed financially to the prosperity of the community in a remarkable degree. Again he was vindicated. His record in fostering home industry was not matched by any other leader of his time. Behind all of this there was no selfish motive. The people, their interests, their well-being were the ends he sought in all of his endeavors. He may have made some mistakes in judgment, but there can be no criticism of his motives. He loved the land and the people that lived upon it.

He said, "Let us keep our own lands, which are really gold mines. The trouble with us is that we do not know their value. We do not know how much they will produce. We have not learned that by intense cultivation, by raising fruit and by being careful to see that we get rid of the worms and do our full duty by the soil, we can make it worth three and four times its present value." 9

He often said, "I want to assure you that the best place in the world to rear Latter-day Saints is on the soil." 10

"So far as farming is concerned I want to tell you that it is the splendid blood from the farms that keeps the cities from dying with their immoral weight. Fifty-two per cent of all the missionaries that have been sent out into the world by our Church as high as 2200 at a time at their own expense, or their families, come from the farms. * * *

"Please, every Latter-day Saint farmer, farm your land. If you do not, you will lose your inheritance. Someone else will get possession of it sooner or later.

Do not buy anything which you are capable of producing yourself." 11

In the light of present conditions how sound that advice is. What a sense of security comes to the man who owns his farm and cultivates it. There is great satisfaction in farming when one does it intelligently and well. Land that people once regarded as valueless has come to have high value, and all who listened to the advice of the leaders of this people with respect to their land are fortunate today.

Land values in the intermountain west have gone to heights never dreamed of. One is now willing to pay more for a small city lot than he could have sold forty acres of land for a few years ago. It looks as if land will never be cheap again in Salt Lake Valley. All that Heber J. Grant had to say about land and its value has been completely verified. Those who listened to him will bless his memory forever. He was inspired of the Almighty.

Financial Support of The Church

There is not a man living or dead who was more honest with the Lord, who was more conscientious in the payment of his tithes, who was more generous in his financial support of the

Church than was Heber J. Grant. There were two reasons for this. First, he regarded tithing as the law of the Lord and had faith that if he observed this law he would receive the blessings promised to those who do so, and second, his loyalty to the Church led him to support it financially and every other way. He never made a dollar on which he did not pay tithing.

He used to tell how a president of a stake tried to persuade him not to pay tithing until he got out of debt, but to pay his debts first. He remarked, "Would not that have been a fine record for a man who now stands as President of the Church not to have paid tithing for thirty-two years?" At one time some of his friends pleaded with him to take bankruptcy, saying that he would never live long enough to pay his debts. Referring to that, he said, "If any man living is entitled to say 'keep out of debt,' that man's name is Heber J. Grant. Thank the Lord that I was able to pay all my debts without asking a dollar's discount from anyone."

He firmly believed that he never would have been able to do this had he not been absolutely honest with the Lord. Speaking before the general conference of April 1898 he said, "Men will say I owe my neighbor, and must pay him before I settle my tithing. Well, I know I owe many of my neighbors, and they try to collect from me, but I owe God an honest tithing. He has given me a testimony of Jesus and a hope of eternal life, and I intend to pay him first and my neighbors afterwards. It is our duty to settle with the Lord first, and I intend to do it with the help of my Heavenly Father. I want to say to you if you will be honest with the Lord in paying your tithing and keeping his commandments, he will not only bless you with the light of his holy spirit, but he will also bless you in dollars and cents. You will be able to pay your debts, and the Lord will pour out blessings upon you in great abundance."

The President was fond of telling the story of a Primary teacher who brought ten beautiful apples to her class explaining that everything we have in the world comes from the Lord, and she said, "Children, if I give one of you these ten apples, will you give me back one? You who will, hold up your hand." They all raised their hands. Then she said, "That is what the Lord does for us, he gives us ten apples, but he requests that we return one to him to show our appreciation for that gift."

The President added this, "The greatest trouble with the majority of people is that when they get ten apples they eat nine of them and then cut the other apple in two, and give the Lord half of what is left. Some of them cut the apple in two and eat up one half of it and then hold up the other half and ask the Lord to take a bite." 13

Answering the argument, "I don't pay my tithing because I don't think it is expended right," he said, "Well, you know if someone else steals a calf, the Lord will never charge it up to your account. If the authorities of the ward or stake do not make proper use of the tithing, you will never have to account for it. But if you keep that which belongs to the Lord, you rob him. You may read in one of the ancient prophets that is what the Lord says in plain English."

He used to tell about one of his personal acquaintances who was a conscientious tithepayer to begin with. While his income was small, he paid one-tenth. When it reached \$6,000, he paid \$600 tithing, but when he made \$10,000 or \$20,000 a year, it never went an inch above \$600. At that point, like grandfather's clock, It stopped short, never to go again/ " 14

—Many times President Grant said: "I know in my heart that we grow financially, spiritually, and in every way as Latter-day Saints by doing our duty."

• XIV •

SPEAKER AND WRITER

HEBER J. GRANT did much public speaking in his day. He was probably more effective as a speaker than he was as a writer because of his impressive personality, his matchless voice, and because he did much speaking and little writing for publication.

Many people received personal letters which they highly treasure, written in the President's beautiful handwriting and in his warm friendly spirit. Almost up to the day of his death he carried on a large correspondence. It was his custom to use a dictaphone, and if he should awaken during the night or early in the morning, he would sit up in bed and dictate enough letters to keep a stenographer busy all day. Only on rare occasions, however, did he commit to writing articles or addresses. He was too busy with the affairs of the day to do much writing, even had he been disposed to do so.

No one ever slept through his sermons who came to listen to him speak. He had a clear, resonant voice that penetrated the remotest parts of the great Tabernacle before the days of amplifiers. His style was direct, concrete, and vigorous, with a wealth of illustrations. One always understood what he said. There was nothing obscure or ponderous about it. His discourses, in the main, were not expositions of doctrine but rather a call for service in the Church. His appeal was never lacking in the fervency that comes from a sincere conviction. One always knew that he believed what he said and that he practiced what he preached.

Mingled with a deep sincerity was a rare sense of humor. He had at his command illustrations, anecdotes, and examples which he used with telling effect. When he espoused any cause, he gave it his ardent support, whether it was home industry, prohibition, payment of tithing, or temple work. Heber J. Grant never did anything half-heartedly.

In his loftiest moods there was a passionate appeal about his speaking. There were times when he spoke beyond any natural ability with which he was endowed. In those inspired moments his soul was lighted up by the fire of the Holy Ghost, and his words burned with a flaming zeal for his cause. He was militant for righteousness, valiant in his testimony for the truth. The thing, however, that gave force and impact to his utterances, that carried conviction to the hearts of those who heard him was his life and character—the man behind his words, the demonstration in his own life of the things he preached. His spoken words, when reduced to cold type, lacked some of the fervor that they carried when he uttered them. He had a talent for epigrammatic and pungent expressions. His discourses and addresses abounded with them. Following are some examples selected almost at random: "I have given much advice to the Latter-day Saints in my time, and one of the principal items was never to criticize anyone but ourselves. I believe in fault-finding for breakfast, dinner, and supper, but only with our dear selves."

"Nothing destroys the individuality of a man or a woman or a child so much as the failure to be self-reliant." 1

"Hardships develop men, communities, and nations. Success and ease are the forerunners of decay and failure. * * *

"There is but one person who can curtail an individual's usefulness and that is himself." 2

"I have found nothing in the battle of life that has been of more value to me than to perform the duties of today to the best of my ability." 3

"We are the architects and builders of our lives, and if we fail to put our knowledge into actual practice and do the duties that devolve upon us, we are making a failure of life." (April 1939.)

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget yourself, and joy here and hereafter will come to you."

"No nation can, as a nation, turn against the plan of life and salvation when it is offered to her people and continue to be prosperous."

"Let us all do the will of our Father in heaven today, and we shall then be prepared for the duties of tomorrow and also be prepared for the eternities to come."

"I may not have been a very good preacher of the gospel of the Lord Jesus Christ from the standpoint of doctrinal preaching, but I have endeavored to the best of my ability, since I was called as a boy, forty-two years ago, to preside over the Tooele Stake of Zion and forty years this coming October to be one of the Apostles of the Lord Jesus Christ, to preach the doctrine of James: I will show thee my faith by my works/ : (April, 1922 C. R.)

"Let our actions count; that is the thing of real value. The Doctrine and Covenants is full of splendid things with which we ought to be familiar, but you can read this book through and through and learn it by heart, and it won't do you a particle of good unless you put into practice the teachings. To read a book through without carrying out any of the things that are taught in the book is of no value. It is the things that we read and learn and then put into practice that count." 4

In bearing his testimony he was most powerful and convincing, as witness:

"There is nothing in all the world for which I am so grateful as an absolute knowledge that we, the Latter-day Saints, have the true gospel of Jesus Christ." (1940)

"The most glorious thing that ever happened in the history of the world since the Savior himself, is that God himself saw fit to visit the earth with his Beloved Son, our Redeemer and Savior, and to appear to the boy Joseph. It is the most wonderful and marvelous thing that ever happened, and no wonder that a good many people of the world cannot and do not believe it, but there are thousands, including those who have gone before, who have had a perfect individual testimony and knowledge that this vision was given to the boy Joseph Smith." 5

"The Church is ... a marvelous work and a wonder. There is nothing like it in all the world because Jesus Christ manifested himself to the prophet and Oliver Cowdery and to others and because God in answer to prayers has given to people all over the wide world where the gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged." (October 1924 C. R.)

"God lives; Jesus is the Christ; Joseph Smith is a prophet of the Living God; we have the truth; and may those who know it, so live that those who know it not may investigate the plan of life and salvation and obtain eternal life, the greatest of all gifts of God to man." 6

"Here is the keynote, Latter-day Saints. Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God his promises will be fulfilled to the very letter. For he has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to

speaking, in their eyes, and they are blinded with the things of this world. Men do not lay up treasures in heaven, where moth and rust corrupt not, where thieves do not break through and steal, but they set their hearts upon the things of this world, and the adversary obtains power over them.

"I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts he can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. But it will not profit us merely to make professions and to proclaim to the ends of the earth that this is the gospel, but it will profit us if we do the will of God." 7 The following is typical of another mood: "I want to say that I have never heard and never expect to hear, on the day of my death, my favorite hymn, 'Come, Come, Ye Saints, no toil nor labor fear, but with joy wend your way,' but that I think of the death and burial of my little baby sister and the wolves digging up her body on the plains. I think of the death of my father's first wife, and of others that I know of who laid down their lives. I think of that wonderful journey of Brigham Young and his band of pioneers, those who followed him, and my heart goes out in gratitude beyond all the power with which God has given me to express it, that my father and my mother were among those who were true to God, and who made those sacrifices for the conviction of their hearts because of the knowledge that they had that God lives, that Jesus is the Christ, and that Joseph Smith is his prophet." 8

The President made a strong appeal to young people because his life was a demonstration of the things he preached. The following admonition to youth is a good example of his style:

'Dream, O youth; dream nobly and manfully, and your dreams shall be your prophets.' ;

"Conference Report, April 1900, p. 24. 8 Ibid., 1922, p. 31.

"If you have ambitions, dream of what you wish to accomplish and then put your shoulder to the wheel and work. Daydreams without work do not amount to anything; it is the actual work that counts. Faith without works is dead, so James tells us, as the body without the spirit is dead. There are any number of people who have faith, but they lack the works, and I believe in the people that have both faith and the works and are determined to do things.

"Unto those of you who have worthy determinations, the Lord will open the way before you whereby you can accomplish the labor. There is no passage in all the Book of Mormon that has made such a profound impression upon my very heart, soul, and being, as the statement of Nephi when he went up to Jerusalem with his brothers to secure the brass plates from Laban. When they made a failure and the brothers of Nephi wanted to go back to their father's tent in the wilderness, they had not accomplished the thing which the Lord required of them. And he announced to them that he knew the Lord made no requirements of men but that he prepared the way whereby the thing that was required might be accomplished. I am not quoting the exact language but the exact idea. I read the Book of Mormon as a young man and fell in love with Nephi more than any other character in profane or sacred history that I have ever read of, except the Savior of the world. No other individual has made such a strong impression upon me as did Nephi. He has been one of the guiding stars of my life." 9

In 1897 Heber J. Grant wrote this definition of success: "Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart and chases therefrom the love of his fellows, can be said to be truly successful, but he who lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments

of his heart, shall love him; of such a one, only—notwithstanding he may die in poverty, can it be said indeed, and of truth, he should be crowned with a wealth of success." 10

"I assert with confidence that the law of success here and hereafter is to have a humble and prayerful heart and to work, work, work." 11

He said on another occasion:

"I do not believe that any man lives up to his ideal, but if we are striving to the best of our ability to improve day by day, then we are in line of duty. If we are seeking to remedy our own defects, if we are so living that we can ask God for knowledge and for intelligence, and above all for his spirit, then we may overcome our weaknesses. Then, I tell you, we are in the straight and narrow path of life eternal. Then we need have no fear. I am not afraid of any individual ever injuring me, but I am afraid that, perchance, I may fail to be as faithful and diligent as I ought to be, and I am afraid that I may fail to use all the talents God has given me in the way that I ought to use them." 12

He maintained that happiness is dependent upon service.

"The real secret of happiness in life and the way in which to prepare ourselves for the hereafter is service, and it is because we give service more than other people in the world, that we are happy. I am converted to the thought that the way to peace and happiness in life is by giving service. Service is the true key, I believe, to happiness because when we perform labors like missionary work, all the rest of our lives we can look back upon our accomplishments in the mission field. When we perform any acts of kindness, they give a feeling of satisfaction and pleasure to our hearts, while ordinary amusements pass away. I can't look back with any particular satisfaction upon having spent an evening just for the privilege of laughing long and loud. I realize that it requires a constant effort on the part of each and every one of us to make a success of our lives. It requires no effort at all to roll down the hill, but it does require an effort to climb the hill to the summit. It needs no effort to walk in the broad way that leads to destruction; but it needs an effort to keep in the straight and narrow path that leads to life eternal, and we are told that but few there are who find this path. The all-important thing for you and me is to discover whether we are walking in the straight and narrow path that leads to life eternal, and if we are not, wherein have we allowed the adversary to blind our minds and to cause us to depart from that path which will lead us back into the presence of God." 13

The dramatic story of the conversion of his brother, "B. F." which meant so much to the President is impressively told in his own words: "The Book of Mormon has a very warm place in my heart because of one of its chapters. I had a wayward brother who took no interest whatever in the Church until he was between thirty-five and forty years of age. I received a letter from him telling me that on account of the failure of our placer mines in Oregon, where he had invested large sums of money—all that we had and all that we could borrow—that he had been tempted, because he had financially ruined me, to kill himself.

"He went out into the woods, intending to kill himself; but he got to thinking what a cowardly, dastardly act it would be for him to leave his wife and children destitute. So, instead of killing himself, he knelt down and prayed: 'O God, if there is a God.'

"He got up, weeping for joy, and he wrote me that he had become convinced of two tilings; that there is a God, and diat there is a devil, one leading to life and the other to death. He sealed his

letter and then the influence came over him: 'You have now ruined your brother, and now you are trying to make amends by telling him that you have commenced to pray.'

"He threw the letter into his trunk. He wrote me letters every day for about a week, all landing in his trunk, but finally he mailed one.

"He struggled with the influence: 'Your brother, when he gets that letter, will write and tell you to be baptized, and if you do so, you will be a hypocrite.

"After lying awake all one night, he went at five o'clock in the morning and got the letter. But he finally sent me another. When I got it, instead of writing him as the adversary impressed him that I would, I wrote him: 'Some day you will know the gospel is true. Don't think I want you to be baptized, if you feel that you would be a hypocrite/

"I went out and bought him a Book of Mormon, went into my office, shut the door, and told the Lord I wanted to open the book to the chapter that would do a wayward and careless brother of mine the most good; and this is the chapter to which I opened [the thirty-sixth chapter of Alma]. Anyone who knows the contents of the book will admit that he cannot find another chapter comparable with the thirty-sixth chapter of Alma, nor more appropriate for sending to a wayward boy."

(President Grant here read the following paragraphs from that chapter.)

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (1-3.)

He then said: "Let me say in passing that Alma knew, no better than I know, that those who put their trust in God shall be supported in all manner of afflictions and trials, because I have passed through trials and tribulations and have been supported by him. I was able to sit by the deathbed of my last living son, for whom I had great expectations, and see him die without my shedding a tear; and there was a most peaceful feeling in my heart when he passed away. So I know, as Alma of old knew, that those who trust in God shall be supported in their tribulation." Then he read the remainder of the chapter, emphasizing this paragraph:

But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word. (30.)

"I love that chapter. Why? Because, when that wayward brother of mine read it, he wrote: 'Heber, I do not know the gospel is true, but I pledge the Lord, if he ever gives me, as he gave Alma of old, a knowledge of the divinity of the gospel, that I will labor as Alma of old labored, to bring souls to a knowledge of the truth/ And, thank the Lord, he obtained that knowledge, and thank the Lord also, he has kept his pledge.

"I know no man among all my acquaintances who has done a tithe of the reclamation work that he has done, and who has become more devoted, and who is doing more to reclaim the wayward and bring them to the knowledge of the gospel and right living. In a single winter he induced over six hundred careless boys to join the Mutual Improvement Association. He accomplished this by laboring, often until midnight; and not only until midnight, but occasionally until one or two o'clock in the morning." 14

One of the events leading to "B. F.'s" baptism was listening to a discourse delivered by his brother, Heber, in the Salt Lake Tabernacle. In the October conference, 1922, President Grant gave this graphic account of the circumstances:

"I remember what to me was the greatest of all the great incidents in my life, in this Tabernacle. I saw for the first time, in the audience, my brother who had been careless, indifferent, and wayward; who had evinced no interest in the gospel of Jesus Christ.

"As I saw him for the first time in this building, and as I realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head, and I prayed God that if I were requested to address the audience that the Lord would inspire me by the revelations of his Spirit, by that Holy Spirit in whom every true Latter-day Saint believes, that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

"I realize that if he made that confession, then I should be able to point out to him that God has given him a testimony of the divinity of this work.

"Brother Milton Bennion was sitting on the stand that day, and he had been asked to address the congregation. President Angus M. Cannon came to me and said, 'Before you entered the building, Brother Grant, I had invited Milton Bennion to speak, but he can come some other day/

"I said, 'Let him speak/

"Brother Cannon said, 'Well, I will ask him to speak briefly, and you will please follow him.'

"Brother Bennion told of his visit around the world; among other things, of visiting the sepulchre of Jesus.

"I took out of my pocket a book that I always carried, called a Ready Reference, and I laid it down on the stand in front of me when I stood up to speak. It was opened at the passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the gospel of Jesus Christ to them. I intended to read about the baptism for the dead, and I intended to preach upon the fact that the Savior of the world had not only brought the gospel to every soul upon the earth, but that it also reached back to all those who had died without a knowledge of it, or in their sins, that they would have the privilege of hearing it; that, as I understood and had read in the Doctrine and Covenants, Jesus came into the world to be crucified for the world and to die for the sins of the world and that he saved all except only those who denied the Son after the Father had revealed him—those who had lived and those who had died.

"I remember standing there feeling that this was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page. I

prayed for the inspiration of the Lord and the faith of the Latter-day Saints, and I never thought of the book from that minute until I sat down at the end of a thirty-minute address. I closed my remarks at twelve minutes after three o'clock, expecting that President George Q. Cannon would follow me. Brother Angus came to the upper stand and said, 'George, please occupy the balance of the time.'

"He said, 'No, I do not wish to speak/ Brother Angus refused to take 'No' for an answer.

"Brother Cannon said, finally: 'All right, go take your seat, and I will say something.' and he arose and said in substance:

" 'There are times when the Lord Almighty inspires some speakers by the revelations of his Spirit, and he is so abundantly blessed by the inspiration of the Living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today, and I desire that this meeting be dismissed without further remarks/ And he sat down.

"I devoted the thirty minutes of my speech almost exclusively to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith bearing witness to the knowledge God had given me that Joseph was in very deed a prophet of the true and Living God.

"The next morning my brother came into my office and said, 'Heber, I was at a meeting yesterday and heard you preach/

"I said, 'The first time you ever heard your brother preach, I guess?'

" 'Oh, no,' he said, 'I have heard you many times/

"He said, 'I generally come in late and go into the gallery. I often go out before the meeting is over. But you have never spoken as you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord.' The identical words I had uttered the day before, in my prayer to the Lord!

"When I heard George Q. Cannon after I sat down, and before his brother spoke to him, say to himself, 'Thank God for the power of that testimony,' and the tears gushed from my eyes like rain, and I rested my elbows on my knees and put my hands over my face, so that the people by me would not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon that God had heard and answered my prayer. I knew that my brother's heart was touched. The next day when he came and repeated my words, I said to him, 'Are you still praying for a testimony of the gospel?'

"He said, 'Yes, and I am going nearly wild.' "I asked, 'What did I preach about yesterday?' "He replied, 'You know what you preached about.' "I said, 'Well, you tell me.'

“‘You preached upon the divine mission of the prophet Joseph Smith.’

"I answered, 'And I was inspired beyond my natural ability; and I never spoke before—at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man

speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the Prophet Joseph Smith?'

"The next Sabbath he applied to me for baptism." 15

"B. F." became a marvelous missionary. His words were permeated with a conviction that pierced the hearts of those who listened to him. If there were a spark of love for the truth in a wayward soul, he could fan it into a flame.

This excerpt from one of his sermons is typical of his convincing power as a speaker.

THE HOUR OF TEMPTATION

Every moment I was tempted to do wrong, a message would come from an unseen world saying: "Don't do it, don't do it; it is wrong; you know it is wrong." That voice would plead with me like a mother would plead with a wayward son.

Then the adversary of men's souls would say: "It is only a little thing. Others do it. It won't hurt you."

It is at this moment that a man's agency comes in. Father, mother, sister, friend, no human being can do for you what you can do for yourself in that hour of temptation. You must decide the issue then—you alone. Right there is fought the greatest battle that men ever fight in this mortal world.

President Grant related this incident:

"The bishop of Paragonah wrote to "B. F.," having known him at Milford when he used to profane, when he ran a saloon, asking him to please come down and preach at Paragonah. My brother went down, and he said to the bishop: 'I want you to send out to his ranch for McBride.'

"The bishop said: I won't do it. I would not have him in my meetinghouse, he would only come here, mingle with the boys on the outside before the meeting, wait until we had the first song, the prayer, and the second song and then he would come into the meeting, and the first thing he would be liable to do would be to call you a thief, a liar, or something of that kind.

"My brother said: 'I want him here, I know him, and I know him well, and I would like to have him here.

"The bishop said: 'You don't know him as well as I do; he is my son-in-law. We have tried to get my poor daughter to leave him, but she will not do it. When he is not drunk, he is very kind to her. I do not propose to have that kind of man around here/'

"Fred said: 'If you will not send for him, I will. I have come two hundred miles to preach at your request, and I will hire a boy and put him on a horse and send for him myself/'

"The bishop said: If you feel that way about it, I will send for him/'

"Fred said: I want him here. All I ask is that you save a seat for him on the front row/'

"He said McBride came, mingled with the boys on the outside, waited until they had had the two songs and prayer, then came in saying: 'Well, you damned old thief, you've turned preacher, have you?'

"Fred said: 'Yes, I have/'

"He said: 'Do you remember how when a man who had a very fast horse came to Milford, and you hired him to let a poor horse beat him, and how he cleaned up the people in the whole town?'

"Fred said: 'Yes, I remember many devilish and mean things you and I did together. I was just confessing my sins, but if you like to do it for me, it will save me the trouble. Only one can preach at a time/'

"McBride said: 'I haven't anything else I want to say/'

"Fred said: 'Come up here and take a seat; I have saved a seat for you'

"After the services he asked Fred to go home with him, and he went out to his ranch and slept with him, or more properly speaking, he stayed awake with him all night long, and die next day he drove him over to Milford to get the train.

"When he was leaving, Fred said to the bishop of Paragonah, 'Bishop, when your son-in-law applies for baptism, will you please write me?'

"He said: 'Yes, I will send you a special delivery letter.' And he laughed at the idea.

"Some months later my brother handed me a letter from the bishop which read, 'Brother Grant, my wife, myself, and my daughter have not the language really to express our gratitude to you for what you did for our son-in-law when you spent the night with him. He has been a model husband, and we have no language to express our gratitude to you for the reformation you brought about in him.' This is only one case out of many where "B. F." brought wayward indifferent men to active service in the Church.

This is the closing paragraph of President Grant's speech in the Tabernacle, January 1896, at which his brother "B. F." was present.

"I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, to so order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have ever been blessed as have been the Latter-day Saints; no people have ever had the many manifestations of the kindness and mercy and long-suffering of God as have been bestowed upon us, and I say we, above all men and women upon the earth should live Godlike and upright lives. That God may help us to do so is my prayer and desire, and I ask it in the name of Jesus, Amen."

16

• XV •

GUEST SPEAKER

HEBER J. GRANT traveled over a large part of the world. According to his own words he had borne his testimony in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Czechoslovakia, Canada, Mexico, and in most of the states in the American Union, in far-off Japan, and in the Hawaiian Islands. Wherever stakes of Zion were established, he visited them; attended conferences; dedicated temples, chapels, schoolhouses, seminary buildings, and spoke in Church schools. In addition to all of this he was guest speaker before many important civic and religious gatherings, notably before the Chemurgic Congress which was held in Detroit, Michigan; the Knife and Fork Club in Kansas City, Missouri, and the Institute of Human Relations in Estes Park, Colorado.

He seemed equal to any occasion. He understood the language of businessmen and their manner of thinking, and they were delighted to hear a Church dignitary who could talk to them on their level. If it were a National Scout Jamboree or a nation-wide gathering of bankers or a congress of religious leaders, he was at home with them. He was always interesting; he always contributed to the occasion and won the friendship of his listeners. Everywhere he went, he was recognized as the champion of his faith and the spokesman of his people.

Referring to his visit to Kansas City, he said: "It would be of interest for you to know that some years ago I played a game of golf in Kansas City with a son of former Governor Crittenden. He handed me a pamphlet in which appeared the pictures of the founder of Kansas City Star, his wife, and the Presiding Bishop of the Mormon Church. Mr. Crittenden checked off a description of some of the property in that vicinity and jokingly remarked, 'Mr. Grant, you are playing on your own links, as the title stands in the name of the Presiding Bishop of the Mormon Church.' Subsequently I was asked to speak before the Chamber of Commerce in Kansas City, and I remarked that I owned, as President of the Church, nearly one-half of Kansas City, but I could not get possession of it because the law of adverse possession for a certain number of years gives one a title. Nearly all of the abstracts of titles of land in the eastern part of Kansas City show the title of the land to be in the name of Edward Partridge, the Presiding Bishop of the Mormon Church."

1

In December 1920 President Grant was invited to speak before the Knife and Fork Club of Kansas City, Missouri. Referring to this in a general conference of the Church, he said:

"I think that we as a people have very great cause to rejoice in the era of goodwill and fellowship that is existing today for us as a people, among those not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience, during the long time that I have been one of the General Authorities of the Church, that has impressed me more profoundly with the change of sentiment towards the Latter-day Saints than the reception which was accorded to me December last when I went to Kansas City and delivered a speech upon 'The Accomplishments of Mormonism.' When I reflect upon the fact that in the leading hotel in that wonderful and progressive city—I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an exterminating order of the governor of the state, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints, to relate the prophecies of Joseph Smith, to give to those men that were assembled, over three hundred of the leading, influential businessmen of the city, the testimony of Josiah Quincy regarding the Prophet Joseph Smith; to repeat to them the great pioneer hymn, 'Come, Come, Ye Saints'; to relate the hardships, the drivings, and the persecutions of the Latter-day Saints and to have that body of representative men receive that address with approval, applaud it in many places, and to have many of them come to me after the meeting and shake hands and congratulate me upon the address, and to have some of the

members of the board of directors of that great club, the Knife and Fork Club of Kansas City (which I have been informed is the second greatest dinner club in the United States, the Gridiron of Washington standing first), to have them say that they hoped for a return date so that they could hear more of our people, and then stop to reflect upon the fact that the Prophet and his followers, in the early days, were expelled from Missouri; that many of them were murdered; that all kinds of crimes were committed upon the people; that their property was confiscated; that we have never received anything for our property that belonged to us in that section; that today some of the valuable country that we traveled over there is the very property that our people owned (for when you follow up many abstracts of valuable property you will find the title centers in the bishop of the Mormon Church, and only because of lapse of time have people secured a proper title to these lands, and not because it was ever paid for). I say to stop and reflect that the drivings and the persecutions of the Latter-day Saints, of which no tongue can tell and no pen can paint the conditions; and then to realize that there is a feeling in that community now, among the people residing in the very place, from which President Joseph Smith, the Prophet of the Living God, and others were driven out, to be invited to go there and be asked to talk of the accomplishments of Mormonism and to have that talk received, with open arms, shows the most wonderful change of sentiment." 2

This great leader's attitude and personality were tremendous factors in that change of sentiment. One of the extraordinary and impressive occasions in speaking before audiences not of his faith occurred in Detroit, Michigan. Stringam A. Stevens, who was present, referring to it, said:

"No representative of the Church was ever accorded a greater ovation by an audience of non-members than that which was given to President Heber J. Grant following his address to more than 1200 of the country's leading scientists, industrial executives, and agriculture leaders at the Book-Cadillac Hotel in Detroit, Thursday evening, May 12, 1936. This occasion was the second Dearborn Conference of Agriculture. * * *" 3

These 1200 delegates were made up of the most distinguished scientists, industrialists, and agriculturists of America. President Grant was invited to speak on "Domestic Sugar Supply/" a subject about which few men in America were so well-informed as was he. These thoughtful, earnest, eminent men came from all corners of the nation for a serious purpose—to help establish a rational order for the economic independence of America.

The Detroit News of May 12, 1936, commented as follows:

"Scientists Hear Prophet. Mormon leader here on their invitation. As men who believe they hold the key to the future of science, industry, and agriculture, gathered in high council here today, there came among them a prophet of another kind, one whom more than eight hundred thousand people look upon as privileged to hear the voice of the Almighty/"

The Detroit Evening Times, May 13, 1936, said:

"The oldest delegate to the Second Dearborn conference of agriculturists, industrialists, and scientists, is also its most entertaining speaker. ° He is Heber J.

Grant, seventy-nine-year-old President of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church. He comes from Salt Lake City, Utah. * * * In a booming bass voice, standing straight as a ramrod, the bewhiskered old man dien launched into a

humorous semi-political speech which brought nearly one thousand people to their feet, cheering and whistling in the grand ballroom of the Book-Cadillac Hotel last night."

There were three notable incidents in this conference in which the President was conspicuous. At the pre-convention luncheon held in the Inn, the President and Henry Ford were given the first table. They began a conversation that continued throughout the luncheon period. Their picture was taken and widely publicized. These distinguished men were about the same age, and both were men of vision and high purpose. They talked together for more than an hour. The President's first speech was a hit. He was the last speaker of the evening. It seemed a dull and unpropitious hour, the atmosphere of the ballroom where the program was held was dense with tobacco smoke. The guests were drowsy and apathetic. It was a trying situation under which to speak. When the President was announced, the applause was feeble. He had to walk some distance to the speaker's platform. He looked worried, but from the moment he began to speak that vast audience recognized at once a new voice, a new message. They tried to interrupt him with their applause, but he went straight along to the end. When he finished, they arose en masse and almost shook the rafters with their demonstration.

One man in the audience said to his neighbor, "I have traveled five hundred miles to get here, and I would not have missed that speech for \$500."

President Grant did not speak as a scientist, nor as an industrialist, nor as an agriculturist. He told who his people are and what they have done and why they were able to do it. He quoted from the Doctrine and Covenants, "We believe that governments are instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed, and held inviolate, as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life/" 4

They liked that and showed that they did. The President said, "In my opinion Brigham Young was the greatest colonizer and pioneer that America has ever produced. He always gave full credit for his accomplishments, however, to the founder of the Church of Jesus Christ of Latter-day Saints, Joseph Smith, Jr."

The President concluded with reference to the welfare program of the Church. As the last words were spoken, that assembly of great men, as if moved by a single impulse, arose to their feet and applauded long and enthusiastically. Scores of people crowded around the President to shake his hand. Throughout the audience could be heard such statements as, "That was worth coming from New York to hear," and "I'd go a thousand miles any day to hear that man talk."

From the time he made his first address until he left Detroit, he was the most outstanding and the most talked about personality of that remarkable conference.

On the second evening of the convention a great banquet was held in the Hotel Statler and a formal program planned, including music by the Chrysler-Plymouth male quartet and talks by two distinguished men. Mr. Gavin, a witty Irishman, was toastmaster. Shortly before the program began, without warning or previous notice, he leaned over and asked President Grant, who was sitting next to him in the place of honor, if he would respond with a few remarks. The President agreed, and Mr. Gavin later arose to introduce him with the explanation that many had not heard

one of the convention's distinguished guests on the previous evening, and many who had had requested that he be presented again. This announcement was received with great demonstration, the audience arising and applauding vigorously. The President spoke for about ten minutes, beginning with some of his best stories, then he changed the mood to one of solemn thoughtfulness by telling of the monument that was being erected at Florence, Nebraska, in memory of the people who suffered persecution for their honest belief. He told of the exodus from Nauvoo and the bitter night when nine babies were born on the river ice, and when many Saints perished cruelly. Tense feeling hushed the guests as they listened to the dramatic story.

While in Detroit President Grant and his guests were entertained by Henry Ford at the Dearborn Inn; a Lincoln car and a chauffeur were always at the President's door. He was there for three days, and the chauffeur became attached to the President. He said, "I would like to go with him; he is such a wonderful man."

A letter written to President Grant under date of May 27, 1946, from Mr. Carl B. Fritche, managing director of the Chemurgic Council, contained the following paragraph:

"I am delighted that you had such a splendid time at the Dearborn Conference. Everyone agrees that you stole the show and added a fine flavor to it, which a meeting of that sort always needs."

At Estes Park, August 10, 1936, Dr. Frank King-dom, president of New York University, introduced President Grant saying, "I, representing the majority groups in America, feel bad that a minority group of this kind should have been ignored, and it is in that spirit and with a deep appreciation of the fine leadership that President Grant has given to his own people that I am now presenting him to you this morning to tell you, from his own point of view, what this movement has experienced, what it means to the great section of the country in which it is so influential."

The written invitation to the President to speak before the institute said, "We should like you to tell the history and experiences of the early followers of Mor-monism as they came from the East to the West. We hope you will include some of your personal reminiscences." This made a great appeal to the President as it was the major theme of his life, the one thing above all others about which he preferred to speak. He knew the persecutions and hardships of his people as no other person then living did. He had learned of them from the lips of those who had gone through it all, many of whom had died without recording their experiences.

For an hour* and five minutes he told those people gathered at Estes Park the tragic and dramatic story of his own people, commencing with the organization of the Church in 1830.

With the following fearless and fervent testimony he concluded:

"I know that God lives. I have approached him in prayer time and time again, and my prayers have been answered beyond any question of a doubt. I know that Jesus Christ is the Son of God, the Redeemer of the world; that he came to the earth with a divinely appointed mission to die. 'As in Adam all died so in Christ shall they be made alive.' I know as I know that I live that Joseph Smith was a Prophet of the true and Living God, and that his declaration that we should be driven from city to city, from county to county, state to state, and finally beyond the United States of America, to the Rocky Mountains, has been literally fulfilled."

In the President's relationship with the great men of the world he could be described by two lines from Kipling's poem "If."

If you can talk with crowds and keep your virtue
Or walk with kings—nor lose the common
touch.

• XVI •

A PHILANTHROPIST

Man becomes great exactly in the degree in which he works for the welfare of his fellow men.

—Mahatma Gandhi

Giving, whether it be of time, labor, affection, advice, gifts or whatever, is one of life's greatest pleasures.

—Rebecca Russell

If there be any truer measure of a man than by what he does, it must be by what he gives.

—South

The dead carry with them to the grave only what they have given away.

PHILANTHROPY is good will toward men in action. It is doing something to promote the welfare of others without thought of reward or hope of compensation. In its noblest implications no other word in the English language is so descriptive of the character of this leader.

Heber J. Grant never did a sordid thing in his life. If a record were written of what he did for others, of what he gave to individuals and institutions, of the help rendered to those who were in need of help, of the ways he opened for young people to realize their ambitions, of the confidence and hope which he inspired in the hearts of the disconsolate, what a brilliant and revealing chapter it would be! Where is his equal in this respect?

There was a generosity about this great man of which most people knew nothing. Those of casual acquaintance and the public generally thought of Heber J. Grant as an aggressive, militant man, rigidly subscribing to the letter of the law, and sternly admonishing others if they failed to do likewise, a man with little sympathy for those who deviated from the upright. But the depths of his affections, the magnanimity of his soul, his profound sympathy for the poor and the unfortunate expressed themselves in a service unmatched for generosity.

The welfare of widows was always the object of his solicitude. Clearing their homes of mortgages, getting their children jobs, seeing that those who were sick had the proper medical attention, and helping them to finance themselves, were always his concern.

Nor was this philanthropy limited to widows or to his relatives or to his friends; it was extended to scores of people, many of whom he did not know. Joseph Anderson, the President's secretary, wrote this:

"President Grant was the most liberal and generous man with his personal means that I have ever known; in fact, I doubt if any have excelled him in this respect. He trusted me with his personal

means, and with a record of his income and expenditures. He was a man who thoroughly enjoyed making money, but not for the purpose of accumulating it. His only desire was to have money that he might do good with it. On various occasions he would come to me and ask how much money was in his bank account. Knowing the purpose for which he wished this money, I hesitated at times to give it to him without reminding him of certain expenditures he would have to meet in the near future. Invariably he would ask me to draw a check for the amount he desired, perhaps for \$1,000 or \$1,500, telling me to make the check in favor of some widow whose name he would give explaining that he wished to pay off the mortgage on her home.

"I recall on one occasion before the Salt Lake Theatre was torn down, and at a time when the theatre was not making money, President Grant bought some theatre stock from the daughters of one of his deceased friends, giving them for the stock far more than the market price. A few years later when the theatre was sold, the returns to the stockholders was in excess of the amount that he had to pay these women for then-stock. He gave them his check to make up the difference in the price even though the transaction making the purchase had been consummated several years previously.

"He was always scrupulously careful to see that no funds belonging to the Church were used for any other purpose than legitimate Church business."

His daughter Lucy said: "Father believed in missionary work and set aside thousands of dollars to be used for the purpose of sustaining missionaries. (He had no sons to send on missions.) His own kin were numbered among them, grandsons, nephews, and distant relatives, all came in for their share of help.

"He was devoted to temple work. Hundreds of dollars were spent monthly to pay people for taking names from his records. Research workers were hired and thousands of names were added to his records, and a great many people worked for him at different times for several years. He had a session at the temple which he attended once a week, and many of his family would go there. I recall one night when we did sealings for 1300.

"A man who had served on a mission with him died leaving a family of five children; the baby was but four months old. Father took this woman into his office where she worked for fifteen years at the same time caring for her children, working in Church capacities, and educating her children. He took a fatherly interest in this family assisting them all he could.

"Father had a cousin, who became a helpless invalid in her girlhood, and for the duration of most of her life he helped to maintain her and pay for many operations which she underwent for an infection of a bone in her hip.

"He was always interested in people who served him in the home. During his last illness, a woman who had a large family was doing day work. He learned about the circumstances of the family. One day on one of his rides into Davis County, he saw a 'For Sale' sign on a piece of land. He made inquiries about the land, bought it, and presented it to this sister and her husband, and for several years they farmed it and proudly brought to Father vegetables which they had raised on the land. Finally they moved to California, selling the land, which helped them finance themselves there.

"One night I was reading the paper and came to the story of a sister who was a widow who had two sons on missions; he said that was quite a burden for her, and immediately got in touch with the family and sent money to help the boys in their missions.

"One of our neighbors lost her husband; Father was among the first to call, and he pressed \$100.00 into her hand. This generous act was repeated scores of times when death entered the homes of those he knew.

"One of our relatives had lived for many years in a rented home. Father decided she should have a home of her own. Her children were too young to help much, but he had plans drawn up for a home. It looked as if his work had been in vain because the woman's husband found it impossible to assume the expense. Father said she must have the home, so he talked it over and got the necessary money, and put this relative in her new home.

"For forty-one years it was my privilege to visit the various stakes of Zion. I think I can truthfully say that seldom did I go to any outlying stake that some one of the congregation did not tell me of Father's gifts. He helped widows, missionaries, people who had lost their loved ones, those who had been in accidents, or those whose people had been killed or injured in accident. While I was in Wyoming, one woman whose husband had been killed in a mine accident came to me and she told me that Father had written her a personal letter. He sent books to her, and to her children, about eight in number, and she told how that letter and those books, and his remembrance carried her through the ordeal which she otherwise could not have endured. * * *

"During those lean years which followed the panic of 1893, when to raise a nickel was harder than it had been to give \$5.00, Father still helped those in distress. He knew the widow's lot; he had felt the pinch of poverty; he knew the bitterness and bondage of debt. Through all the dark hours of his life there was a shining and secure faith in God and his promises which sustained him. I know in those years the horror of financial obligation was borne into the souls of those of us who were old enough to see him under this great strain which made us feel that debt was like a huge dragon, into whose ugly mouth the very lifeblood of its victims was drawn. No wonder he was constantly crying unto the people everywhere to keep out of debt. One whose experiences have been such as his, knows the exquisite pain of honor when on the verge of being crushed, and of a good name when near being dragged into the dust."

Here are some additional examples of his generosity: When he presided over the European Mission, his daughter Lucy was in the habit of writing him a newsletter once a week. In one of these letters she mentioned that a sister, who helped in the Grant home, had been assessed \$50.00 on the new chapel in her ward. This sister had not complained, but Lucy thought it was a high assessment for a widow with two small children to support. Soon a letter from her Father came to this widow with a check enclosed. She was to use \$25.00 to help on her assessment, and when she told Lucy about it, tears were in her eyes. She was so grateful for the letter, but the check she wanted to return. However, she did not return it, but gave it to the ward, making her donation \$75.00 instead of \$50.00.

Years later, when Lucy visited this woman, who was then nearly ninety years old and almost blind, she went to her drawer and brought out this letter, yellow with age, for Lucy to read. As Lucy read it, the old lady's withered cheeks were moistened with tears of gratitude.

"An artist came to sell him a picture," his daughter related. "Father did not have space on his walls to hang a picture, but the artist needed the money, so Father told him he had always been

very sorry he let him sell his last picture so cheap, so he gave him an extra \$50.00 for the previous picture and suggested that the artist sell the picture he had to someone else."

She continued: "It was a few days before Christmas, and I was preparing some little gifts for a needy family. Father walked in, and I showed him the things, telling him about the family, as I had gathered the story from the mother, and I mentioned that I must get my temple clothes ready as I was lending them to the woman to use the next morning. The next day when she came to return my clothing, she told me that when she went to the temple gate, Father was there waiting. He had never seen her before, only knowing her by my description. He stopped her and handed her an envelope as he wished the family a happy Christmas. The envelope contained \$20.00.

"His power to forgive others was almost Christlike, to return good for evil. You'd hardly suspect it of him, but it was true. Many times he helped men in distress who had previously criticized him openly. He was lenient and tolerant toward those who neglected their Church and turned away from the faith of their fathers. He never seemed to bear malice. He was bitter in his denunciation of sin, but to the sinner, he was merciful.' ,

A typist who worked in his office for many years, was able to use only one hand. That very handicap was a factor in his employing her. She had married and was living in a poor and very inexpensive place. One evening when he was out driving with some of his daughters, they pointed out the place where she lived. At the following Christmas time he suggested to each of his children, that rather than write a check to them for his Christmas gift, he would ask them in turn, to write a check to him, and he was going to add to their checks the equivalent of what he had usually given them. This amount he was going to pay on this girl's house. On the following Christmas day the President called at her home and gave them a turkey for their Christmas dinner and presented them with a check for several hundred dollars to pay on their house."

Lucy related: "The Salt Lake Temple was nearing completion, and as a project for all Sunday School and Primary children, it was suggested that they forget their Christmas presents and give the money to the temple. Our family was enthusiastic about the idea, so we immediately told Father that we wanted the equivalent of our Christmas gifts in money to pay on the temple. Father gave each of us \$100.00, which, of course, was far in excess of the usual Christmas check, and how proudly little Heber handed his to the bishop! Some years later, just a week or so before his passing, the bishop was in, and Heber felt under his pillow for his purse and handed the bishop \$8.00 which he had saved to add to other gifts for the temple." 1

Almost the last time the President was able to attend a meeting of the directors of one of the banks over which he presided, he asked the cashier if there were any widows owing obligations to the bank which they could not meet. At first the cashier thought not, but finally said, "There is one woman who is having great difficulty in paying the mortgage on her home, and it looks as if she might lose it." Then the great-hearted and generous President asked how much the obligation was. He was informed that the amount was several hundred dollars. He directed the cashier to pay the mortgage, to cancel it, and send it to the widow and charge it to his account. He did not know her personally.

Not long before the President's death, a group of people were raising money for some civic purpose, and one of the solicitors discovered that Heber J. Grant's name was on his list. He had never met him, and he had grave reservations about calling on him. However, he called at the President's home. He was ready to go out for a ride, but he invited the man to sit with him on his porch for a few minutes. When the solicitor had explained the nature of the visit, the President

said, "Do you have that widow's name on your list?" pointing to the one that lived across the street; and "Do you have so and so's name on your list?"

In both cases he responded, "Yes."

"Well," he said, "how much are you asking from them?"

He told him, and the President gave him his check including his own contribution and the contributions of the other people about whom he had inquired.

This solicitor who had met the President for the first time, was so fascinated with what he did and the way in which he did it that he said, "He won my confidence and my everlasting esteem. You can't help feeling that he is a wonderful man."

During the depression President Grant went to Chicago and underwent an important surgical operation. His doctor charged him \$2,500 for the operation—a high fee considering the times and conditions. The President offered no protest but mentioned the fact that his holdings had greatly depreciated as a result of the depression. The doctor, accordingly reduced his fee \$1,000 leaving an account of \$1,500 which was promptly paid, and the matter was satisfactorily closed. In 1936 when financial conditions had improved, the President sent the doctor \$1,000. This was a new kind of ethics in the surgeon's experience, and it reveals the rare sense of fairness that actuated the President in all his dealings.

The following story is another illustration of his helpfulness:

A young Swedish girl had been left an orphan when she was very young, and she and her sister had been reared by their grandparents. While she was still a small child, she had an infection in her eyes which resulted in almost total blindness. Her grandparents were wealthy people and provided a governess who had read to her and taught her so that she was well-educated. She became converted to the Latter-day Saint faith, and her grandparents immediately turned against her. They told her how ungrateful she was and that unless she renounced this "infamous" faith she would have to leave their home. She had such a strong testimony of the truthfulness of the gospel that she chose to leave. She had nothing to look forward to except poverty and drudgery, but she chose this rather than renounce her faith. She felt that the Lord would take care of her.

Soon after she left her home, a returned Swedish missionary who knew her heard of her plight and sent her the money to emigrate to America, telling her that if she cared to come to Utah, he would marry her in spite of the ailment in her eyes, and that he would try to make her happy. She felt that this was a direct answer to her prayers and was thrilled beyond all words. She immediately made preparations to leave, and when her grandparents found that she was going to America, they provided her with a lovely trousseau and wished her well, but they told her they never wanted to hear from her again unless she would leave the Church and come back to them as a member of their faith.

When she reached New York, she was held for a while by the immigration officers and then returned to Liverpool. The Mormon elder was disappointed. He again sent money for her emigration, supplied her with more affidavits as to his willingness to care for her and told her to try to get through to Boston. Again she was unsuccessful, and again he sent money and told her to try Canada, but that this was the last time. If she was not successful, he knew that she would not hold it against him if he put her entirely out of his life and tried to find another wife. She was not

only unsuccessful in landing in Canada but was kept for such a long time at the port of entry that all of the lovely things her grandparents had given her for her trousseau became moth-eaten and had to be thrown into the ocean. She had to return again to Liverpool.

When President Grant, then president of the European Mission, heard her story, his heart was deeply touched. He was reminded of the time when his own mother had been forced by her grandparents, who had reared her, to choose between them and Mormonism. She, too, had been turned out of a lovely home. He and Sister Grant talked the matter over and could see no way that they could help the girl because of her blindness, but they finally decided to let her stay at the mission home and help with the housework and earn her room and board. She was perfectly delighted with this suggestion and was most diligent in her duties and was often heard singing as she cleaned. It wasn't very long until she was given charge of President Grants two young daughters when he and Sister Grant visited the various missions. She had a wonderful disposition, was immaculately clean, and knew how to do all the nice little things that are done in better homes. She learned the language rapidly and well, and it was a joy to be with her. She felt that her Heavenly Father had blessed her abundantly, and she would be happy the rest of her life if she could only stay in the mission home.

One day, not long before President Grant and his family were returning to America, Sister Grant found her crying, and asking what the trouble was, she received the answer that she didn't feel she could stand to have the Grant family go home where she would never see them again. Soon after this President Grant told her they would bring her with them if they could, but that she must not be disappointed if she had to return. He made the necessary arrangements to bring her through as the children's nursemaid, proving that she had been such for nearly three years and that she was in his employ. He guaranteed that he would be responsible for her the rest of her life. She was permitted to enter the United States and came to Salt Lake with President Grant and his family and lived at their home only a few months.

One day her missionary friend came to President Grant and said that he loved this girl dearly and was willing to make any sacrifices he would have to make in order to have her for his wife. They were married in the Salt Lake Temple. She became the mother of four children, two sons and two daughters, and has lived a happy, successful life. Her oldest son, Grant, has fulfilled a mission in Sweden.

One day in 1905 when President and Sister Grant were sitting in front of the Sistine Madonna in the Art Gallery in Dresden, Germany, he remarked: "Isn't it wonderful to be able to see all these masterpieces in the original? I remember the coloring your sister Kate made of this picture for one of the state fairs, and I think it took the first prize. I wish Kate could be with us."

Soon after this, he decided to send for Kate Wells to come to Europe for a three months' visit. She had worked hard all her life and hadn't had many opportunities for travel. She thoroughly enjoyed every minute of her trip and could never be grateful enough to President Grant for his generosity.

When President Grant was in Paris in 1904, a young artist was there studying. He told the President that it would be impossible to stay longer because of lack of funds. President Grant asked him how much he would need to continue his studies. He said, "With what I have now, I could manage with another ten dollars a month. ., The President said, "You shall have it just as long as you need it." This made it possible for the young artist to finish his studies and to become a fine artist. As a result of his training he secured a position in one of our best universities.

The story of President Grant's temple work would make an interesting book. From January 1936 to May 1945, nine and one-half years, he paid in cash for genealogical research and temple work more than \$20,000. Most of this money was paid to people who needed work. He always paid a little more for his temple work than the regular price.

On the occasion of his 82nd birthday, when Mr. Moffat, in behalf of those present, presented him with a copper chest containing one thousand silver dollars, he said: "Nothing has pleased you more throughout your life than to extend help to the needy. This will give you increased opportunity and power to express your generosity." This mandate the President carried out. He donated both the chest and dollars to the Primary Association to aid in the erection of a children's hospital. The hospital board had these dollars made into paper weights and sold each one for one hundred dollars or more, netting the Primary more than \$117,000. The copper box, in the shape of a Bee Hive, which contained the silver dollars, has been given a place in the hall of the hospital, together with a book containing the names of those who have purchased the silver dollar paper weights. This was one of his last benefactions.

We had the opportunity of examining the ledger record of his gifts and gratuities for three years. During those years he must have given away the equivalent of all he received. Every entry bespeaks his sympathetic and generous heart. Here are some items selected at random: Paid a mortgage for a struggling friend, funeral expenses for a widow's husband, mortgage on a widow's home, taxes on a widow's home, interest on mortgage for a young man who worked for him, mortgage on a widow's home, funeral expenses for a friend's wife, hearing device for a deaf person, check to a widow, another check to a widow, payment on land which he gave to a woman who worked for him, check to a friend for missionary work. Regular monthly allowances were paid to a number of unfortunate people.

These beneficent acts continued until the last. Here is an extract from a letter he wrote to a widow a few days before his death:

"Will you please tell me how much you are owing on your home and let me join with you fifty-fifty in paying it off at once instead of paying it by the month."

And here is another:

"I am very happy indeed that I have been able to be of some assistance to you. Is your home paid for? If not, please let me know how much still remains."

The President had great affection for Joseph Everett, an artist, who served as a missionary with him in Great Britain. Everett was a draftsman for the Union Pacific Railroad, and when that company moved its main offices from Salt Lake to Omaha, Everett remained in Salt Lake and was out of regular employment. The President immediately began to work out some plan to help his friend. In the beginning he employed him on a regular salary. Later, when Everett began teaching art, he was employed by the President for one day a week. Through this plan the artist was given financial security. During this employment he painted for the President. These paintings, numbering more than 200, President Grant gave away. In this way he helped this lovable and ever grateful friend to devote his time and talents to the thing he loved most. For the first time in his life Joseph Everett was able to give all his time to the art which he loved, and he produced many beautiful paintings, which won for him a place of honor among the great artists of Utah.

If one were overtaken with sorrow or death in his family, the President sent messages of comfort or some token of affection, which the recipient treasured forever. All day long he was doing things for others, things that were practical and helpful. He contributed to every worthy cause that came to his attention. The list of his benefactions will never be revealed, but surely the Father of us all, who loves cheerful givers, must hold Heber J. Grant very high in his divine affections.

In all of this no mention is made of the books, paintings, letters, and tokens which he so generously gave to thousands of people. At the time of the dedication of the Grant Library at the Brigham Young University in Provo he estimated that he had given away in number as many books as were in the library at that time, which was more than one hundred thousand. Many of the books which he gave away were small ones with some impressive and inspiring message, such as *The Power of Truth* by William George Jordan, and *The Strength of Being Clean*, by David Starr Jordan, and others. Many of his friends have a shelf in their libraries on which all the books that he has given them are placed, and they are and should be a prized part of any library.

He was not a wealthy man in the sense in which the world uses that term, but he was willing to help others. To share with others less fortunate than himself was a part of his daily life. No one close to him ever met with reverses that he did not want to share them. Few of his friends ever had a piece of good fortune come without receiving the President's congratulations and good wishes. His name will shine forever among the nobility of his time. No mind was more eager to bless, no heart more tender, and no hand more generous than the mind, the heart, and the hand of President Grant.

• XVII •

HIS FRIENDSHIPS

U CI NEVER pretended to make friends,' said Napoleon. * * * On a lonely little island he fretted away the last years of his life—alone." 1

"To love and be loved is the greatest happiness in existence." 2

President Grant's friends were legion. Wherever he went the warmth and glow of his generous heart kindled a feeling of kinship in the hearts of others. It was a joy to know him. One always received a lift as a result of meeting him.

He frequently quoted something to this effect, "Judge a man by the company he keeps, not by his relatives. He chooses his company, but his relatives are thrust upon him." There were two classes of men whom he particularly admired: Those who had fought their way to recognition by overcoming obstacles—he appreciated what that meant; and those who had made a contribution to the good of the world. This second test to him seemed final. He had great admiration for men who were tolerant, especially if they were friendly to his people and his religion. No man could long remain a friend to Heber J. Grant and at the same time be actively antagonistic to his Church. Strangers liked his fairness, his affable and democratic way, above all his generosity and tolerance.

The President was a keen judge of men, always generous in his appraisal of others' achievements, commending where commendation was merited. Among those whose association he enjoyed were men of various creeds and denominations. However, all knew who he was and where he stood on matters of religion, and they admired him for that stand.

John F. Fitzpatrick, publisher of the Salt Lake Tribune and Salt Lake Telegram, a consistent Catholic, was an ardent admirer of President Grant. On many occasions Mr. Fitzpatrick showed his affections for his Mormon friend. He never allowed the President's anniversary to pass without sending some appropriate token of his friendship, and after the President's death, he sent flowers to Mrs. Grant on all important anniversaries. The Grant family hold Mr. Fitzpatrick in the highest esteem and President Grant had a real admiration for him.

The great industrialist, Henry Ford, was a warm friend and admirer of President Grant. They enjoyed visiting together. Mr. Ford showed him every consideration.

The poet and writer, Edgar A. Guest, another distinguished citizen of Detroit, was a long-time friend of the President's. Mr. Guest had in his backyard in Detroit a private golf course where they played golf together. President Grant distributed many copies of some of Mr. Guest's writings.

Among the most impressive and extraordinary of all his friends and admirers was the late Vice President Charles G. Dawes of Chicago. These two men were very different but highly congenial. The general had a most wholesome respect for President Grant and a very high regard for the Latter-day Saint people. The President admired General Dawes for his courage, patriotism, and rugged individuality.

Carl Gray, president of the Union Pacific Railroad, was another man for whom the President had a warm place in his heart.

His relations with Fred W. Shibley were a little different. Back in 1921, during the confusion and upheaval of the post-war finances, Mr. Shibley came to Salt Lake City from New York. He was vice-president of the Banker's Trust Company. The Utah-Idaho Sugar Company was in financial distress at the time because of a sudden slump in the price of sugar. Mr. Shibley came here as a representative of the creditors of that company. Efforts were made before he came to Utah and after he arrived to discredit the Church, its leaders and its people, in his mind. One man said, "Those Mormons are a bright lot; they are just getting rich at the expense of their followers by gathering the tithing for their own benefit." Mr. Shibley was not an easy man to deceive. He soon realized that the fellows who were trying to "stuff" him were not telling the truth. In proof of this President Grant used to quote Mr. Shibley as follows: "Yesterday morning the President of the Church invited me to come and have breakfast with him. He had invited me to dinner, but I had a previous engagement; the next day I had another engagement; the following day I had to leave for New York; so he said, come up and take breakfast at eight o'clock in the morning. I agreed. There was no hired girl there. His daughter came in from the next house where she lived and fried the pancakes. Oh, I had a practical illustration of the way he was grafting the Church, living in a modest house that any ordinary man with a salary of \$350.00 a month could support."

As a result of Mr. Shibley's visit to Utah a plan was developed under which the banks, in cooperation with the Church of Jesus Christ of Latter-day Saints, effected an extension of credit for the sugar company, which gave it time to dispose of its surplus sugar and pay its indebtedness to the banks. That was the purpose of his visit. The fairness, understanding, and courage of Mr. Shibley won the President's everlasting gratitude and friendship.

Among all of Heber J. Grant's friends and admirers we must, however, give first place to Alexander G. Haws. Several references are made to him in this biography. The President frequently referred to him in these terms:

"The nearest and dearest friend I ever had in the world outside of my own people was die late Alexander Gilhirst Haws. He came to my mother's home as an unmarried man when I was a child, and he resided with us for six months. Years later he returned with his bride, and his first child was born in our home. He was a loyal friend not only to me but also to our people. He was here when Senator Reed Smoot was striving to maintain his seat in the Senate of the United States, and he called on the Senator (that was in the city of Washington) and asked if he could do anydiing for him. The Senator said, 'What can I do for you, sir?' He said, 'Nothing, I have come to ask you if I can do anything for you? Have you the votes of the Senators from California for you to keep your seat?' 'No,' the Senator replied. 'I will go right out and fix it. They are my personal friends. They are members of the Bohemian Club/ He and one other man, Rafael Wheel, were the only survivors of the organizers of that club. He succeeded in getting these men to pledge themselves to vote for the Senator first, last and all the time, notwithstanding they had received petitions from California bearing thousands of names against the Senator's retaining his seat. 'Then,' he said, 'I remember fighting with so-and-so in tire (Bloody Seventh) as it was called in Illinois, which lost more men in proportion to its numbers than any other regiment. He was one of my fellow officers, and I got his vote.' Then he spoke of other votes he had secured. He said, 'I would like to stay here all summer, if my business did not call me away, and fight that this man shall keep his seat. A more un-American, damnable idea never entered into the mind of men, than to deprive an honorable man of his seat in the United States Senate, because he is an Apostle of the Church that is looked upon with contempt.' He said, 'I have done this little work for the Senator for three reasons: (I was in England presiding over the European Mission at the time I received this letter.) First, because it was right, and I like always to be on the right side. (By the way he was one of John Brown's men in early days.)

And I always try to get my numerals right; you ought to come third in place of second. Third, because it is mighty good Republican politics.' " 3

Daniel C. Jackling came to Utah before the turn of the century and soon sprang into world renown as a mining engineer as a result of his developing the new milling processes which he used here.

The Salt Lake Tribune (November 23, 1937) commenting editorially said: "The election of D. C. Jackling as president of the American Institute of Mining and Metallurgical Engineers is a merited recognition of one of the most conspicuous figures in the mining world. * He has been awarded medals for distinguished service in civil capacities during World War I, and for notable achievements in the development and operation of mining properties scattered from Alaska through Utah, Arizona, to Chili in South America."

The following letters show the warm friendship which existed between these two men:

Salt Lake City, Utah November 15, 1941

My dear Mr. Jackling:

I am slowly improving, still I am forced because of my health to neglect many things which deserve my personal attention. This accounts for the tardy acknowledgment of your wonderful letter of July 11. Seldom have I been more impressed with a letter than with yours. Your understanding and your interpretation of the character and service of the immortal Lincoln I share fully. This cements a little firmer the friendship that has so long existed between us. The whole spirit of your letter adds to my appreciation of your character and your great achievements. There

is no doubt in my mind but that Abraham Lincoln was inspired from on High, that he was raised up of the Almighty to do the great work which he did, for no man preached more eloquently or practiced more perfectly the precepts of the Master than did Lincoln. He trusted implicitly in the goodness and guidance of the Almighty. Lincoln was divinely fitted for the gigantic task assigned to him and was sustained and directed by the hand of Providence in the performance of that task.

Your expressions of faith in and your humble reverence for an overruling Providence who gives divine direction to the affairs of men shows a profound religious conviction and faith in God which we both share. I believe, as you modestly intimated, that the Almighty inspired you when you recognized in Bingham more than forty years ago the new order of mineral industry which has spread throughout the world and has now come to represent the production of about two-thirds of the copper of the earth. You are right, the human mind of itself cannot and does not deserve credit for such revolutionary discoveries.

I am grateful for the testimony which I have of the existence and personality of God, for my knowledge of his goodness and power and mercy, for the assurance which I have of his forgiveness of our sins and mistakes and his great love for mankind. I hope you share this with me.

For your kind sentiments and reassurances of your personal friendship I am deeply grateful. Your attitude toward our people and our religion has always been one of the most friendly and sympathetic character. I greatly appreciate that. I remember with much pleasure your delightful visit with me this past summer, and I am looking forward to more visits with you. Your great ability, your splendid achievements command my admiration. Your faith in God and your friendship win my confidence and affection. I thank you most cordially for your letter and remain

With the best of good wishes,

Sincerely yours, Heber J. Grant

San Francisco, Calif. November 19, 1941

Mr. Heber J. Grant, President

Church of Jesus Christ of Latter-day Saints

Salt Lake City, Utah

My dear President Grant:

The first occasion for this writing is to convey to you my very earnest congratulations and well wishes for the forthcoming 85th anniversary of your birth on next Saturday. I realize that mine is only a small voice in a multitude of those who will acclaim this happy event—some orally, of which I wish I could be one; some in written phrase, as I do, and many more in silent thankfulness to the Almighty that you are spared to continue your wonderful life of leadership, sacred in the service of God and magnificent in its influence in furtherance of the inherent human rights and the exercise of these in civilized progress. I will continue to hope, and would pray if I could, that I may have many future opportunities of renewing my heartfelt felicitations upon recurring anniversaries of your long and marvelously useful life.

My second purpose is to endeavor at least to thank you for your letter of November 15th, which impresses me as constituting the highest commendation that ever came to me from either the voice or pen of man. I am doubly grateful for your kind and comforting expressions, realizing that they represent exactions of your time and strength which might have been devoted to a subject more worthy. I am thankful, however, that you found it in your heart and spirit to bestow upon me those gracious words of approval which I consider and shall ever reverence as a spiritual blessing.

With kindest regards now and always to you, your family, and the exemplary and righteous causes you represent, I am,

Very sincerely yours, D. C. Jackling

Brigham Young

His love for and his loyalty to his predecessors in office and to his associates in the Church was a little different. So intense was his loyalty to his religion that anyone who was steadfast in his allegiance to the Church was his friend.

From the time he was a boy of six until he was twenty-one years of age he was a frequent visitor at President Young's home. "I remember saying to the vice president of a great bank with assets of hundreds of million dollars, that the day would come when Brigham Young would be acknowledged as one of the greatest pioneers and colonizers that ever lived. The banker replied 'Why say the day will come, no man who knows anything about the accomplishments of Brigham Young but would say the day has come/' 4

It is interesting in this connection to note that on June 1, 1950, the 149th anniversary of Brigham Young's birth there was unveiled in the Rotunda in the nation's Capitol a marble statue of him, by his nationally renowned grandson, Mahonri M. Young. The speakers on this historic occasion were George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints; Alben W. Barkley, Vice President of the United States; Elbert D. Thomas, senior Senator from Utah; J. Bracken Lee, Governor of Utah, and Carl Hayden, Senator from Arizona. This statue was given a place of honor in the Hall of Fame.

That great leader and empire builder took a fatherly interest in the orphan boy who was the son of his beloved counselor Jeddie Grant. Heber was always as welcome in President Young's home as were his own children, and he learned to love Brigham Young with the affection which boys have for their own earthly parents. He paid this tribute to his predecessors, including President Brigham Young:

"It has fallen to my lot, although a very weak humble instrument in the hands of the Lord, to succeed the wonderful men who have presided over this Church—the Prophet Joseph Smith, than whom no greater man I believe has ever graced the earth; that marvelous pioneer, Brigham Young; that mighty champion of liberty, John Taylor; that exceptional converter of men to the gospel of Jesus Christ, Wilford Woodruff; Lorenzo Snow, an extraordinary man at eighty-five years of age, who in three years lifted the Church from the slough of financial despondency to a place of financial honor; and that man beloved by all who knew him, one of the outstanding men of all the world, Joseph F. Smith, the greatest preacher of righteousness I have ever known." 5

President Grant knew most of the leading bankers, insurance men, sugar producers, and industrialists of the United States, and they welcomed a visit from him and sought his opinion on important questions of the day. They regarded him as a great religious leader. He was a friend-maker, an ambassador for his people and a servant of God. Many distinguished men were proud to be numbered among his friends.

• XVIII •

HIS BIRTHDAYS

THE venerable leader lived past his eighty-eighth milestone. From his childhood his birthdays were observed with expressions of affection in keeping with the customs of those pioneer days. His fond mother never allowed one to pass without the assurance of her love shown in the wisest and happiest way.

As his family grew older, his anniversaries were looked forward to with ever-increasing interest and delight. In his later years they took on an importance which reached well beyond his family circle. These occasions afforded his friends and admirers, nation-wide, an opportunity to felicitate him, to show the great esteem in which they held him and to express the love and admiration which they had for him. His home and his office on these occasions were banked with most gorgeous bouquets and floral pieces. Committees and delegations representing organizations and institutions called on him; personal visits, long-distance calls, letters, telegrams, cablegrams, messages, remembrances, gifts, and tokens almost engulfed him.

Commenting on his seventy-fifth birthday, he said, "People think that when a man gets to be seventy-five all he can talk about is himself, that he has no thoughts of the future." Then he quoted this poem:

Age is a quality of mind:

If your dreams you've left behind,

If hope is cold: If you no longer look ahead, If your ambitions' fires are dead—Then you are old.

But if from life you take the best, And if in life you keep the zest,

If love you hold; No matter how the years go by, No matter how the birthdays fly—

You are not old.

The climax of these occasions was the celebration of his eighty-second birthday, November 22, 1938. It began on Tuesday the 22nd with a band concert given in the Church office building by the Brigham Young University band and was followed in the evening by a family dinner in the Lion House Social Center. At this dinner eighty of his direct descendants were present. His grandchildren and his great-grandchildren regaled him with a program of musical and dramatic numbers depicting the major events of his life. The observance of this anniversary, however, reached its peak in a great banquet given by five hundred leading men of the state of Utah in the Lafayette Ballroom of the Hotel Utah, Wednesday evening, November 23. This was the twentieth anniversary of his presidency of the Church. The occasion seemed to have a dual purpose. It was

a token of respect and affection for the beloved President personally, and it was evidence that the old feelings of acrimony and bitterness against the Church and its leaders were of the past. This marked the passing of the animosity and persecutions which had been manifest from the very organization of the Church.

Just what part President Grant played in bringing about this change may not be accurately assessed, but the tendency to harmony seemed somehow to center about his remarkable personality. This was not a sudden change, but rather a gradual development of friendly relationships.

The changed attitude of the Salt Lake Tribune was a large factor in promoting amity and understanding among all the people. President Grant came to cherish the friendship and enjoy the confidence of Mr. A. N. McKay, many years the manager of the Salt Lake Tribune, who adopted a fair and friendly attitude toward the Mormon people. This attitude is still maintained under the management of John F. Fitzpatrick. The confidence and friendship of these men was altogether reciprocal.

The Salt Lake Tribune of November 24, 1938, referring to the birthday banquet, reported in part as follows:

"Tribute to Heber J. Grant, as religious leader, empire builder, business executive, and humanitarian, was paid by distinguished groups of citizens Wednesday night, November 23rd, in the Hotel Utah. The occasion was in honor of the eighty-second birthday anniversary of the beloved President of the L.D.S. Church, whose life's span has seen the development of Salt Lake City, from a frontier community to a metropolis of a vast empire. "More than five hundred of his friends and business associates—some from out of the state—were seated in the Lafayette Ballroom for a birthday party, unique in the annals of the state.

"The proceedings from beginning to end were marked with dignity, and many expressions of esteem for the man who rose from the poverty of a pioneer home to a position of eminence in the nation, rang with sincerity and genuine admiration.

"One of the highlights came when President Grant received a tangible expression of the esteem in which he was held by those who honored him on this occasion. He received a chest of Utah copper made by Utah's craftsmen, and filled to the brim with one thousand of Utah's silver dollars. D. D. Moffat, vice-president and general manager of the Utah Copper Company, who made the presentation said: 'Nothing has pleased you more throughout your life than to extend help to the needy. This will give you increased opportunity and power to express your generosity.' Mr. Moffat said to President Grant the contents of this chest were his to command for any humanitarian purpose that he might devise, adding: 'We give you Utah silver to carry on your unselfish work.'

"Engraved on a plate attached to the chest were the dates- November 22, 1856, and November 22, 1938. Below is this inscription: 'Presented with love and esteem to President Heber J. Grant on his birthday anniversary by a group of friends and associates, Banquet, Hotel Utah, November 23, 1938.'"

From the time the program was opened by general chairman, John F. Fitzpatrick, the evening progressed smoothly and without discord. When the guests left, they were agreed it was an event which would live long in their memories.

The speakers at the banquet were, in their order: Mayor John M. Wallace, Governor Henry H. Blood, Frederick P. Champ, Logan businessman and chairman of the board of trustees at the U.S.A.C.; the Most Reverend Duane G. Hunt, Bishop of the Salt Lake Diocese of the Catholic Church; Lane W. Adams, a young businessman of Salt Lake, and J. Reuben Clark, Jr., First Counselor in the First Presidency of the Church.

Hundreds of telegrams congratulating President Grant were received. Mr. Gadsby explained that it would be possible to read but a few. Among the messages read were those from W. A. Harriman, chairman of the board of the Union Pacific Railroad; Charles G. Dawes, former vice president of the United States; D. C. Jackling, president of the Utah Copper Company; Louis C. Cates, president of the Phelps-Dodge Company; Ralph Budd, president of the Chicago-Burlington and Quincy Railroad; William Jeffers, president of the Union Pacific; and Ross Beason, of New York, formerly of Salt Lake.

Commenting editorially under date of November 25, 1938, the Salt Lake Tribune said:

"There stands a man! In this theme and this spirit five hundred friends and business associates paid sincere and earnest tribute to Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, at a testimonial dinner at the Hotel Utah, Wednesday evening. Seldom, if ever, has such a group assembled to honor a single living individual in Utah. In all of Utah's business and industrial history, there is no parallel for this demonstration of friendliness and fellowship. President Grant took deep pride in the kindly admiration and praise which were bestowed upon him. No greater homage could be paid a man for a life's work, rich in human service and righteous leadership. No one could arrive at his eighty-second milestone in such a setting and fail to glean satisfaction and contentment from a life's work symbolized in this fashion.

"There was something more than individual tribute in this bond of friendship. In all of Utah's history there is no signal of unity more poignant with peaceful understanding than this one. To attain such a goal is the work of generations devoted to all that is good in civilization. At this testimonial dinner tendered President Grant, honoring his eighty-second birthday, this spirit was manifest. It was significant of a unity of civic, business, and religious groups in a common cause—building a greater state and a nobler people. To be the medium for such an expression was pleasing to the venerable Church leader, loved and admired by all his associates without regard to religious ties.

"The significance of this gathering should be felt for years, end on end. More and more people will share the comradeship and the aspiration and the hopes which were manifest at this meeting.

"The copper chest of silver presented President Grant in grateful appreciation of his own benefactions with the wish that these benefactions may continue on indefinitely was a pleasing recognition of the generosity and humanitarian spirit of President Grant. It was a tangible spirit of the sincerity of the tribute paid by lip and tongue/'

This editorial comment of the Salt Lake Tribune revealed the feeling behind the tribute. It was a spontaneous and genuine expression of fellowship for him and at the same time a signal of amity and understanding that prophesied a harmonious future in the efforts to build up this commonwealth.

Three years later, on his eighty-fifth birthday, one of the notable events was the presentation to him of a beautifully embellished copy of Gospel Standards, which is made up of selections from

his sermons and writings collected by G. Homer Durham, and published by The Improvement Era. There have been sold more than 35,000 copies of this book. The fact that so many copies have been sold is high proof of its acceptance and appreciation by the members of the Church. Many thousands have read and studied it, and its readers have been inspired with a desire to do then* duty, live their religion, and show their faith by their works.

This editorial appeared in the Deseret News November 22, 1944, on his eighty-eighth birthday:

President Heber J. Grant

"Fourscore and eight years have come and gone since the venerable President of the Church first saw the light of day in a home that stood on Main Street where Z.C.M.I. now stands. From the summit of eighty-eight years he looks across a colorful and wonderful career. Seasoned in judgment, secure in faith, serene and tranquil in spirit, he stands upon this eminence respected, honored, and loved by all who know him. He is a church man, a civic leader, a benevolent patron of art, of education, and of culture—and withal a great citizen. For twenty-six years he has presided over this people. His constant and unwavering devotion, his Christian example, his fervent testimony of the divine mission of the savior of the world have inspired the people to a steadfast adherence to the Church which under his leadership has moved steadily forward until today its membership exceeds 900,000.

"The President comes to this milestone, not in robust health, but free from pain and with a heart overflowing with gratitude to his associates, to the people whom he serves and to the benevolent Creator whom he worships.

"President Grant has traveled among many peoples and over much of the earth's surface, and wherever he has gone he has made friends for himself and his cause. He has lived long, abundantly and purposefully, devoting his great energies to exalted ends, giving to every righteous cause the influence of his great office and the support of his powerful personality. He is a man of affairs but singularly free from unhallowed ambitions. Selfishness, greed, and avarice find no place in his life. President Grant knows the joy of giving. His benefactions have extended in all directions—everywhere blessing individuals and helping institutions. One cannot come to know this venerable leader intimately without thinking less of money and more of people, less of the things of the world and more of the things of the spirit. He holds in his heart no greed for wealth, no ambition for worldly honor that would not be cheerfully surrendered in the interests of his Church. Running through his life, permeating his words, motivating his actions are a zeal for the truth, a love for the work of God and humanity. His life is an open book—a record of service to others. No analysis of his character would reveal a trace of hypocrisy. He is transparently frank, intrinsically honest, unselfishly devoted to his people, his country, and his God.

"Heber J. Grant has a brilliant and resourceful mind, clear and fast in action, a will that expresses itself in persistent and enlightened effort, dominated always by motives both generous and lofty. He made the dreams of his youth shining realities. His achievements as a young man will forever stir the hope and quicken the confidence of ambitious boys who are struggling against odds to win an honorable place in the world."

• XIX •

HIS SYMPATHIES

HEBER J. GRANT'S sympathies were no less profound and no less responsive than were his desires to give and to help. These virtues spring from the same depths and are inspired by the same generous motives. His sympathies were universal and worldwide. The desire to do for others was always present with him. His constant concern was the happiness of others.

In his later years, when his health was such that he could no longer travel among the Saints, it was his practice to take an automobile ride in the afternoon, but he never went alone. He had a long list of widows and old friends who shared this pleasure with him. One of his friends, a good man, had retired. The president called to see him; he found him despondent and lonely, but this visit brought sunshine into the man's life and filled him with renewed hope. Retired stake presidents and men who had given long and faithful service to the Church frequently received letters of commendation and appreciation for their service, letters which they cherished all their remaining days. These examples show how deep-seated his feelings and affections were.

What a cloud of witnesses could testify to his encouraging and sympathetic help.

His wife, Lucy Stringham, after a protracted illness, died at the age of thirty-five. She spent several months in a hospital in California where she had gone in the vain hope that a change of climate might help her. His daughter, Lucy, has written: "During the years of my Mother's illness, which lasted over a long period of time, Father's attentions were so constant and so considerate as to be commented upon, not only by his family and intimate friends, but also by strangers who knew of this evidence of devotion. For six months I was with my mother while she was receiving treatment in California hospitals, and as often as was possible he was with us. Flowers came at frequent intervals; fruits, dainties, and clothes, everything he could send her was hers. Almost every day a letter reached her, and if, for some reason, it was delayed, even the nurses would notice it. I remember the Sister Superior saying to Mother that in all her years of nursing she had never had any man treat his wife as considerately as Mother was treated. She said she would never believe any of the bad stories which were told her of the Mormons.' 1

Notwithstanding his fervent prayers in her behalf and his constant solicitude for her recovery, she gradually grew weaker and finally passed away. Referring to the time of her death, he said:

"We have assurance through the revelations that have been given by the Lord our God that the body and the spirit shall be eternally united and that there will a time, through the blessing and mercy of God, when we will no more have sorrow but when we shall have conquered all of these things that are of a distressing character and shall stand up in the presence of the Living God, filled with joy and peace and satisfaction.

"I was thoroughly convinced in my own mind and in my own heart, when my first wife left me by death, that it was the will of the Lord that she should be called away. I bowed in humility at her death. The Lord saw fit upon that occasion to give to one of my little children a testimony that the death of her mother was the will of the Lord.

"About one hour before my wife died, I called my children into her room and told them that their mother was dying and for them to bid her good-bye. One of the little girls, about twelve years of age, said to me: 'Papa, I do not want my mamma to die. I have been with her in the hospital in San Francisco for six months; time and time again when mamma was in distress, you have administered to her, and she has been relieved of her pain and quietly gone to sleep. I want you to lay hands upon my mamma and heal her/'

"I told my little girl that we all had to die sometime, and that I felt assured in my heart that her mother's time had arrived. She and the rest of the children left the room.

"I then knelt down by the bed of my wife (who by this time had lost consciousness) and I told the Lord I acknowledged his hand in life, in death, in joy, in sorrow, in prosperity, or adversity. I thanked him for the knowledge I had that my wife belonged to me for all eternity, that through the power and authority of the priesthood here on the earth that I could and would have my wife forever if I were only faithful as she had been. But I told the Lord that I lacked the strength to have my wife die and to have it affect the faith of my little children in the ordinances of the gospel of Jesus Christ; and I supplicated the Lord with all the strength that I possessed, that he would give to that little girl of mine a knowledge that it was his mind and his will that her mamma should die.

"Within an hour* my wife passed away, and I called the children back into the room. My little boy, about five and one-half or six years of age, was weeping bitterly, and the little girl twelve years of age took him in her arms and said: 'Do not weep, Heber; since we went out of this room, the voice of the Lord from heaven has said to me, In the death of your mamma the will of the Lord shall be done/' 2

Following his wife's death he took the three oldest of his little girls on a visit to New York, Chicago, Boston, Philadelphia, Hartford, Washington, and other places of interest so that they might forget the sorrow of their mother's death. While he was in Washington, the two oldest girls were stricken with diphtheria. In those days diphtheria was one of the most malignant and fatal of all diseases. He related that he had known cases in which six and seven or eight children of a family had died of that dreadful disease, and now two of his children were taken down with it, and they were nigh unto death.

He heard the doctor say to one of the nurses, "If you miss giving that child a stimulant every fifteen minutes, if you miss just one, she will die. She can't live an hour without this stimulant." President Grant stayed up all night to see that she did not miss giving the stimulant. The next morning, this child was no better, and he went into her bedroom and shed some bitter tears at the thought that probably he would have to take his little girl home in a coffin. While engaged in this prayer, the spirit suggested to him that the power of the priesthood was here on earth and to send for the elders.

George Q. Cannon was in Washington at the time and also Bishop Hiram B. Clawson, the father of Elder Rudger Clawson of the Council of the Twelve, and he sent for them to come and administer to the child. They responded. Brother Clawson anointed her and Brother Cannon sealed the anointing and in doing so he said:

"The adversary, the destroyer has decreed your death and made public announcement of this decree, but by the authority of the priesthood of God, which we hold as his servants, and in the name of Jesus Christ our Redeemer, we rebuke the decree of the destroyer and say you shall live."

From that hour she began to mend. When the children were sufficiently recovered to leave, the husband of the woman who kept the boardinghouse where they stayed said he could not keep from telling the President a joke on his wife. He said his wife believed in spiritualistic mediums and in communication through the mediums. He said, "When your little girls were taken sick in the house, she went to the medium who told her the following story: 'I see in your home two little girls. I see that the older one of the two girls has taken sick. I see she is very sick. I see now that

the next little girl has taken sick. I see now that she is very sick. I see now that both of them are sick nigh unto death, and I see the elder of the two girls recover and I see the second little girl die/ Then she described the journey of that body in a coffin from Washington to Salt Lake City. She described the territory over which they passed to come to these far off mountains to the Salt Lake Valley. She described the burial ground on the hillside." All of this she had told her husband.

Then George Q. Cannon's statement, "The adversary has decreed your death and made public announcement of it, and we rebuke that decree," was made clear to President Grant. Instead of the little girl being buried as the spiritualistic medium said she would be, because the devil himself had inspired her to do so, the priesthood of God rebuked the decree of death, and she lived and became the mother of seven beautiful children.

The President's tenderness and consideration for his children, especially in times of sickness, were beautiful examples of parental affection.

His wife had been dead about two years when his son, Heber, died. Referring to his death, the President said:

"I had been blessed with only two sons. One of them died at five years of age and the other at seven.

"My last son died of a hip disease. I had built great hopes that he would live to spread the gospel at home and abroad and be an honor to me. About an hour before he died I had a dream that his mother, who was dead, came for him, and that she brought with her a messenger, and she told this messenger to take the boy while I was asleep. In the dream I thought I awoke, and I seized my son and fought for him and finally succeeded in getting him away from the messenger who had come to take him, and in so doing I dreamed that I stumbled and fell upon him.

"I dreamed that I fell upon his sore hip, and the terrible cries and anguish of the child drove me nearly wild. I could not stand it, and I jumped up and ran out of the house so as not to hear his distress. I dreamed that after running out of the house I met Brother Joseph E. Taylor and told him of these things.

"He said: 'Well, Heber, do you know what I would do if my wife came for one of her children—I would not struggle for that child; I would not oppose her taking that child away. If a mother who had been faithful had passed beyond the veil, she would know of the suffering and the anguish her child may have to suffer. She should know whether that child might go through life as a cripple and whether it would be better or wiser for that child to be relieved from the torture of life. And when you stop to think, Brother Grant, that the mother of that boy went down into the shadow of death to give him life, she is the one who ought to have the right to take him or leave him/

"I said, 'I believe you are right, Brother Taylor, and if she comes again, she shall have the boy without any protest on my part.

"After coming to that conclusion, I was waked by my brother, B. F. Grant, who was staying that night with us. He came into the room and told me that the child was dying. I went in the front room and sat down. There was a vacant chair between me and my wife who is now living, and I felt the presence of that boy's deceased mother sitting in that chair. I did not tell anybody what I felt, but I turned to my wife and said, 'Do you feel anything strange?'

'Yes, I feel assured that Heber's mother is sitting between us, waiting to take him away.'

"Now, I am naturally, I believe, a sympathetic man. I was raised as an only child with all the affection that a mother could lavish upon a boy. I believe that I am naturally affectionate and sympathetic and that I shed tears for my friends—tears of joy for their success and tears of sorrow for their misfortunes. But I sat by the deathbed of my little boy and saw him die, without shedding a tear. My living wife, my brother, and I upon that occasion experienced a sweet, peaceful, and heavenly influence in my home, as great as I have ever experienced in my life. And no person can tell me that every other Latter-day Saint that has a knowledge of the gospel in his heart and soul, can really mourn for his loved ones; only in the loss of their society here in this life.

"I never think of my wives and my dear mother, my two boys, my daughter, my departed friends, and my beloved associates as being in the graveyard. I think only of the joy they have in meeting with father and mother and loved ones who have been true and faithful to the gospel of the Lord Jesus Christ. My mind reaches out to the wonderful joy and satisfaction and happiness that they are having, and it robs the grave of its sting." 3

The quality of faith to which he referred and which sustained him in the sad hour of death is the most comforting influence that ever solaced the aching heart. No doubt the questions which the thoughtful people of the world would rather have answered than any others are: What is death? What lies beyond the grave? Where do we go from here? The President had the answers, and all who share his faith are inspired and comforted by the glorious assurance that on the other side death is a joyful homecoming. That knowledge lifts the veil of darkness that shrouds death and banishes the shadows of doubt and despair forever from the grave. What a boon such a faith really is.

Augusta Grant's diary records:

"Little Herby has been sick a whole year. He is such a dear, patient, little fellow and so brave. He has been on his cot for several months without being able to move, a weight hung on his little lame leg, and just lying there so patiently and looking so pathetic, and always saying, 'I'm better.' He has been in grandma's room all winter and she has given her entire time to him. Once when I went into his room, he was so weary he said, 'I'm not happy.' I bathed his feet and hands and brushed his hair and fixed his pillow and kissed him, and he smiled like the dear child he is and said, 'Now I am happy.' Our little Herby died on the 27th of February and our hearts are very, very sad. Ibid., Vol. 49, p. 178.

We miss the dear little face and sweet voice of the patient little invalid. Everything that could be thought of has been done for him, and surely the fasting, faith, and prayers offered for him could have availed if it had not been the will of the Lord that he should be taken. It was hard for Heber to give him up, but he feels that it was the will of the Lord to bear it bravely. We all feel consolation in the thought that he is free from all pain and suffering and happy with his mother, but we find our house is very lonely without our dear little boy/' 4

• XX •

LAST RITES

THE first indication of the President's failing health came five years before his death. He was making an official visit to the stakes in Southern California, and Sunday morning, February 4, 1940, as he stepped out of his car, he fell but insisted upon entering the chapel where he took his place on the stand. He did not speak in the morning session but returned in the afternoon and spoke for thirty-five to forty minutes with his usual vigor. Next morning, however, as he attempted to get out of bed, he fell to the floor with another attack. He was taken immediately to the hospital. His speech was somewhat affected, and his left side helpless. It was a stroke. His recovery was remarkable. Although his sickness left him slightly impaired physically, in all other respects he was able to resume his normal activities. The last year his physical energies began to fail. He came to the office often when he had to be carried in a wheel chair to sign his letters until Friday, May 11, 1945, when he was so weak that he could not turn in his bed unaided. This was the beginning of the end. Death came gradually and peacefully and on the evening of Monday, May 14, he passed away in his vine-clad cottage, not far from the place where he was born.

At three-thirty Thursday the casket was taken to the Church Office Building where he had spent most of his waking hours for the last twenty-six years. The casket stood between two pillars in the foyer facing west. Palms were banked on each wall. In front of the casket were fifteen baskets of flowers; at the head and foot were large wreaths. Near the head of the casket was the American flag on a stand. At five o'clock the building opened to the public. For hours thousands had been standing in line on the streets. During the three hours the building was opened to the public, five thousand, people passed his bier. Funeral services were held in the Salt Lake Tabernacle the following day at noon. The speakers were George Albert Smith, David O. McKay, and J. Reuben Clark, Jr. Music was furnished by the Tabernacle choir. It was estimated that 12,000 people were in the building. The Assembly Hall was filled, and there were thousands on the grounds listening to the loud speaker. Memorial services were held the following Sunday all over the Church. He lived eighty-eight years, five months, and twenty-two days, and his mortal remains were laid to rest in the Salt Lake City Cemetery, May 18, 1945.

Thus came to a close one of the most illustrious careers in the history of the Church. Heber J. Grant was a friend of youth and a benefactor of the aged; strong where most men are weak; great in his sincerity and in his purity of purpose; magnificent in his loyalty to his family, his friends, his country, and his Creator. "Follow me," was the essence of his leadership. His philanthropies placed him in a class by himself. His faith was steadfast and beautiful and always manifested in deeds. He had a great and forgiving heart free from sordidness and greed, and a will that brooked no failure. His name will shine forever in the annals of his people as a distinguished citizen, as a businessman, as a humanitarian, as a patron of art and education, as a leader of men and a servant of God.

• XXI •

HE WAS OF THE GREAT ONES OF THE EARTH

HEBER J. GRANT'S career was fast moving and colorful. The intermountain commonwealth was in its infancy when he was born. Through most of the eighty-eight years that made up his life's span, he was identified with its growth and active in its development. The years from 1856 to 1945 were eventful years in this Church—years of poverty and persecution, followed by years of prosperity and plenty. From his boyhood his interests were identified with its interests; its well-being was his constant concern. He developed early in life and did a man's work while yet a boy, but his greatest work was done after he was sixty years of age. It was a long preparation, but subsequent events and achievements justified it. During the more than twenty-six years that he

was President, he gave the Church a great administration, and the responsibility of that high office developed the greatness and splendor of his character. President Grant was no ordinary man. He belonged in the category of the great. I have spoken of his friendship, his human kindness, his understanding heart, his transparent frankness, his rugged honesty, his faith, his power to persist, his brilliant achievements, the application of his religion to daily life, his integrity, his love of music, of nature, and of all things of beauty. These virtues were finely integrated in his character. If one were called upon to select the characteristics that were dominant in his life, the list would include his loyalty, his magnanimity, his continuity of purpose. Loyalty, that fundamental and shining virtue in all worth-while lives, permeated all that he said and did. It manifested itself in a steadfast, thorough-going devotion to any cause he espoused, to any friend or institution with which he was associated. His magnanimity was magnificent, he seemed to be devoid of self-seeking. His entire life was adorned with deeds of generosity. No one matched him in this respect. His joy in giving knew no bounds. He shared the good things and the joy of life with others.

It was heartwarming to know him. Forty years ago I received a letter written in his free and graceful handwriting, enclosing a copy of the following poem:

TO MY SON

Do you know that your soul is of my soul such a part, That you seem to be fiber and core of my heart? None other can pain me as you, dear, can do; None other can please me or praise me as you.

Remember the world will be quick with its blame, If shadow or stain ever darken your name. "Like mother, like son," is a saying so true, The World will judge largely of mother by you.

Be yours, then the task, if task it should be, To force the proud world to do homage to me. Be sure it will say when its verdict you've won, She reaped as she sowed, Lo! This is her son.

—Margaret Johnstone Graflin

In this letter he said:

"I was not very well-acquainted with your mother but knew and loved your father. I looked upon him as one of the loyal and true men of this dispensation. Permit me to assure you that you have, in my judgment, been one of the splendid sons of the Church, who have 'forced the proud world to pay homage to your mother/ * * *

"I happened to be at home this morning without an appointment and have been writing to my brothers, sending them copies of the poem 'To My Son.' In sending this poem to my brothers I thought of many of my dear friends to whom I would like to send a copy, but I cannot go very far as the list is too long and the time is too short.

"You have my love and my confidence as your father had. Our fathers gave their best as did our mothers for the gospel of Jesus Christ, and my earnest prayers are that we may do the same. If we can live worthy of them, there is nothing in this life or in the life to come which is of real value which will not be ours.

"With love and blessings and hoping you and yours may have peace, prosperity, and happiness in this life and an eternity of joy in the life to come I am affectionately your brother, Heber J. Grant."

This letter, now yellow with age, is greatly treasured. The tributes paid to my father and my mother and the appeal, in which he joined, to emulate the examples of our parents and the unsolicited expression of confidence in me have been an inspiration during all the years since he wrote it. These are the things that live.

The hand that penned those words is cold in death, and the heart that inspired them beats no more, but the words will linger with me as long as memory lasts. The motive that lies behind this simple deed, though hard to define, is one of the things that made Heber J. Grant great.

Here are the words of a few of the distinguished ones who appraised his worth when he was gone, but the humble and the poor whom he served most and who loved him best are not heard. Could they stand up and speak, what a cloud of witnesses would testify in his behalf!

When he had finished his career, this is what some men said of him.

President George Albert Smith said at his funeral:

"He was a giant among men, radiating hope, courage, and peace among hundreds and thousands of our Father's children. He was always interested in the development of the youth. Notwithstanding his ability along many other lines, his major anxiety in life was the development of the sons and daughters of the living God."

The Idaho Free Press said: 1

"He seemed to combine two unrelated mental capacities: to think and feel as the religious prophets of "he was of the great ones of the earth" old must have thought and felt, to be aflame with an evangelistic fervor one does not often see in this materialistic age, and also to be able to think as a present-day man of practical affairs does.

"His patriarchal appearance and powerful voice added to the impressiveness of his public utterances. His oratory was not the studied polished variety. His strong moral integrity, his remarkable industry and ingenuity coupled with his striking appearance and magnetic personality have carved for him a prominent niche in the communal life of the West."

The Utah Farmer commented editorially as follows: 2

"On May 18, 1945, the portals of the tomb closed over all that was mortal of Heber J. Grant. This marked the end of a long and wonderful career—eighty-eight years of purposeful, triumphant living. He was a most extraordinary man; distinguished as a church leader, a citizen, an industrial pioneer, a patron of art, a promoter of education, a companion of the great, and a friend of the poor. He was practical; his religion always registered in rugged honesty, in justice mellowed with mercy, in deeds of helpfulness and service to others. In his younger days he was thin, tall, and bearded, with strong but refined features and a complexion that was almost transparent—withal, an impressive personality. And he was no less impressive mentally, for he had a resourceful and vigorous mind, fast in action, clear in decisions. While he was serenely sure of himself, at the

same time he was one of the most friendly, approachable and democratic of men. The humblest were at ease in his presence and the renowned were deferential, but both were happy with him.

Heber J. Grant was intensely loyal to his friends and his convictions, unwavering in his devotion to his country, steadfast in his faith and untiring in his zeal for the truth. His magnanimity and generosity of soul were princely. To know him at close range was to discover a tenderness of heart and a nobility of soul unknown to the public. We are well within the truth when we say that no other man of his means was more generous to the widow and the orphan, to those overtaken with misfortune or sorrow, than he was. Now he is gone. The realization that he has passed away brings a sense of loneliness, for we loved him, and will cherish his memory forever."

From an editorial in the Salt Lake Tribune by Noble Warrum, a long-time friend of the President's, came the following: 3

"Tall, slender, bearded, gray, and grave, of striking appearance and patriarchal bearing, President Grant might have stepped forth from an illustrated page of the Old Testament. Had he lived in those far-distant days he would have seemed, and no doubt felt, at ease and at home in the tents of Abraham, Isaac, and Jacob.

"He would have taken high rank among the potentates and prophets of olden times as a shrewd and sagacious director of temporal affairs, a rigid disciplinarian in spiritual matters, a methodical chronicler of passing events, an indulgent but observant father to his people and a valiant crusader against the mockers of Jehovah and his commandments.

"Modern minded, well-groomed, and up-to-date he will be remembered, yet it would have required no great stretch of imagination to picture him leading the children of Israel through the wilderness, counseling with the tribesmen of Canaan about their flocks and herds, hurling anathemas at idolators from the foot of Sinai, driving the chariot of Jehu toward Jezreel, swinging the sword of Gideon against the Midianites, smiting the walls of Jericho in righteous wrath, or marching at the head of a triumphant legion singing 'Hosannas to the Highest/'

"President Grant was a devoted son of the state and a tireless, efficient worker for the religious organization he served long and well in almost every capacity, in this and other states, on this and other continents. Thoroughly grounded in the history and teachings of his Church, conversant with its social material, and ecclesiastical relations and ramifications, he was especially fitted to develop the plans and purposes of his predecessors. * * *

"Amazingly frank and outspoken, a stranger to subterfuge and secrecy, he would have failed as a diplomat; but these very qualities won for him the lasting affection of his people and the confidence of all who really knew him. He has left a record of work well done and of duties faithfully performed."

One of the best things ever said or written about Heber J. Grant was an editorial from the pen of President J. Reuben Clark, Jr., which appeared at that time in the Deseret News, a part of which follows:

"God fashioned him in heart and mind and body, in ability, in experience, and in wisdom, just as he has fashioned every man whom he has ever called to lead his people, even from Moses of old till now. No man ever comes to lead God's people whom he has not trained for his task.

"His was a simple faith. He met the test that Christ gave to his disciples, quibbling who should be the greatest in the kingdom of heaven: Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"He so lived his life that it had no dark place across which he must draw a curtain. His life had nothing to embarrass, nothing to hide, nothing of which he must be ashamed.

"He was completely fearless. Sin and corruption could not be so highly placed as not to meet his rebuke.

"Truth was the sole guide of his life; error never led him down the wrong path.

"He was not a stranger to the Beatitudes. He loved the poor in spirit and to those who mourned, he gave comfort. He was meek; he hungered and thirsted for righteousness; he was merciful; he had a pure heart; he was a peacemaker; he saw persecution for righteousness' sake, men reviled him and said all manner of things against him falsely, even as suffered the prophets of old. And out of all these came his blessings.

"He had the pure and undefiled religion of James; he Visited the fatherless and the widows in their affliction and kept himself unspotted from the world.'

"He was loyal almost to a fault; he was generous beyond compare. He was blessed with a patience like unto Job. In his last years, as one affliction after another came to him, each carrying the message he understood, that each was but another step nearer to close of life, he uttered no complaint, found no fault, thanked God for the strength left in him, and worked on, every day grateful for what he had, declaring for years, as day followed day, that he was better today than yesterday, always knowing that God would leave him here till his work was finished, and then would call him home with a summons of which he had neither dread nor fear.

"He could persevere day after day in the chosen course and defy failure. With his faith and his work he moved mountains of obstruction to reach the end of the road he had made up his mind to tread.

"He was a true husband and father. He loved deeply and trustingly. To him his home was an earthly heaven, and he guarded it as holding his full earthly possessions that had value.

"To his friends he gave everything that true friendship asks—help, devotion, even sacrifice, and trust and confidence also. He denied no friend a needed succor, neither to the child of a friend. Blessed was that soul who called him friend.

"Under the responsibility of his divine call to the leadership of modern Israel, he grew even as Moses grew after God spoke to him out of the burning bush. What little of dross clung to him from the trials, vicissitudes, and livelihood contests of early life, dropped from him like dried clods of earth as he moved out into the warmth and light of his high and exalted calling as God's representative on earth. Wisdom and inspiration and revelation came from God himself to guide him in his divinely appointed task. Without sham or pretense, without false pride or pomp or ceremony, with none of the worldly trappings of place and power, he moved into his sacred work with the humility and lowly mein that befits a faithful servant of the Most High.

"You—youth of the Church—walk in the paths he trod; they will lead you to eternal life. Seek out for yourselves the virtues of his way; they will bring you peace and happiness. Cling to the faith which supported him; it will sustain you always. Search out the treasures of knowledge that he knew, and great wisdom shall be your portion. Cherish his way of life, and you will abide in righteousness. God bless his memory to the comfort and succor of all who seek to serve God. He was of the great ones of the earth."