Heber J. Grant: A Study of Gospel-Oriented Family Relationships

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Heber J. Grant: A Study of Gospel-Oriented Family Relationships

Robert Richard Pommerening III

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Arts

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ABSTRACT

Heber J. Grant: A Study of Gospel-Oriented Family Relationships

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Master of Arts

Under the direction of President Gordon B. Hinckley, the fifteenth president of The Church of Jesus Christ of Latter-day Saints, the Church released the document, *The Family: A Proclamation to the World*. The Proclamation outlines core values of family life, which if consistently practiced can lead to successful family relationships. Through a study of his personal journals, letters, and recorded anecdotes from his life, these values can be identified in Heber J. Grant’s life. As one studies the Proclamation alongside President Grant (particularly the interactions he had with his mother, wives and children), a portrayal of the man came into focus that has not been previously scrutinized through scholarly work, Heber J. Grant as a family man.

Chapter one begins with the special relationship Heber shared with his mother Rachel. It outlines some of the trials and successes they faced together. As Heber grew into manhood, chapter two focuses on his plural marriage relationships during era of the Edmunds-Tucker act. It explains some of the challenges the Grant family faced as they lived in a plural marriage during a time when plural marriages were deemed illegal. Chapter three highlights Heber as a caretaker for his aging mother, wives Lucy Stringham, Emily Wells, and numerous sick children. The practices of President Grant in the home, including holding Family Home Evening are explored in chapter four. Chapter five emphasizes President Grant’s example of personal righteousness within his familial relationships. The leisurely activities of the Grant family are emphasized in chapter six as Heber shared family vacations, cultural events, golf games, and even honeymoons with his immediate and extended family. Chapter seven details the generosity of President Grant and his desire to share of his material wealth with family members, friends, and strangers. The teachings of President Grant on the doctrine of the family as taught to the Church of Jesus Christ of Latter-day Saints are presented in chapter eight. The final chapter concludes with the aging President nearing death and how his legacy of love and family devotion continued through his living relatives.

This thesis provides research into how President Grant implemented principles of the Family Proclamation in his own home. This research can serve as a model for members of The Church of Jesus Christ of Latter-day Saints desiring to strengthen their relationships and unity within the family.

Keywords: Heber J. Grant, *The Family: A Proclamation to the World*, family, Proclamation, Edmunds-Tucker Act, Family Home Evening, Rachel Ridgway Ivins Grant, Lucy Stringham Grant, Emily Harris Wells Grant, Hulda Augusta Winters Grant, Lucy Grant Cannon
ACKNOWLEDGEMENTS

The genesis of this thesis came from Dr. Richard Holzapfel, who allowed me to review a collection of family letters from Lucy Grant Cannon, the daughter of Heber J. Grant. As I studied the letters, I developed a keen interest regarding President Grant and the relationships he shared with his family members. Without Dr. Holzapfel’s direction, I never would have begun this work.

I would also like to recognize Dr. Richard E. Bennett who was a great mentor to me as I learned to write serious, scholarly work. Both Dr. Tony R. Sweat and Mark D. Ogletree not only assisted in the editing process, but also added depth and insight to my research through their expertise in Church History and Latter-day Saint Marriage and Family Relations. Their contribution strengthened and substantiated my thesis.

A special thanks goes to Mary Jane Woodger who has been a great help to me in narrowing the scope of my thesis to focus primarily on the relationships that President Grant had with his wives and daughters. Her work and knowledge of twentieth-century Church history, and Latter-day Saint women's history has been an asset for me in both my research and my writing. She has spent countless hours helping me organize my thoughts, editing my work, and constructing a defensible thesis. I appreciate the suggestions and recommendations that she made to help me further the research into the life of President Grant.

Finally, I would like to thank my wife Rachel. She has been instrumental in facilitating the completion of this work. Patiently, Rachel helped me organize my research, revised and edited my work, and encouraged me to give my best effort into the writing process. She also picked up the slack at home for a husband and father who was off pouring himself into his paper. Without her steady support none of this would be possible.
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Introduction

President Heber J. Grant spent the majority of his life in service to the Church of Jesus Christ of Latter-day Saints. He was remembered by some for his decisive leadership as the seventh president of the Church during the tumultuous times of the roaring twenties, the Great Depression, and World War II. However, it is less well-known that by profession, President Grant was also an austere business man with relentless determination. Understanding that he was both a decisive leader and a firm business man could paint an image of a strict and unyielding persona at work and at home. However, in President Grant’s case, quite the opposite is true. He was a tender-hearted husband and father, devoutly committed to his family.

During a trip with a fellow apostle, Elder Brigham Young Jr., President Grant was found to constantly be writing home to his family. Young quipped, “What are you writing home again? I must say that I have never seen a man so badly cracked on the home question as you are.” Young’s statement was meant to tease Heber for writing yet another letter home to his family. To which Heber responded, “This is my first experience being away from home and I am free to confess that I… long for the time that I can embrace my darling wife and mother and kiss

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1Heber J. Grant was born on the 22 November 1856. He was called to be an apostle at 25 years of age during general conference on the 16 October of 1882 by George Q. Cannon. He died on the 14 May 1945 at the age of 88. 63 out his 88 years were spent as a General Authority of the Church.


three little girls.”⁴ Such statements and experiences lead one to be intrigued by the more intimate nature of this man’s personality and family relationships.

His efforts as a kind, caring, and exemplary patriarch are consistently manifest through preserved personal correspondence with his family members and in family journal accounts. President Grant declared in the October 1909 general conference that one of the “greatest desires of my life is to rear my children in the nurture and admonition of the Gospel.”⁵ Despite his many ecclesiastic responsibilities, professional pursuits, and the complications that would arise from the government’s crackdown on polygamy, President Grant’s statement illustrates that his determination to raise a righteous family was his supreme priority.

**The Family: A Proclamation to the World**

In 1995, under the direction of President Gordon B. Hinckley, the fifteenth president of the Church of Jesus Christ of Latter-day Saints, the Church released the document, *The Family: A Proclamation to the World*.⁶ The Proclamation outlines core values of family life. Through study, it becomes clear that President Heber J. Grant (sixth president of the Church) practiced the principles outlined in the Proclamation over 100 years before the document existed. As the Proclamation is studied alongside the life of President Grant, a portrait of the man begins to unfold that has not been previously scrutinized through scholarly work. Through an investigation of his personal journals, letters, church publications and recorded anecdotes from his life, this thesis will explore the core family values that were manifest in President Grant’s family

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interactions as they coincide with the instructions outlined in *The Family: A Proclamation to the World.*

**Modern Relevance**

In our modern era, evidence of the restructuring of the family unit is abundant. In her *New York Times* article, Natalie Angier writes, “Researchers who study the structure and evolution of the American family express unsullied astonishment at how rapidly the family has changed in recent years, the transformations often exceeding or capsizing those same experts’ predictions of just a few journal articles ago.”

Andrew J. Cherlin, professor of public policy at Johns Hopkins University similarly concluded, “This churning, this turnover in our intimate partnerships is creating complex families on a scale we’ve not seen before. It’s a mistake to think this is the endpoint of enormous change. We are still very much in the midst of it.”

With traditional family roles evolving and changing, the need for leaders who personify and exemplify the principles contained in *The Family: A Proclamation to the World* is more relevant now for members of the Church of Jesus Christ of Latter-day Saints than at any other time in our modern history. Since the document’s release just over twenty years ago, it has been quoted from and studied extensively by Latter-day Saint (LDS) Church leaders and lay members alike. For most members of the Church it has become the standard for family life, a how-to manual for cultivating happiness in the home. What is additionally needed is research into how LDS Church leaders both past and present have implemented these teachings into their lives as

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husbands and fathers, and wives and mothers. This research could serve as a model for members of the Church of Jesus Christ of Latter-day Saints to study and thereby strengthen the unity within their own family relationships. Although the cultural definition of the family is changing, the *Proclamation to the World on the Family* has helped members of the Church to reaffirm principles of successful families. This research is primarily focused on the familial life of Heber J. Grant through the lens of faith. It is intended to give members of the Church of Jesus Christ of Latter-day Saints an idea of his family relationships and how he implemented principles of the doctrine of the family in his own home.
Barriers to Research

It is very difficult to examine the day-to-day family life of characters from the past. Records of marriages, births, deaths, letters, journals, and other sources can give researchers a look into the lives of individuals, but such resources can never give a complete picture of the intricacies of the daily family relationships of a person with no living contemporaries. It is fortunate, however, that President Grant was such a prolific correspondent with the members of his family, and that the Grant family generously donated those letters for public use to Church History Library in Salt Lake City, Utah, and to the L. Tom Perry Special Collections located in the Harold B. Lee Library on the campus of Brigham Young University in Provo, Utah. In addition, President Grant himself kept a consistent journal. Though he did not enjoy writing in it, he was nonetheless dutiful in his attempt to do so. Heber penned on January 9, 1884 “I sometimes feel almost like stopping the writing of a journal… as my grammar is so poor also my spelling that I dislike to leave any such record as I have to make under the circumstances; but I am of the opinion that it is almost a matter of duty that I keep a journal and this is the main reason that I am willing to do so.”¹⁰ Five years later on August 8, 1889, Heber again lamented his dislike for writing his history, “I wonder what on earth the good is of my keeping a journal. I would dislike to be under the necessity of reading it and there is certainly no one that I can think of who would take any interest in reading over the same thing comparatively, from year to year.”¹¹ Though President Grant felt few if any would be interested in reading his personal writings, they serve as a valuable resource to identify patterns of core family values that can be

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¹¹ Heber J. Grant, Davis Bitton, Scott G. Kenney, and D. Michael Quinn, *Heber J. Grant; The Abridged Diaries of Heber J. Grant 1880 to 1945* (Salt Lake City, Utah: Privately Published, 2010) Harold B. Lee Library; Americana Collection, Brigham Young University, 98.
observed in President Grant’s family life as pertains to The Family: A Proclamation to the World.
The Family: A Proclamation to the World declares…

The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity… By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation.1

Despite President Grant’s non-traditional upbringing, when he grew into manhood, he became a wonderful husband and father. Heber Jedediah Grant was born to Rachel Ridgeway Ivins and Jedediah M. Grant on November 22, 1856.2 Rachel was the last of Jedidiah’s seven wives to marry him, and Heber was the youngest of Jedidiah’s eleven children. Sadly, Heber’s father, Jedidiah Grant, died from pneumonia nine days after Heber’s birth. After Jedediah’s death, Heber’s mother, Rachel Ivins Grant, and Jedidiah’s other polygamous wives married his brother George Grant with the hope of keeping the family together. George and Rachel’s marriage ended in disaster as George’s previously unknown struggles with alcoholism began to surface. The alcohol addiction culminated in an event where George was publicly intoxicated and attacked a stranger (with the intent to kill), which ended in a brawl in the street.3 With George’s alcoholic incidents increasing in regularity, President Brigham Young dissolved their

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2 Rachel Ridgeway Ivins was born on March 7, 1821. She was 34 years old when she married Jedediah M. Grant.
marriage after just two years, and Rachel never remarried.⁴ Rachel Ivins Grant proved to be an excellent mother and very dear to her son. However, the consequence of her divorce left Heber without a father figure in his home. Despite that deficit, it will be shown that Heber J. Grant absorbed the principles of being a good husband and father and was able to implement those principles within his own adult home.

Though *The Family: A Proclamation to the World* states, “Fathers… are responsible to provide the necessities of life and protection for their families,”⁵ after Jedidiah Grant passed away, Rachel was left as the sole provider of her small family.⁶ For the Grant family, “Disability, death, or other circumstances [necessitated] individual adaptation.”⁷ Heber’s daughter, Mary Grant Judd, explained the financial plight Rachel experienced after being widowed at such a young age. She stated, “To earn a livelihood for herself and her boy, Heber’s mother did fine hand sewing. But this class of work brought in so little for the long-spent hours, that she found it impossible to get ahead.”⁸ Bryant S. Hinckley, a contemporary of President Grant further explained how Rachel made ends meet. “During the years of his childhood, his mother supported herself and him by sewing and by taking in boarders…” Hinckley continues, “She was sometimes hired to go into a home and 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.”⁹

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For the Grants, their efforts to work together and provide the necessities of life did not end after the “standard” business hours of the day. In an editorial written for the *Millennial Star* in November of 1931, Heber recalled how the two worked together to get by. During the late 1800’s and early 1900’s, sewing machines were manually powered by a treadle, or foot pump, which translated the strength and rocking motion of the operator to drive the gears of the machine. Heber recollects “I sat on the floor at night until midnight and pumped the sewing machine to relieve her tired limbs.”\(^{10}\)

Heber’s plight seems to mirror that of many who suffered the effects of poverty by going without basic needs and comforts. On occasion, the Grants were without means enough to purchase wood or coal to burn for heat. As winter settled on the modest Grant home, Heber recalls, “We have gone to bed night after night in the winter because we could not afford to have a fire. Instead of sitting up nights we had plenty of bed-clothes to keep us warm.”\(^{11}\) For Rachel and Heber, both money and tradeable goods were scarce. One Christmas, Heber recalled, his mother cried because she could not afford to buy her son even a stick of candy for a present.\(^{12}\) Heber reflected that, “Four pounds of sugar was the family’s supply for the entire year…and butter was almost an unknown luxury.”\(^{13}\) When President Grant was in his eighties, he was interviewed by the author of a magazine and asked about his difficult childhood. In the article President Grant recalls the difficulties of his childhood and the difficulty of obtaining money,

\(^{10}\) Heber J. Grant, “Faith-Promoting Experiences,” *Millennial Star*, Nov. 19, 1931, 760.

\(^{11}\) Grant, “Faith-Promoting Experiences,” 760.


\(^{13}\) Grant, and Widstoe, “Two Octogenarians,” 667.
and he was often compelled to replace a trade and barter system for the traditional cash and coin.\textsuperscript{14}

Going without some material things may have been a burden to this young future prophet. However, what he may have lacked in financial means as a child was made up through the example of his mother. While the Proclamation asserts, “Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity,”\textsuperscript{15} Heber knew and appreciated the added weight of responsibility his mother carried. With gratitude, the fatherless boy recognized that, “of course, [I] owe everything to my mother.” He continued, “I doubt if a mother and a son were ever any nearer, for she was both father and mother to me.”\textsuperscript{16}

Rachel also acted as the spiritual leader in their home. “Rachel served as a ward Relief Society President for 30 years. ‘I grew up as a little boy in Relief Society meetings.’ Heber recalled.”\textsuperscript{17} Later in his life, while serving as a mission president in Japan in 1901, Heber reflected on the gratitude he felt for his mother and her guidance in a letter written to her on his birthday. Heber appreciatively penned, “No son could have had more attention and care given to him to get his mind started in the right direction than you gave to me, and all the days of my life and in the eternity to come I feel that you will have cause to rejoice because of your loving kindness.”\textsuperscript{18} On Mother’s Day in 1928, President Grant wrote a beautiful memorial to his

\textsuperscript{14} Grant, and Widstoe, “Two Octogenarians,” 667. \\
\textsuperscript{15} “The Family: A Proclamation to the World,” 102. \\
\textsuperscript{17} “Heber J. Grant: 7th President: 1918-1945,” \textit{The Church of Jesus Christ of Latter-day Saints}, https://history.lds.org/exhibit/prophets-of-the-restoration-heber-j-grant?lang=eng \\
\textsuperscript{18} Heber J. Grant, “For the Love of my Mother,” \textit{Improvement Era}, May 1942, 271.
mother, almost 20 years after her death.\textsuperscript{19} In a program for the Fountain Green Ward he recalls, “So near to the Lord would she get in her prayers that they were a wonderful inspiration to me from my childhood to manhood.”\textsuperscript{20} Because of her “marvelous teachings, the faith, the integrity of my mother have been an inspiration to me.”\textsuperscript{21} Years later he reflected upon the important role his mother played by expressing “Motherhood is near divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels.”\textsuperscript{22}

Despite the difficulties that grew out of their poverty, Rachel often found ways to encourage her son and give him opportunities. As a boy, President Grant attempted to play baseball with the children in his neighborhood: however, he quickly realized that his throwing skills were not on par with his peers.\textsuperscript{23} At a young age where most children are desperately trying to win the approval of their friends and classmates, Heber was mocked for his inability to throw a baseball as well as the other boys he played with. Soon boys were referring to him as a “sissy” because of his lack of skill.\textsuperscript{24} During Heber’s apostolic ministry, he recollected this significant time during childhood. He recalled that he “solemnly vowed” he “would play baseball

\textsuperscript{19} Rachel Ivins Grant died on January 27, 1909. She was 87 years old.
\textsuperscript{20} Heber J. Grant Family Collection: Reminiscences, 1945, 1964, 1979, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, MS 27105.
\textsuperscript{23} Gibbons, 18.
\textsuperscript{24} Gibbons, 18.
in the nine that would win the championship of the Territory of Utah” in spite of the teasings from the other boys.25

So, Heber bought a baseball and began practicing relentlessly by throwing the ball repetitively at his neighbor’s barn, Bishop Edwin D. Wooley’s. Heber had not played many sports in his youth because he was so busy helping his mother that his body and agility had not developed as quickly as other boys. Now the incessant thump of the ball against the side of the barn caused Bishop Wooley to label Heber the “laziest boy in the Thirteenth Ward.”26 However, the repetitive exertion of his throwing arm took its toll on the young man. Heber recalled that his arm became so sore that Rachel would “tie up my arm at night with wet clothes because it would ache so badly.”27 But though the exertion caused Heber some discomfort, Rachel continued to encourage her determined son. Of that time, President Grant recalled “having a mother that realized it was wise to encourage her boy athletically or otherwise, to help him do something he had the ambition to do.”28 Heber worked and practiced until he was promoted to the second nine and then the first nine which team eventually won the Territorial championship. President Grant wryly recalled many years later, “Having made good on my promise to myself, I retired from the baseball arena.”29

As Heber grew and matured, the games and free time of his youth faded and were replaced by the contemplation on how to best prepare himself to provide for his mother and his own future family. Many young men, after growing up in such desperate circumstances with limited resources and opportunities, would jump at any opportunity to improve his circumstances. However, while such a prospect of an advanced education was President Grant’s ambition, the realities of their financial situation and the responsibility to care for his aging, widowed mother made the possibility of an advanced education unlikely. Yet, when President George Q. Cannon, then the Utah delegate to Congress, offered to use his connections to get Heber a spot in West Point or Annapolis, the teenager was overjoyed. He could hardly contain his excitement at the opportunities the Navy would bring. President Grant remembers, “For the first time in my life I could not sleep at night. I lay awake nearly all-night rejoicing that the ambition of my life was to be fulfilled.” But the next morning, after rehearsing the enthusiasm about this opportunity, it became evident to Pres. Grant that his mother had been crying. It had not occurred to Heber that both schools were located on the east coast of the country and far away from Salt Lake City. Heber set aside his own ambitions and determined that he would not accept the position but rather stay in Salt Lake and go into business instead. After revealing his intent to his mother to stay, Heber records that, “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.”

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30 Rachel Ridgway Ivins was born at Hornerstown, New Jersey on 7 March 1821. Heber J. Grant was born on the 22 November 1856. Rachel was 35 years old when Heber was born and Rachel 53 years old when Heber turned 18 years old.
31 Grant, “For the Love of my Mother,” 271.
32 Grant, “For the Love of my Mother,” 271.
33 Heber J. Grant, Conference Report, October 1934, 124-125.
No animosity towards his mother followed his decision to turn down Annapolis and stay with her. Instead in 1942, in the twilight of his life, President Grant recalled giving up Annapolis, “I sacrificed it all for what? For the love of my mother; and the love of my mother led me to live a life that has brought me to the position that I occupy.” At the end of his life, President Grant was still reflecting and appreciating the love and wisdom of his mother.

President Grant frequently expressed this type of sentiment towards his mother. In the twilight years of his life, President Grant articulated this gratitude for his mother when he explained, “I live today in the eightieth year of my life as one whose mother was all to me. She set an example of integrity, of devotion and love, and of determination and honor second to none. Her life was a sermon that rings through my soul to this day. One of the main reasons I am President of the Church today is that I have followed the advice and counsel and the burning testimony of the divinity of the Lord Jesus Christ, which came to me from my mother.” From these statements, it is evident that Rachel fulfilled her responsibility stated in the Proclamation that “Mothers are primarily responsible for the nurture of their children.” As a united group, the First Council of the Seventy paid President Grant tribute for his eightieth birthday by declaring, “All his early surroundings [in childhood] went to make up the fibre of his nature, and gave it tone. A man of simple habits, he always greets his helpmate, his children, and grandchildren with an affectionate word and look. Even the smallest child is treated with the utmost respect.”

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34 Grant, “For the Love of my Mother,” 271.
37 The First Council of the Seventy, “To the Man Who Clings to Ideals,” Improvement Era, Nov. 1936, 676.
Others also noted the impact Rachel Grant had upon them; even if the time she spent with them was relatively short in comparison to her only son. After Rachel’s death, the Pacific Coast Manager of the New York Life Insurance Co. memorialized her by saying, “If the God of nature ever did stamp peace, nobility, and serenity upon any human countenance He did upon the face of dear Aunt Rachel…”38 Such was the character of the woman that raised and nurtured President Grant. Perhaps President Grant glossed over some of his mother’s faults while eulogizing her when he recalled never “seeing her angry or hearing her speak an unkind word. Mother was indeed a lovable character, always looking for the good in others and never for their failings.”39 Whether he brushed over her shortcomings or not, it is clear that President Grant loved, adored, and honored his mother, and her virtues that seem to have been passed down to him. In his eyes, her kind behavior and mentoring established a foundational character in him that would pay dividends for those whose lives crossed his path in the decades to come.

Chapter 2 President Grant as a Spouse and an Equal Partner

Like his father Jedidiah M. Grant, Heber accepted the responsibility of entering into plural marriage and became the last president of the Church to practice polygamy. He married Lucy Stringham early in adulthood and then married Augusta Winters and Emily Wells seven years after his first marriage. As stated in *The Family: A Proclamation to the World*,

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers

of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.¹ Heber was committed to his family. He and his wives raised twelve children, ten daughters and two sons. Heber and other members of the church had been living the doctrine of plural marriage for decades in relative peace. Eventually, however, polygamy became a topic of serious political debate, and the Grant family had to work to remain unified during the difficult political tensions.

Beginning as early as the 1870’s and continuing through the 1880’s, the federal government attempted to ban polygamy. Serious political momentum to ban plural marriage had begun as early as 1856 at the inaugural Republican National Convention where John C. Fremont, a Senator from California, was nominated as the Republican Presidential candidate. The party’s platform adopted at the convention was to end “those twin relics of barbarism—polygamy and slavery.”² Though Fremont lost the Presidential election to James Buchanan, the issues of slavery and polygamy remained at the forefront of public’s mind and in politics. With slavery nearing its end due to the close of the Civil War in 1865, government attention was turned to ending polygamy in all territories. Political pressure continued to build, culminating in 1887 with Congress successfully passing the Edmunds-Tucker Act, which required men who were caught practicing polygamy to be subject to heavy fines and imprisonment. Previous legislative action regarding polygamy had been passed by President Lincoln in 1862 (the Morrill Anti-Bigamy Act) and President Cleveland in 1882 (the Edmunds Anti-Polygamy Act). The passage of the Edmunds-Tucker Act strengthened the government’s resolve to eliminate polygamy in the United States and its territories. The United States government disincorporated the Church of

² John A. Wills, "The Twin Relics of Barbarism," Historical Society of Southern California, Los Angeles (1890) 1, no. 5 (1890): 40-44.
Jesus Christ of Latter-day Saints. Consequently, the Church was also forced to surrender some of its properties, including its temples.

The consequences of the government crackdown on plural marriage for the Church were far-reaching, and the effect it had on families proved to be life altering. The legislation caused great fear for those in a polygamous marriage. The fear of losing a husband to imprisonment drove many plural wives into hiding or to move away from their families. The results for President Grant, his family, and other church members that were practicing plural marriage were fractured family units that separated loved ones for weeks and months at a time. Living together or even in close proximity was too dangerous for polygamous spouses, so they remained separated. Despite the difficulty of being separated from his second wife, Augusta and third wife, Emily, President Grant’s focus on eternal marriage, courtship, and balancing his time and affection proved exemplary though difficult.

Lucy Stringham Grant
Heber made a personal goal in adolescence that he wanted to be wed before his 21st birthday, “if I could persuade some good girl to marry me.” In pursuit of this goal, Heber engaged in many social events and worked very hard to become a proficient dance partner and conversationalist. He was first interested in his long-time childhood friend Emily H. Wells. But after a disagreement regarding the issue of plural marriage, it was evident that the two had such polar feelings on the topic as to make a marriage inconceivable. Heber was heartbroken. He then

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4 Francis M. Gibbons, Heber J. Grant; Man of Steel, Prophet of God (Salt Lake City: Deseret Book Co., 1979) 27-28.
determined that it was in the Lord’s hands and “prayed for the Lord to direct me in the right direction to secure a wife.”

Shortly after severing his courtship with Emily, Heber began socializing with a bright and beautiful woman two years his junior, Lucy Stringham. Lucy was the daughter of Brian and Susan Stringham. Heber had known her most of his life as she lived only a block away, and Heber was also good friends with her brothers, Phil and Jim. However, because she was two years his junior (and because he was so preoccupied with Emily), they rarely spent much time together.

Lucy was a teacher by trade, and her sound mind and keen sense of perception later became a great asset to Heber as she partnered with him to help him achieve his professional goals. However, her gift of intelligence and perception regarding his recently terminated relationship left her cool and indifferent to his social attention. “Lucy’s initial reluctance came not from a lack of feeling… but from the false notion that she was merely a temporary substitute for Emily Wells.” He frequently walked her home from social events and she, just as frequently, left him at the gate of her home without ever politely inviting him in to visit. Though discouraged, Heber persevered. After much persistence, Lucy’s heart softened, and she began reciprocating his social advances. In time the two began courting.

Heber J. Grant married Lucy Stringham Grant on November 1, 1877, in the St. George temple. Lucy was 19 years old at the time, and Heber was just three weeks shy of his 21st birthday. He did congratulate himself for meeting his personal goal to be married before he

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5 Gibbons, 32.
6 Gibbons, 32.
7 Gibbons, 33.
turned 21, but moreover, he expressed his “good fortune at having found a wife who was so loving and supportive as well as gifted with a sound business sense and penchant for orderliness.” Although Lucy accepted the principle of plural marriage, the two spent the first seven years of their lives in a single marriage. Even after they entered into polygamy, Heber spent the majority of his time with Lucy because she had fallen ill and needed continual care. They had six children before Lucy passed away at the untimely age of 34 years old. Lucy was a beloved mother and wife and left an irreplaceable mark on the Grant Family.

**Hulda Augusta Winters Grant**

Augusta Winters (whom the Grant children from other plural wives would refer to as “Aunt Gusta”) grew up in Pleasant Grove, Utah. Both of her parents were teachers, and she likewise followed in their chosen profession. She attended Timpanogos Academy, later known as the Brigham Young Academy, and eventually graduated from the University of Utah. While a student she continued to teach to help her pay for her own education and continued to teach after she graduated for a sum total of ten years. Due to the Edmunds-Tucker Act, Augusta lived apart from Heber in Pleasant Grove, in New England, and in New York. Their only child together, Mary Grant Judd, recorded that during that time, “Sometimes there were letters from her husband—tender, understanding messages, at other times she had to learn of his whereabouts from the local papers.” Augusta revealed in her diary how wearying the circumstances of being separated from her husband as a newlywed were. She wrote that the visits they had were “both pleasant and sad, for I expect it will be a long time before I have another.”

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8 Gibbons, 33.
11 Judd, 426.
inability to be with his new bride more frequently, Augusta recorded during the Christmas season of 1884 that Heber would write to her “a letter nearly every day full of loving words and wishes and prayers for my… happiness.”\textsuperscript{12} While the letters that came so frequently assuredly helped Augusta and Heber maintain some normalcy in their relationship, he endeavored to do more when he could, much to the delight of his wife.

\textit{Emily H. Wells Grant}

Heber’s third wife Emily Wells was Heber’s long-time friend. As a boy he grew up next to Daniel H. Wells, and from a young age, his love for Brother Wells’ daughter Emily grew.\textsuperscript{13} Emily came from a polygamous home as her father had five wives, and as she matured, she became none too fond of the practice. One evening, while still a teenager, Heber invited Emily to a dance with the intention of asking her to marry him. Just before popping the question, he asked her what her thoughts were about polygamy (having already determined in his own mind that if asked, he would live it). Her response surprised him, “I think it’s terrible!” she exclaimed. That was enough to deter him from asking her to marry him at that time.\textsuperscript{14}

Following his disappointment at Emily’s response, Heber turned his attentions to Lucy Stringham, and they were married on 1 November 1877. However, after learning of his previous courtship with Emily, one of Lucy’s conditions for marriage was that if Heber were to ever enter into plural marriage, it would not be with Emily Wells. Eight years later, on 26 May, 1884, President Grant would marry his first plural wife Augusta Winters Grant, and the very next day he married none other than Emily H. Wells. President Grant shared his account of the exchange

\textsuperscript{12} Haslam, 72.
\textsuperscript{13} Truman G. Madsen, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
\textsuperscript{14} Madsen, “I Remember Grandfather.”
that took place between he and Lucy to allow Emily to join their family with his grandson Truman G. Madsen. Madsen reminisced that Lucy relented on her earlier marriage stipulation only “after an all-night talk” with Heber.\textsuperscript{15} The final outcome of their talk was a unified agreement to include Emily into the family.

Emily had become converted to the practice of plural marriage by Orson F. Whitney, who also desired to marry her. Orson, who had already married Zina Beal Smoot in 1879, approached Emily and asked for her hand in marriage, and she flatly refused relating her disgust by saying, “The idea of a married man coming and talking this way to a single woman!”\textsuperscript{16} Orson persisted and began a series of discussions with her on plural marriage that resulted in Emily eventually becoming completely converted to it. Previous to these discussions, she had cautioned Orson, “If I were converted to plural marriage, I would marry Heber Grant.”\textsuperscript{17} Sometime after her conversion to the principle, she attended a party where Heber was present, (he was already married to Lucy at the time). President Grant inquired if Emily had changed her mind about plural marriage, and she indicated that she had. Madsen records, that his grandfather “Instantly…took her by the hand, lead her out onto the balcony and said, ‘Emily, I have loved you since I was a child. Will you marry me?’ And she said, ‘yes’.”\textsuperscript{18} Decades after the proposal, while rehearsing this remarkable turn of events to Madsen, President Grant related “And when I get on the other side, I am going to take Ort Whitney into my arms and thank him for converting your grandmother.”\textsuperscript{19}

\textsuperscript{15} Madsen, “I Remember Grandfather.”
\textsuperscript{16} Madsen, “I Remember Grandfather.”
\textsuperscript{17} Madsen, “I Remember Grandfather.”
\textsuperscript{18} Madsen, “I Remember Grandfather.”
\textsuperscript{19} Madsen, “I Remember Grandfather.”
Maintaining Harmony in a Plural Marriage

Although any marriage relationship can be difficult, plural marriage undoubtedly introduces additional complexities. Adding a third layer to its complexity, the Grant family dealt with the separation and the fear of imprisonment associated with a polygamous relationship during the time the government was enforcing the Edmunds-Tucker act. Written accounts suggest that President Grant made a special effort to help create healthy marriage relationships with each of his three wives, thus fulfilling his “solemn responsibility to love and care for” each one individually.20

Physical separation between the spouses became a common, although an undesirable occurrence, for the Grants. After their marriage in 1877, Heber took up his main residency with Lucy Stringham Grant in Tooele, Utah. However, due to the legislation of the time, after his marriage to Augusta and Emily in November of 1884, his second and third wives were unable to live near Lucy and Heber. Augusta moved home to Pleasant Grove and Emily lived in Salt Lake City.21 However, not long after their marriage in 1885, Emily moved to England after she became pregnant with their first daughter, Martha Deseret (Dessie). Her father, Daniel H. Wells was the European mission president at the time (1884-1887), and his offices were located in England. Emily stayed with her parents an additional sixteen months after Dessie’s birth due to United States authorities continuing to watch Heber’s activities.22 Heber’s intent was that Emily could have the baby safely without impending threat of federal officers looking to enforce the Edmunds-Tucker Act. This effectively provided Emily with the desired comfort to deliver her

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20 The Family: A Proclamation to the World,” 102.
21 Haslam, 71.
baby, but it required that she and her husband be separated on different continents for an extended period of time.

Though often apart, Heber tried to balance his time with each one of his wives. He stayed in Tooele with Lucy Stringham for the greater part of the first ten years of their marriage. Later, Augusta had the privilege to accompany Apostle Grant to Japan from 1901-1903. Upon returning from Japan, Heber was immediately sent to preside over the European mission. This time, Augusta remained home while Emily and their daughters Dessie, Emily, and Frances joined him until the mission ended in 1905.

In the summer of 1885 while still living in Pleasant Grove, Augusta used some of the money she had saved from teaching to take her mother on a trip to New York. Before returning home, Heber met Augusta in New York and travelled with her, taking in some of the sights. Written in her journal 8 August 1885 from Niagara Falls, Augusta wrote about the unexpected surprise. She wrote, “When I was here before, I sent a spray of evergreen to my husband with the wish that some time we might stand together where it grew, and he has come all this way to make my wish come true. I think it is lovely.”

Despite the difficult circumstances surrounding their marriage, Heber made a strong effort to help Augusta feel loved and appreciated. *The Family: A Proclamation to the World* instructs, “husbands and wives have a solemn responsibility to love and care for one another…” President Grant endeavored to “love and care for” his wives during the trying times induced by the Edmunds-Tucker Act. Despite the struggles the family faced resulting from the unique challenges of plural marriage, Gusta wrote, “I appreciate the consideration and generosity

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23 Judd, 426.
24 *The Family: A Proclamation to the World.*
which have always been shown to me by my husband, and I hate to draw aside the veil of our intimacy except to say that no woman could have had a better husband.”

Although Emily had returned from England, her forced estrangement from her husband was far from over. The Edmunds-Tucker act required Emily to raise her children in Manassas, Colorado, a small town that was filled with polygamist wives in exile from their husbands. The town was named by the Latter-day Saint colonists after the oldest son of Joseph of Egypt, Manasseh. While Emily and other polygamous wives spent time in exile from their husbands, Heber showed his long-distance affection through showering her with gifts. As one who came from little, Heber often used heartfelt gifts as a way to show his love. Emily and Heber’s daughter Dessie remembered her second Christmas in Manassas. She was only four years-old at the time, but that experience left a lasting impression upon her. The day before Christmas, a wagon stopped outside their house and a man “began unloading boxes, sacks, barrels, and packages.” Dessie described that they were filled with “oranges, bananas—great delicacies for that day—there were apples and candy, nuts and raisins. There were lovely dolls and toys and new dresses and a seal skin coat for mother.” Emily records another Christmas when Heber gave her two expensive paintings. She wrote him, “Thank you sweetheart but what did you send a pair of costly pictures down here for? To please me? I don’t want anything down here that I can ever become attached to and will hate to part with.” Emily continued, “Your Christmas present, of course, I shall always want to keep [I] have carefully put the box, the pictures were in,

away so I can pack them up and take them home with me.”

Emily and Dessie both felt gratitude for the gifts which were a great luxury, but both hoped that their current living arrangement was only a temporary.

Life in the town of Manassas was hard for Emily and other polygamous wives. As the women carried the burdens of the family without a husband and father, Emily tried to maintain a positive attitude during that difficult time in Manassas. But she did have her struggles. In one letter she wrote to Heber, “I hope it won’t be long before I have some kind of a change or I am afraid I’ll do something desperate…I am so tired and disgusted with the sight of cows I feel like cussing at the very thought of one… I love you devotedly but my heart is nearly breaking.”

Still Emily had the ability to see her difficult surroundings and with a bit of comedy as well. Dessie related to her sister Frances an experience that showed their mother’s ability to find humor even in this trying situation. Once when Dessie and her mother entered another woman’s house in Manassas, “There was a sampler hanging above the mantle piece… It said, ‘What is a home without a father.’” Dessie related, “…my mother [laughed hysterically] about that moment. She could hardly keep a straight face because this woman, whoever she was that had put it up, hadn’t realized the irony of the situation without any men around. But mother got it. Every time she would be feeling blue or anything she would think of that, ‘What is a home without a father.’”

While Emily was able to laugh off some of the hardships she endured because of her adverse living conditions, it was not an easy undertaking. During the first six years of their

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29 Walker, "A Mormon Widow in Colorado: The Exile of Emily Wells Grant,” 188.
30 Frances Grant Bennett, oral history, interview by Marlena Katharyn Chipman Ahanin, 1976, Salt Lake City, Church History Library, 9-10.
marriage, much of Emily and Heber’s time was spent apart. By the time she arrived in Manassa, Emily had already lived in Liverpool, England, northern Utah, and southern Idaho all without the constant companionship of her husband. Through it all, Heber J. Grant was devoted to eternal marriages and made a daily effort to correspond with each one of his wives. His daughter Frances recorded:

There was one thing which I think is a great sign of devotion. When he was away from his wives he wrote to them every day, every single day. When he was with one he’d write to the others that he wasn’t with. He always wrote to Mother every day, and he couldn’t understand why they didn’t write him as much. The letters that I have seen that he wrote to Aunt Lucy almost every one says, “Why don’t you write to me and I haven’t heard from you.” He was travelling for the Church and he’d be at a conference. The first thing he’d do would be to go to general delivery to see if there was a letter. If there wasn’t one he would be very disappointed that they didn’t write to him more. He felt that if he was away from them he should write them every day which is really quite remarkable I think.

While being interviewed in 1976, Emily Wells’ daughter, Frances Grant, was asked if her father still courted her mother after they were married. She replied, “He did continue to court my mother. He was very gallant really. They both loved to dance and they used to go to square dances.” She added, “he used to buy her elaborate presents all the time,” and she specifically mentions “fur coats” and a “Steinway piano.” While Heber enjoyed spending time with his wives and wrote to them often, he continued to send gifts as way to express his feelings.

President Grant attempted to foster his marriage relationship with each of his wives equally. As an adult, Frances recalled a family party where it was revealed that one of the grandchildren possessed a fur coat that was gifted to “Aunt Lucy” from President Grant.

32 Ahanin, 14.
33 Frances Grant Bennett’s husband Wallace Bennett served as a U.S. Senator from Utah from 1951-1974.
34 Ahanin, 14.
“Martha Bradford [granddaughter of Emily Wells Grant] spoke up and said she still had her great grandmother’s [fur coat]. The children prize these coats that father bought. But this was the way he was. If he did anything for one of them he did it for all three of them.”35 Heber’s daughter Lutie36 added her remembrance of her father’s desire to give to his family saying, “I believe one of the great pleasures of Father’s life was doing things for his wives and family. He showered them with gifts. Mother had lovely jewelry, fine clothes, beautiful furniture and pictures in the home.”37

Granddaughter Leslie Midgley shared a look into the heart and mind of President Grant’s philosophy on plural marriage. She stated, “He once told me that plural marriage had indelibly impressed upon him the necessity to treat every family member alike.” This practice carried over to how he treated his daughters as well. Leslie continued, “Once when one of the ten daughters wanted a typewriter, he bought one for her, and nine others” so none of his daughters would have room to complain or become jealous.”38

His efforts to maintain frequent correspondence, provide thoughtful gifts, and visit when permissible helped to minimize the effects of life in exile on his companions. The distance that separated President Grant from his wives and children due to the Edmunds-Tucker legislation may have limited his freedom to physically “preside over their families in love and righteousness and provide the necessities of life and protection for their families,” but it did not dampen his

35 Ahanin, 10.
36 Lucy Grant Cannon (nicknamed “Lutie”) was one of three daughters from Heber’s first wife, Lucy Stringham Grant. She was named Lucy after her mother. To distinguish the two, she went by “Lutie”. Here after I will refer to Lucy Grant Cannon as Lutie.
37 Hinckley, 82.
38 Leslie Midgley, “I Remember Grandfather,” MS 27105.
resolve. 39 President Grant did all he could to provide for the physical and emotional well-being of his mother, wives, and his children. Matthew Haslam, a biographer of President Grant, summarized, “Heber J. Grant’s most intimate and influential associations were with the women in his life.”40 After the untimely deaths of his two young sons, Heber and Daniel, his entire immediate family was made up of women and he attempted to love and care for them to the best of his ability.

39 “The Family: A Proclamation to the World.”
40 Haslam, 69.
Chapter 3 The Caregiver

As previously stated, *The Family: A Proclamation to the World* addresses the responsibility husbands and wives have to “love and care for each other and for their children,” and that “Disability, death, or other circumstances may necessitate individual adaptation.”\(^1\) Not only did President Grant experience the adaptation and sacrifice that were required within a family from the unexpected and early loss of his father, he also experienced first-hand the adaptations and sacrifices that were requisite due to the loss of a spouse and the mother of one’s children.

*Lucy Stringham Grant*

Between the six years of 1876 to 1882, Heber bought his first business, married, had three children, moved to Tooele, was called as the Stake President of the Tooele stake, and at 24 years of age was called as an Apostle of the Church of Jesus Christ of Latter-day Saints.\(^2\) His first wife Lucy became ill shortly after she and Heber moved to Tooele in 1881. As described by her daughter, Lucy suffered from “stomach and female troubles.” Despite her “troubles” Lucy managed to give birth to six healthy babies: Susan Rachel Grant (1878), Lucy “Lutie” Grant (1880), Florence Grant (1882), Edith Grant (1884), Anna Grant (1886), and Heber Stringham Grant (1888). After the birth of Heber, Lucy reports that her mother “was on the couch a good part of the time.”\(^3\) Because of his wife Lucy’s declining health, President Grant spent a large portion of time at Lucy’s bedside as a caregiver, and also assumed some of his wife’s responsibilities when she was unable to care for their children.

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3. Lucy Grant Cannon, “My Beloved Children,” box 1, folder 13, p. 12, Jean Willis Cannon Collection, MS 2216, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
As Lucy’s health continued to deteriorate, President Grant thought it best to move her to the more temperate climate of northern California, the San Francisco Bay area to St. Mary’s Hospital. There she was watched over by doctors and nurses in a cooler more moderate climate where she could hopefully be more comfortable. It also allowed Lucy to be looked after regardless of whether President Grant was by her bedside or away on business or other church assignments. At eleven years old, their daughter Lutie was in San Francisco with her sister Florence for six months to help keep her mother company. Decades later she recalled her father’s care for her mother.

During the years of my Mother’s illness, which lasted over a long period of time, Father’s attentions were so constant and considerate as to be commented upon, not only by his family and intimate friends, but also strangers who know 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 possible he was with us. Flowers came at frequent intervals; fruits, dainties, and clothes, everything he could send was hers. Almost every day a letter reached her, and if, for some reason, it was delayed, even the nurses would notice it.

From hundreds of miles away, Heber reached out in any way he could to his wife whether it was a visit, gifts, or leaving Florence and Lucy behind to give Lucy respite. President Grant made an impression on the attitudes and beliefs of Lucy’s caregivers, even to the point of changing some negative perceptions about Latter-day Saints. Lucy remembered the affect his care had upon one of the nurses during their stay in California. Sister Superior told Lucy 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.” In a letter to Lucy dated May 18, 1892, Heber wrote:

I am very thankful that you and Florence can be with your mother as there is nothing that could be more comforting to her under her present circumstances

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4 Lucy Stringham Grant was relocated in 1891 to San Francisco.
5 Cannon, “A Father Who is Loved and Honored,” 680.
6 Hinckley, 242.
than to have you with her. I hope that you and your sister are both as nice and pleasant as you possibly can be and that you are considerate of your mama’s feelings as possible and that you do all you can to make it pleasant for her and as little as possible to annoy her.\(^7\)

Leaving Florence and Lutie behind was intended to be a source of comfort for Lucy. While President Grant did this with Lucy’s best interests in mind, it was not always the peaceful, relaxing, and comforting experience it was supposed to be. Lucy age 11, and Florence 9, were still little girls and not immune to the occasional outburst. In a letter written just two weeks previously where father Grant asked his girls to be “considerate of your mama’s feelings,” Heber wrote another letter that gives us some insight into his word choice. On 3 May 1892 President Grant wrote, “I was very pleased indeed to hear you have not been cross to her [Florence] and that you had made up your mind to be pleasant, and not slap her in the future.”\(^8\) In spite of the example of President Grant, and regardless of principles he taught that are contained in the Family Proclamation, his children still had their shortcomings, and he had struggles in child-rearing.

The onset of Lucy’s illness began in 1891, and by 1892, she was completely bedridden. As the end drew near for his wife, Heber recorded in his journal on the 23 November 1892 that, “I have shed some bitter tears this afternoon as Lucy feels that she cannot get well and she suffers so much she has little desire to recover. She has eaten almost nothing for nearly two weeks.”\(^9\) In January of 1893, as the end of Lucy’s life approached President Grant records, “I

\(^7\) Heber J. Grant, personal letter to Lucy Grant, May 18, 1892. In the possession of Richard Holzapfel, Brigham Young University, Provo, Utah.

\(^8\) Heber J. Grant, personal letter to Lucy Grant, May 3, 1892. Heber J. Grant Family Correspondence, Church History Library, Salt Lake City, UT, MS 17508.

\(^9\) Matthew J. Haslam, *Heber J. Grant; Exemplar to the Saints* (American Fork: Covenant Communications, Inc. 2003), 76.
called my children into the bedroom and told them their mamma was dying…I explained to my children that we all had to die, some time, and that I felt that their mamma's time had come.10

Lutie, however, was not ready to let her mother go. As the Grant children gathered around their mother’s bedside to say their last good-byes, Lutie protested, “Papa, I do not want my Mamma to die. I have been with you 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.”11 Although Lutie had seen her father heal her mother on previous occasions, Heber felt that it was time for Lucy to depart.12 With some desperation due to the imminent loss of her mother, Lutie, ran from the room and retrieved a bottle of consecrated oil for her father to use to heal her mother.13 Heber did give her a blessing, but, merely dedicated her to the Lord instead of healing her.14 Heber did his best to console his young daughter and other children; however, he was concerned that they might be filled with doubt instead of faith at the passing of their mother.15

As the Grant children filed out of the room President Grant remained at the bedside of his diminishing wife and offered a prayer in behalf of his children. President Grant remembered praying in this way,

I told the Lord that I acknowledged his hand in life or in death, in joy or in sorrow, in prosperity or adversity; that I did not complain because my wife was dying, but that I lacked the strength to see my wife die and have her death affect

10 Heber J. Grant, “When Great Trials are our Portion,” Improvement Era, June 1912, 726-727.
11 Heber J. Grant, “In the Hour of Parting,” Improvement Era, June 1940, 330.
12 Grant, “In the Hour of Parting,” 330.
13 Grant, “In the Hour of Parting,” 330.
14 Marba C. Josephson, “Careers of Service to Young Womanhood,” Improvement Era, December 1937, 40 no. 12, 790.
15 Grant, “In the Hour of Parting,” 330.
the faith of my children in the ordinances of the gospel. I therefore pleaded with him to give to my daughter Lucy a testimony that it was his will that her mother should die.16

In a letter written to Lutie on December 14, 1939, almost forty years after this event, President Grant recalled his fervent prayer on behalf of his daughter by relating to her that, “I never prayed more earnestly that the Lord would impress you that it was all right for your mama to pass on.”17 Unbeknownst to President Grant, Lutie herself was also petitioning the Lord with an unexpected result. Her recorded experience is as follows,

I was stunned and shocked and felt that my father had not sufficient faith to heal her. I went behind the house and knelt down and prayed for the restoration of my mother. Instantly a voice, not an audible one, but one that seemed to speak to my whole being said, ‘In the death of your mother the will of the Lord will be done.’ Immediately I was a changed child. I felt reconciled and almost happy.18

Within a few hours Lucy Stringham Grant passed away. She died on January 3, 1893. She was just 34 years old. As President Grant brought his children back in to the room to relay the passing of their mother he related,

My little boy, Heber, commenced weeping bitterly, and [my daughter] Lucy put her arms around him and kissed him, and told him not to cry, that the voice of the Lord had said to her, "In the death of your mamma the will of the Lord will be done." Lucy knew nothing of my prayers, and this manifestation to her was a direct answer to my supplication to the Lord, and for it I have never ceased to be grateful.19

The Proclamation states, “Husband and wife have a solemn responsibility to love and care for each other and for their children…”20 As President Grant knelt and offered a prayer in behalf of his young daughter Lucy, he in part fulfilled the obligation in the Proclamation for both

16 Grant, “When Great Trials are our Portion,” 726-727.
17 Heber J. Grant Personal Letter to Lucy Grant December 14, 1939. Personal Collection of Richard Holzapfel Brigham Young University, Provo, Utah.
18 Josephson, 790.
19 Grant, “When Great Trials are our Portion,” 726-727.
his dying spouse and his heartbroken daughter. His concern shifted from the inevitable loss of his wife to the child that was at risk of losing her testimony. For a moment at least, his own sorrow was outweighed by the potentially stifling effects of Lucy’s death on their daughter. While the Proclamation states, “Mothers are primarily responsible for the nurture of their children,” it also clarifies that, “In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation.”21 With Lucy’s passing, the responsibility that President Grant shared with his late wife to “love and care…for their children…”22 shifted primarily to him as the patriarch of the family. Heber was fortunate to also have the assistance of his other wives, Hulda Augusta Winters and Emily Harris Wells, in raising Lucy’s children.

Daniel and Heber Stringham Grant

Sadly, President Grant’s efforts to care for his wives and children did not spare his family from heartache and pain. Death visited his young family again, when Heber lost his son, Daniel Wells on March 10, 1895 at the age of three. Nearly a year later he would lose his second and only other son, Heber Stringham, on February 27, 1896 at the age of seven.

Little Heber developed a disease in his hip when he was young. As a result, he spent much time bedridden and in pain. As little Heber’s hip disease continued to trouble him President Grant was continuously at his bedside. Lucy, wrote, “During the last months of his life so often in very great pain, father would sit by his cot for hours at a time and soothe him. He would be in his room and with him as much as he could.”23 Though President Grant had experienced loss, he was not emotionally prepared to lose another member of his family. One

23 Cannon, “A Father Who is Loved and Honored,” 683.
night, while little Heber was ill and suffering, President Grant was resting in an adjacent room. He dreamed that little Heber’s deceased mother, Lucy, had come to release her son from his earthly suffering and take him to the after-life with her. President Grant dreamed that he wrestled the boy away from his mother, but in the process fell upon his son causing immense pain to the boy’s diseased hip. In the dream, little Heber’s agony and cries caused President Grant to flee the house into the street. It was there he met Joseph E. Taylor, 1st counselor in the Salt Lake Stake Presidency, and President Grant sorrowfully rehearsed the experience with his late wife and his son. Upon hearing the dilemma Brother Taylor counseled…

Well, Heber, do you know what I would do if my wife came for one of my children—I would not struggle for that child; I would not oppose her taking that child away. If a mother who had been faithful passed beyond the veil, she would know the suffering and the anguish her child may have to suffer. She would 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.24

Heber agreed and said, “I believe you are right, Brother Taylor, and if she comes again, she shall have the boy without any protest on my part.”25

Shortly thereafter, President Grant was awoken by his half-brother who informed him little Heber was slipping away. When he got to the child’s room, three chairs were situated by Heber’s bed, and President Grant took one on the end, while his wife Augusta took the other, leaving an empty chair between them. While seated, President Grant felt the presence of his deceased wife Lucy and turned to Augusta and asked her “Do you feel anything strange?” She

responded, “Yes, I feel assured that Heber’s mother is sitting between us, waiting to take him away.” President Grant, who refers to himself as “naturally affectionate and sympathetic,” said that he “sat by the deathbed of my little boy and saw him die, without shedding a tear.” The dream he had previously helped President Grant to reconcile the loss of his young son.

Emily H. Grant
President Grant also cared for his ailing wife Emily before she passed away at the age of 53 from cancer. Frances, daughter of Emily H. Wells, remembered that Emily’s illness had spread too far and that the doctor’s advised President Grant not to start construction on a house they were planning to build together. The doctors were concerned that Emily would not likely live to see it. Upon hearing this counsel from the doctors President Grant inquired,

How long does she have to live?’ They said ‘six months at most.’ He said, ‘Then we’ll hurry the house.’ He wanted her to have it before she died. It was good for her to have something to think about and plan for. If she’d been told she was going to die why she would have said, ‘Well, forget it. Let’s not do that.’ But he wanted her to have something to look forward to so that’s what they did.

This thoughtfulness and commitment to his wife is profound. In striving to care for Emily, he was fulfilling the declaration in the Proclamation that “Husband and wife have a solemn responsibility to love and care for each other.”

President Grant’s care of his family, particularly upon those who were ill and suffering, made an impact on his children as they watched him spend his time, energy, and resources to care for his mother, two sons, and two wives. In hindsight, daughter Dessie relates, “We were young when [our mother] died. As we look on her long illness, we realize that Father had not

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26 Durham, 364-365.
27 Ahanin, 19.
28 Ahanin, 19.
left a stone unturned to bring comfort and peace to her. His kindness and devotion to her were wonderful.” Of those long years while Lucy was sick and particularly when she approached death, Lutie reminisced, “No person could have been more considerate, more tender, than Father.” The tragedy of the loss of two of his wives at young ages was a burden for Grant to carry, but he proved exemplary in the eyes of his children in his attentiveness towards them.

While President Grant was diligent in caring for and providing for his family, he was not always able to fill the voids left by Lucy and Emily’s untimely deaths. One of these moments arrived shortly before Lutie was to be married to her long-time sweetheart, George J. Cannon. In a letter dated 15 October 1901 to her father she writes, “If there ever was a time when I needed a mother it is now at the time when I am about to take the most important step of my life…” Despite all of the “adaptation” that President Grant made, there were some roles he was unable to fulfill.

Though President Grant could not completely replace her mother, Lutie recalls his devotion and care for her as well while she was ill. She fondly recalled her father’s attentiveness when her life was threatened by sickness as a twelve-year-old girl. She writes, “EVEN AFTER forty-three years, as I write, tears of gratitude and appreciation come to my eyes when I think of his tenderness to me in times of sickness.” Shortly after the death of their mother, President Grant thought it would be a good idea to take his three oldest daughters Susan Rachel (Rae),

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30 Hinckley, 93.
32 Lucy Grant to Heber J. Grant, October 15, 1901, Heber J. Grant and Family Correspondence 1889-1976, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, MS 17508.
34 Cannon, “A Father Who is Loved and Honored,” 682. (Lutie’s emphasis)
Lutie, and Florence, east on a vacation to distract them from the heartache they felt at home. While travelling Rae, and shortly thereafter Lutie contracted Diphtheria, which in that day was akin to a death sentence. Diphtheria causes profound weakness and fatigue, severe swelling in the neck, glands, and throat causing difficulty breathing, and in some cases, heart failure. In 1893, the year that Lutie and her older sister Rae contracted Diphtheria, there was an eighty-five per cent mortality rate. President Grant overheard a doctor telling the attending nurse that, “If you miss giving that child (Lutie) a stimulant every 15 minutes—if you miss just once—she will die” he stayed up the entire night to be sure that a dose was not missed. Lutie recollected, after decades of reflection on those difficult weeks that “…even though we had two trained nurses, father scarcely left the room night or day. As I was improving, he read to me by the hour. He brought me presents and dainties as I was able to enjoy them and in the most wonderful way did as much as the fondest mother could.” President Grant continued to be a great support to his family in sickness as he balanced both roles as a father and mother to his sick daughters. He also continued to express his love in the form of gifts and other tokens of encouragement.

However, President Grant’s constant care for Lutie in administering the stimulant was not enough to save her. The next morning, she had not improved, and it became apparent that he might bring his daughter home in a coffin. He knelt down and begged the Lord to intervene, recording “The testimony of the Spirit came to me: ‘The power of the Priesthood is here on the earth. Send for the elders and rebuke the power of the destroyer and that girl shall live.’”

35 Haslam, 78.
37 “President Grant Relates Incidents to Promote Faith,” Deseret News Church Section, 21 November 1931, 2.
38 Cannon, “A Father Who is Loved and Honored,” 682.
39 “President Grant Relates Incidents to Promote Faith,” 2.
President Grant remembered Apostle George Q. Cannon was visiting in Washington D.C. and sent for him. Elder Cannon came, and he and Hiram B. Clawson, who was serving as a Bishop in the Salt Lake 12th Ward at the time, pronounced a blessing on Lucy and rebuked the destroyer as instructed by the Lord. Lucy made a full recovery.

Through the many hard times President Grant experienced with his ailing family members, he carried with him the testimony of their continued relationship beyond the veil of death. The prophet believed profoundly in the teaching that “Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ” and clung to Savior’s teachings that families can be with each other forever.40 His belief in this teaching was manifest in his statement that “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.”41

Rachel Ivins Grant

The Family: A Proclamation to the World states that, “Husband and wife have a solemn responsibility to love and care for each other and for their children.” Unfortunately, Heber’s mother, Rachel Ivins Grant did not have an earthly companion to care for her or her child for the majority of her adult life. However, the Proclamation continues that “Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.” As stated previously, during President Grant’s lifetime the Family Proclamation had not been written, but nonetheless he felt a “solemn responsibility to care for” his spouse, offspring, and his aging mother.42

41 Grant, “In the Hour of Parting,” 330 and Durham, 365-366.
In stating, “Extended families should lend support when needed,” the Proclamation places the responsibility on extended family to help one another if domestic variations arise.\textsuperscript{43} This statement eludes that aid should come in the form of those in an older generation to those who are young. However, this “support” from extended family may come in a variety of ways. It could include siblings caring for a brother or sister with a handicap, or growing children that take on more responsibility in the home to assist a parent that has become single due to separation, death, or divorce. This support can also take the form of adult children and grandchildren caring for aging parents and grandparents. Such care creates strong familial bonds between parents, siblings, extended family, and elderly members of the family.

A discussion of Heber J. Grant’s practices within the family would be incomplete if it did not include his devoted care of his aged mother. Rachel made great sacrifices not only to raise her son as a single widower, but also to be a member of the Church of Jesus Christ of Latter-day Saints.\textsuperscript{44} Rachel’s decision to join the Church created severe discontent with her family members. So great was the “hatred and animosity” of Rachel’s siblings toward the Church, that upon her joining, her brothers “offered to settle an annuity upon her for life that would make her independent, so that she could have everything she needed every day of her life, if she would renounce her faith. The offer was not a one-time offer, but anytime in the future that she desired to return renouncing her faith she and her son would want for nothing temporally.”\textsuperscript{45} Her

\textsuperscript{43} “The Family: A Proclamation to the World,” 102.
\textsuperscript{44} Heber J. Grant, “Faith-Promoting Experiences,” \textit{Millennial Star}, 19 February 1931, 760-761.
\textsuperscript{45} Grant, “Faith-Promoting Experiences,” 760-761.
decision to remain affiliated with the Church of Jesus Christ of Latter-day Saints ostracized Rachel from any support from her living family members.46

The death of her husband and the early loss of financial security and familial support during a time period where women had few options to provide for themselves left Rachel without the resources for daily life, much less means for her retirement years. She had worked hard to raise and provide for Heber, and Heber in turn felt a great love for and responsibility to reciprocate that generosity. When President Grant was still a boy, “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.”47 Rachel indeed did care for Heber while he was young, and her hope was as she aged that he would likewise work to provide for her comfort. This agreement would become a blessing to each.

Heber J. Grant followed through with his mother’s request to care for her when he was grown. Rachel lived under the same roof as her son, daughters-in-law, and granddaughter Lutie until she passed away on January 27, 1909, at 88 years of age. Though she spent most of that time in her son’s home, when business or church callings kept him out of the country, she lived with Heber’s second daughter, Lutie. In 1901, President Grant was presiding over the LDS mission in Japan, and Lutie was in Utah caring for her 80-year old Grandmother Rachel. In one of his frequent letters to his daughter he wrote, “I am glad that mother feels so well about my

46 Rachel Ridgeway Ivins was born on 7 March 1821 in Hornerstown, New Jersey. When Rachel was six years of age, her father died, and a few years later at age ten, her mother passed away. She, and her siblings, lived with her Grandfather Ivins until she was 16 years old. She then moved in with her cousins, Joshua and Theodosia Wright. At eighteen years of age she was introduced to the Church of Jesus Christ of Latter-day Saints while she was living with her cousins.


being away on this mission. She is one of noblest of women and her faith and willingness to acknowledge the hand of the Lord in all things inspires me and has done so all my life with a desire to live worthy of her sacrifices she has been called on to endure in this life, many of which have been for me.”

He never liked to be far away from his mother for he understood—as taught in the Family Proclamation—that it was his responsibility and opportunity to care for her.

While away from home, it became his habit to write as often as possible to his mother and other members of his family. Lutie, recalling these letters her father wrote to her grandmother remarked:

His letters to her during the years he was in the mission field were most loving and kind, and grandmother would sometimes remark that the frequent letters kept her in touch with him almost more than when he was at home because at home he was away so much he was able to run in for only a few minutes, but when he was away he had to get his letters written and would tell about what he was doing and thinking.

Through numerous letters, President Grant stayed in touch with his mother in an era where the means of communication were limited. He even developed a writing habit that proved to be an effective means of communication to his mother. Whenever he would type a letter or dictate one, he would have a carbon copy made as well. Lutie, recorded her thoughts on why he developed this somewhat unusual habit: “I believe he got the carbon copy habit because he wanted Grandma to read all she could, so whenever he was writing to any of the family a carbon copy went in and grandma had a letter.”

Because of this simple habit, Rachel received very

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48 Heber J. Grant, personal letter to Lucy Grant Cannon, September 17, 1901. Richard Holzapfel, Brigham Young University, Provo, UT.
49 Lucy Grant Cannon, “A Father Who is Loved and Honored,” Improvement Era, November 1936, 684.
50 Cannon, “A Father Who is Loved and Honored,” 684.
frequent communications from her son. Furthermore, the carbon copied letters President Grant wrote to his daughters gave Rachel a glimpse into her own son’s personal family relationships.

As a middle-aged woman, Rachel started to lose her sense of hearing. By the time she passed away at the age of 88 years old, she could not hear anything unless someone shouted directly into her ear. Rachel’s hearing impairment that created a gap in communication that was partly bridged by Heber’s consistent letters. Heber and Emily’s daughter, Frances, recorded that Rachel lived in “almost total silence for 40 years. She did not consider it an affliction. She said she had missed much unpleasantness by not being able to hear. Any confusion, or dissension around her was blocked out, but if anything nice happened she was sure to be told [by her loved ones].”

Rachel’s deafness merely offered another opportunity for President Grant to illustrate his devotion to his mother. Lutie, shared an intimate example of their affection in the home that culminated from family prayer. She recounts, “Every day when we had family prayers and it was his turn he would kneel by grandmother and pray so she could hear it, even in her deafness. He talked to her and she could hear his voice when she was not able to hear some others.”

Though President Grant said he “always felt in my heart that the Lord would restore her hearing [in this life],” his prayer was not granted. Yet, while President Grant waited upon the Lord for a blessing that would not come in this life, he did what he could to compensate for her

51 Frances Grant Bennett, Glimpses of a Mormon Family, (Salt Lake City: Deseret Book Company, 1968), 97.
52 Bennett, Glimpses of a Mormon Family, 97.
53 Bennett, Glimpses of a Mormon Family, 97.
54 Cannon, “A Father Who is Loved and Honored,” 684.
55 Heber J. Grant, personal letter to Abraham O. Woodruff, December 19, 1899, Church History Library, Salt Lake City, UT, MS 24702.
hearing loss. He purchased “hearing devices” to try to restore some auditory function and also requested the “faith and prayers” in her behalf in personal correspondence with family and friends.  

Lutie, said he “in every way possible lived the sixth commandment- ‘Honor thy father and mother’” and thereby also stayed true to the principles found in *The Family: A Proclamation to the World.*

Stories of President Grant’s care and concern for his aging mother have become a legacy within Grant family history. In the smallest matters, he was tender, concerned, and kind to Rachel. Lutie, paid devotion to her father and grandmother when she wrote, “It is said all great men have a great mother and if father’s love and devotion to his mother was a sign of greatness, he is one of the great.” Lutie reminisced, “A more thoughtful or affectionate son it has not been my privilege to see. His anxiety to have her happy in her old age, his willingness to share all he had with her and to provide well for her was almost a passion with him.”

The Grant family continued to love and care for each other; however, as time passed President Grant’s aging mother required more attention. After living with President Grant for some time, Rachel moved in with her granddaughter, but Heber’s care did not stop there. Lutie continues, “For the last seven years of grandmother’s life she lived in my home, and I can not recall a day’s passing when father was home that he did not come or telephone or get word from grandmother.” President Grant’s care and concern for his mother’s well-being was constant. Lutie observed that, “He was always so proud of her because of her gracious ways, her splendid

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56 Cannon, “A Father Who is Loved and Honored,” 684.
57 Cannon, “A Father Who is Loved and Honored,” 684.
58 Cannon, “A Father Who is Loved and Honored,” 682.
59 Cannon, “A Father Who is Loved and Honored,” 684.
60 Cannon, “A Father Who is Loved and Honored,” 684.
spirituality, and her handsome and radiant face—a face which showed that contentment and peace were hers.” President Grant fulfilled his end of the agreement he made in his youth to take care for his mother when she was old, thus exhibiting the commitment outlined to “love and care for one another” in *The Family: A Proclamation to the World.*

*The Loving Care of a Father*

As his own children grew, matured, and married, grandchildren and eventually great-grandchildren followed. Heber’s love grew with the arrival of each new member of the Grant family. The role of caregiver as outlined in the Family Proclamation was not limited to those who were sick or ailing but extended to those just entering this life as well. Lutie remarked that, “Father’s interest in his daughters as we have been bearing and rearing our children could not have been more marked…When the time drew near for the arrival of a new grandchild he would be, I think, quite as anxious as any of our husbands.” His granddaughter, Florence Smith Jacobsen, recalled after delivering her first baby “I don’t think I had been back from the delivery room twenty minutes before Grandfather was there in my room saying ‘Thank you, my darling, for another great-grandchild,’” As his large extended family grew exponentially, it would have been perfectly acceptable for him to make an appearance a day or two after the birth of “another” grandchild, but that was not his nature. His granddaughter Florence recalled, “He knew I was

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61 Cannon, “A Father Who is Loved and Honored,” 684.
63 Cannon, “A Father Who is Loved and Honored,” 683.
having this baby and he was right there at the hospital. He was this way with all of his grandchildren, not just me.”

Further evidence of his equal care and compassion is found when another granddaughter, Helen Young Page, came to visit Salt Lake City from Columbus, Ohio, with her husband and nine-month old child, John. The prophet was at the train station with Helen’s parents when they arrived. Helen’s mother had previously mentioned to the prophet in passing that they would be arriving at 7:30 a.m., and President Grant took it upon himself to arrange his schedule to be there when the train pulled in. Helen records that “He seemed to be as delighted and happy to see another of his great grand-children as were Mother and Dad to see their first grandchild.” In these ways and many others President Grant took great effort to build a strong family. There are expansive records from his family members regarding the care and attentiveness he gave to them. His attentiveness was notable and exhibits the priority he placed upon his family.

As his extended family continued to expand, it presented the patriarch with many occasions to look after his family. In a personal interview of his granddaughter Florence Smith Jacobsen, she shares an experience “to show what a special man he was and how close we all were to him.” Florence wore braces on her teeth during her teenage years. When the braces were first appllicated, they caused a great deal of discomfort for her and made life miserable for the then twelve-year-old. President Grant had come to her home for a visit and upon hearing her dire “braces” situation, he invited her to drive to Vernal with him. Florence jumped at the opportunity to accompany him as it was one of her “favorite places.” She reminisces, “This just

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65 Shumway, 33.
66 Heber J. Grant Family Collection: Reminiscences, 1945, 1964, 1979, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, UT, MS 27105.
67 Shumway, 32-33.
shows how thoughtful he was to take me along, to try to get my mind off myself and let me have some fun...He was a most marvelous, concerned man.”

At times, the pain and struggles of mortality can be effectively dealt with through a ride in the car with a loved one, or a kind word or deed. Other times more is required to help those who are suffering and in need. The Proclamation states that, “Successful marriages and families are established and maintained on principles of faith” and “prayer.”

Gordon Madsen, President Grant’s grandson, recalled that when he was sick with polio in the 1940’s and still confined to isolation due to life-threatening nature of the disease, he was visited by President Grant, who himself was recovering from a stroke. Gordon wrote, “Grandfather appeared in my bedroom quite unannounced and unexpected...he and my father administered to me, rebuked the destroyer, and blessed me, and left. It is no stretch to my mind to believe that the fact that I had no resulting paralytic impairments can be traced directly to that blessing and his priesthood.”

During this time when modern medicine had not advanced to protect patients from this life altering disease, President Grant had no healing measures available, except through his faith and the faith of others. Gordon found himself healed and protected by the faith and the priesthood power of his father and grandfather.

Even after the death of President Grant, his legacy of faith seemed to continue to affect his family as he appeared to watch over them from the other side of the veil. Bill Bradford shares an account of his grandfather. He explains that while serving his mission in Holland, he experienced “not a few, but several events” that left him “with a strong, real, belief that Grandpa

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68 Shumway, 32-33.
had been there by my side.”71 After his mission Bradford returned home and was subsequently
drafted into the Army. Before leaving he received a blessing from Elder Harold B. Lee of the
Quorum of the Twelve Apostles who among other things promised him that

‘…there will be those out of sight, who love you and are concerned with your
welfare who will stand by your side to bring you up and strengthen you…’ Then I
knew that he whose means paid for my mission he whose life was dedicated to the
mission of the Church and Master, was he, ‘out of sight,’ but not far off, who had,
in fact, assisted me during my mission.’72

Bill Bradford believed that his grandpa was indeed helping him from the other side of the veil.

President Grant’s care for his family was a was one of the hallmarks of his life. It was
something that through his actions proved to be of great importance to him. In a Christmas
pamphlet of inspirational stories and anecdotes compiled by the prophet in 1937 for his family
members, he included a poem from James Russell Lowell entitled, “I Shall Not Pass This Way
Again.” The poem is an apt description of how President Grant chose to live his life and care for
others. It reads…

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day;
I’m sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give always;
I’m sure I shall not pass again this way.

I want to give to others hope and faith;
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I’m sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the master saith;
I want to live aright from day today;
I’m sure I shall not pass again this way.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor and Me.73

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Chapter 4 Teaching the Gospel of Jesus Christ in the Grant Home-

President Grant often traveled away from home to fulfill the duties of his church assignments and his numerous business responsibilities. In an era where few avenues for communication were available, he found time to teach his children the gospel of Jesus Christ through personal letters. To his daughter, Dessie, while President Grant was serving as mission president in Japan, he spoke of his happiness to hear of the spiritual experiences in letters she and her sister Edith had shared.¹ He wrote,

Some time ago when your first letter came telling me of the pleasure you had in going to the Book of Mormon class in that some times in your meetings your felt the inspiration of the spirit so much when Bro. Hill’s (?) was talking that you could not back the tears back. I was not able to keep back the tears of joy which filled my eyes when I read these words, and I had the same great joy when reading one of Edith’s letters and telling me that she never enjoyed a testimony meeting so much as the one at the University, and never had so much of the Good Spirit. There is no joy on this earth that can come to the heart of a father or mother that equals the joy they feel when their children are doing right.²

President Grant rejoiced that his daughters were being taught the principles of the gospel of Jesus Christ. Not only did he endeavor to live the gospel of Jesus Christ in his personal life, but he also labored to teach his family principles of the gospel of Jesus Christ through family home evenings, occasional correction, and through his personal testimony of faith.

Family Home Evenings

The Family: A Proclamation to the World asserts, “Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.”³ President Grant’s daughter, Frances, recalled very happy family activities spent with her father and her mother

¹ Heber J. Grant, personal letter to Martha Deseret, December 2, 1901, in the possession of Richard N. Holzapfel.
² Grant, Personal letter to Martha Deseret, December 2, 1901.
when she was a young child. Frances was only 8-years-old when her mother passed away in 1908. She expressed that many of the memories she had of her mother were of their time spent in Europe while President Grant was serving as the President of the European mission from 1903-1905. Frances fondly recalls that her parents would spend evenings together with the children making

a big batch of molasses taffy or other kind of taffy and the youngsters would pull it. They would pop corn, and they would sit around the fire and do these things. One of my recollections of England was toasting bread in front of the fire place on a long toasting fork and sitting there eating toast and jam. That was just great. I remember that so well. I remember the simple pleasures like that.⁴

A decade later in 1915, then President of the Church, Joseph F. Smith, counseled families to hold a weekly Family Home Evening.⁵ Family Home Evening was a time that was supposed to allow each individual member of the family to halt the normal activities that took them away from the home, bring them together and learn gospel principles as a family unit. The First Presidency consisting of President Smith, Anthon H. Lund, and Charles W. Penrose issued the following statement on the Home Evening in 1915.

We advise and urge the inauguration of a "Home Evening" throughout the church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord.... "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instruction on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society and the nation.⁶

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⁴ Frances Grant Bennett, Oral History, interview by Marlena Katharyn Chipman Ahanin, 1976, OH 325, Salt Lake City, Church History Library.
Frances observed that “Father was quick to realize the value of such a plan and put it into operation.”7 The Proclamation states, “Parents have a sacred duty to rear children in love and righteousness…and to teach them to love and serve one another, observe the commandments of God.”8 By 1915, President Grant’s family dynamic had significantly changed due to the passing of his wives Lucy Stringham Grant and Emily H. Grant. Additionally, most of his children at this juncture were young adults. Furthermore, Frances, nearing her 16th birthday, was no longer living at home. She was instead living with her oldest sister Dessie, age 29, and her husband Ashby. Frances records,

I think my father realized the importance of family night because we didn’t live with him and his wife Augusta… Father came to Dessie’s house every Thursday and spent the evening afterward. The dinner was always special-prepared for the most distinguished company, as indeed he was, even though he was our father. We began each night with family prayer, and we always spent part of the time singing hymns. Father, like his mother before him, loved to sing the hymns of the church.9

Though President Grant sang with his family during Family Home Evening, singing did not come naturally to him. As a boy, his mother had tried to teach him unsuccessfully to sing. She even signed him up for singing classes, but it proved futile. Heber described that Professor Charles J. Thomas “tried and tried in vain to teach me…to run the scale or carry a simple tune, and finally gave up in despair.”10 After “considerable perseverance” and years of practice, President Grant was finally able to carry a tune, although he would never be the singers his daughters were.11 Though singing was a part of the Grant Family Home Evenings, it was not the

7 Frances Grant Bennett, *Glimpses of a Mormon Family* (Salt Lake City: Deseret Book Co., 1968), 47.
9 Bennett, *Glimpses of a Mormon Family*, 47.
11 Haslam, 4.
main reason for gathering. Frances shared how she and the rest of the family cherished these nights with their father by revealing, “We always told him all the important things that had happened to us during the week; and we saved up our problems to discuss with him, asking for counsel and advice.”12 A weekly Family Home Evening provided the Grant children a valued time to confide in, and receive counsel from President Grant.

Long after her father passed away, Frances remembers fondly those family nights. “I have long since forgotten the theatres, the lectures, the dates, and other inconsequential things that took place during those years; but I have never forgotten our home evenings.”13 She added, “It was then that we got close to our father, which made us appreciate him as we had never before.” The time spent together as a family became evidence for the Grant daughters of the love that their father had for them. Speaking for herself and older sister Emily Grant, Frances explained, “We felt very important when some illustrious visitor was in town to be entertained and our father would decline the invitation, saying he had a previous engagement with his ‘two little girls,’ as he called us, though we were both in High School at the time.”14 President Grant endeavored to put his family first even when other commitments required his time.

As time passed and President Grant’s daughters married and had families of their own, he no longer gathered his children for a weekly Family Home Evening. Instead, he found another way to meet with his children in a gospel setting. Francis related that when the Church began holding evening sessions in the Salt Lake Temple, President Grant invited his daughters and their spouses to join him every Thursday night for dinner at the Hotel Utah and then to a session in the Salt Lake Temple.

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temple afterwards.15 She reminisced, “These were some of the choicest experiences of my life, and it was very difficult for me to attend the temple for many years after his death. The experience has never been quite the same to this day.”16 The Grant patriarch continued to serve as an example of leading a family in righteousness even after they had left the nest and created their own individual families.

Occasional Correction

Though the Grant family worked to create this unifying and spiritually uplifting family home evening tradition, they were not immune from the problems, mistakes, and the needed correction that most families experience. At the age of thirteen Lutie records a Sunday journal entry, “I’ve been a very bad girl today,”17 although she left no explanation why. As one who grew up in a house full of sisters, Lutie had mentioned there was an occasional sisterly squabble.18

Frances shared a time when she was a child that she was “very bad” and her sister, Dessie, complained about her behavior. President Grant, calmly responded, “Don’t worry, that means she’ll get what she wants out of life. She’ll stick to it. She’ll have stick-to-itiveness.” She developed that quality but adds, “I don’t know whether I inherited it or whether I learned it from his preaching it so deeply.”19

15 Frances Grant Bennett, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
16 Bennett, “I Remember Grandfather.”
17 Lucy Grant Cannon, “Personal Journal, Sunday March 5, 1893” box 3, folder 25, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.
18 Heber J. Grant Personal Letter to Lucy Grant Cannon on May 3, 1892, Heber J. Grant Family Correspondence 1889-1976, Church History Library, MS 17508.
19 Ahanin, 20.
In the Grant home there was a practice of washing mouths out with soap when inappropriate language was used. Heber’s daughter, Frances, recalled a time when they were living abroad, and that she felt her father had used poor language. At the time she was nine and her father was serving as the mission president over the European mission. Frances heard her father tell a story where he quoted a profane word. Frances immediately caught this discrepancy and confronted her father. President Grant—seeing his error and the importance of being fair—allowed Frances to wash his mouth out with soap. She later recorded the lesson she learned from her father at a family reunion in 1979—over seventy years later. She related, “I knew my father would be absolutely fair in all his dealings with me.”

Joy Orr Midgley, grand-daughter of Heber and Lucy, recalled a drive up the canyon with her mother, Anna Grant Midgley, and with Joy’s grandfather, Heber J. Grant. It was early in the fall, and Joy remembered that “the leaves were just beginning to turn” and “it was a little nippy.” Anna requested that Joy put on her sweater several times, but Joy refused. This dismayed Joy’s mother, who was becoming increasingly embarrassed at her daughter’s non-compliance in front of her father, who was described as a “disciplinarian of a sort.” Once again, Anna petitioned Joy to put her sweater on when President Grant “suddenly thundered, ‘put that sweater on!!’” Joy calmly concluded the anecdote by humbly remarking, “I put the sweater on.” As illustrated here, President Grant could be stern when he felt it was needed.

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20 Bennett, “I Remember Grandfather.”
Whether it was disobedience to parents, or issues that were more serious, President Grant occasionally had good reason to feel disappointed in his children and grandchildren. Such an instance arose when two of his granddaughters, Sarah Tanner and Lucy Cannon Dutson, took a trip with him to the New York World’s Fair. On this occasion President Grant was to receive the Silver Buffalo Award from the Boy Scouts of America. The award was given “annually to several outstanding leaders… on the basis of noteworthy service of national or international character outside the line of regular duty to boyhood.”24 A fine dinner was served at the Waldorf Astoria Hotel in New York City with a variety of dishes and silverware. The two young girls became enamored with some of the small spoons that were provided, and each took one as a souvenir for their trip. On the way home, the girls produced the spoons to show their grandfather who was none pleased with their acquisition of treasure. Sarah said they each “got a lecture on honesty” and “mailed them back…with an apology for taking them.” The girls also received a stern rebuke from their grandfather about how much money the Hotel Utah lost each year from such “souvenir seekers.” She reminisced that “It was a good lesson to me and I have used it as an example to all my children when they have done similar things.”25 The Family Proclamation decrees parents must teach their children “to be law abiding citizens wherever they live.”26 It is evident that President Grant felt this same level of accountability to teach his grandchildren.

However, President Grant was careful to not be an authoritarian within his family unit. Frances recorded, “In matters of small importance father seldom said no to us…” more often his
counsel was, “you must decide for yourself.””²⁷ He understood the value of allowing his children to choose for themselves especially in matters of little significance. When it came to more significant matters with his children, he would make his feeling known, but most often his children followed his counsel because they loved him and wanted to please him. Lutie stated that she and her other siblings “…early became aware that the best way to show our love and appreciation for our parents was to do our best to help in Church organizations. There was no way we could make them happier than to be faithful in Church duties.”²⁸

**Personal Testimony**

Heber J. Grant’s family members recorded occasion where he expressed his testimony to them, both in word and action. Lutie’s son, George I. Cannon, shared an experience he had with his grandfather while driving President Grant home from a fast and testimony meeting shortly after he had a stroke. On the drive, President Grant bore his testimony to George though his voice was “feeble” and he “had difficulty with his speech.” He bore his testimony of his call to the apostleship and “Then with tears in his eyes and voice he told how he loved the prophet Joseph Smith. That was the most treasured experience with grandfather as he was reaching the twilight period of his life.”²⁹

Even in the last days of his life, President Grant was intentional in sharing his faith with all he thought he could influence. One such experience was recorded in the life of one of his granddaughters.

With a very personal touch President Grant wrote his testimony in the copy of the Book of Mormon and Doctrine and Covenants owned by his granddaughter Jean

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²⁸ Lucy Grant Cannon, “A Father Who is Loved and Honored” *Improvement Era*, Nov. 1936, 681.
C. Willis. He wrote, “More than any other book I have loved the Doctrine and Covenants. The words of our Heavenly Father and his Son Jesus Christ contained therein have been an inspiration to me from childhood. As a boy of fifteen I read, carefully and prayerfully, the Book of Mormon and there came into my heart an abiding and firm testimony of its divine authenticity. From that day to this its wonderful teachings have been a comfort, a blessing, and a guide to me.”

He continued with perhaps an even more insightful look into the origins of his testimony. “I thank God from the bottom of my heart that I read the life of Nephi in my youth. I fell in love with him then, and his life has influenced mine for good more than any other character in ancient history, sacred or profane- save the Redeemer of the world.”

Lutie wrote a commendation of her father and stepmother, Augusta, shortly before Lutie’s call to serve as the General Young Women’s President. She stated, “Faith is their most outstanding characteristic. They have a knowledge of and an abiding faith in the Gospel. This is reflected in all the acts of their lives. It is the pivot for all their life’s work.” His daughter Frances, memorialized President Grant’s efforts by saying, “The greatest legacy which father left us was his great faith and trust in the Lord. He taught us to love life, but not fear death, and to make Heavenly Father our best friend.” It is apparent that Heber J. Grant’s efforts to “rear [his] children in love and righteousness” and to teach them to “observe the commandments of God” were clearly received.

President Grant loved his family and sought to teach them the gospel of Jesus Christ to the best of his ability. He implemented the Family Home Evening program into his home and

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30 Jean C. Willis, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
31 Willis, “I Remember Grandfather,”
33 Bennett, Glimpses of a Mormon Family, 308.
34 The Family: A Proclamation to the World.”
saw to it that his children were taught the gospel by example and by precept. It was with great delight that he saw his children growing and developing their own testimonies of the gospel. Even though his children and extended family sometimes struggled to live up to his ideals nevertheless Heber J. Grant allowed them to choose their own paths, trusting that they had been taught sufficiently the principles of the gospel.
Chapter 5 An Example of Righteousness-

President Grant was a great model of righteousness for his children and grandchildren. In the writings of his descendants, it is apparent that his progenies reflected upon his personal behaviors and used his example to develop their moral character and spirituality. As stated in The Proclamation, “Parents have a sacred duty to rear children in love and righteousness…and to teach them to love and serve one another, observe the commandments of God, and be law abiding citizens wherever they live.” In the Grant family, much of these lifelong lessons were taught purely through his righteous example.

President Grant valued his family and understood that, “marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children.” Before he and Lucy Stringham Grant were married, the Salt Lake Temple had not been completed. The nearest operating temple was in St. George, Utah, and the distance from Salt Lake City to St. George was over 300 miles. To complicate things further, trains did not connect Salt Lake City to Washington County, Utah until 1923. In October of 1877, when Heber and Lucy began their trip to St. George, the trains only ran from Salt Lake to Utah County, and from there the rest of the way was traversed by “team…over unimproved and uncertain roads.” Many of his friends encouraged Heber to be married civilly and then wait for the Salt Lake Temple to be finished to be sealed to Lucy. Despite the counsel of his friends, Heber and Lucy chose to make the trip to St. George and were sealed together in the temple.
November 1, 1877. Decades later, President Grant reflected on this decision in an *Improvement Era* article titled “Beginning Life Together.” He defended, “Why did I not listen to them? Because I wanted to be married for time and eternity—because I wanted to start life right. Later I had cause to rejoice greatly because of my determination to be married in the temple at that time rather than to have waited until some later and seemingly more important time.”

That refusal to not compromise his commitment to eternal marriage proved to be a great blessing for President Grant and his family. Decades later, Lutie then a representative of the Young Women’s General Board, spoke on the topic of eternal marriage. She urged the youth to start life right by marrying in the Lord’s temple. She stated, "I am very grateful to the Lord that I was properly born; born under the covenant, born of parents that had been properly married and sealed in the temple of the Lord." Upon hearing her sentiment, President Grant recorded, “Tears came into my eyes, because her mother died before the Salt Lake Temple was completed, and I was grateful that I had not listened to the remarks of my friends who had tried to persuade me not to go to the St. George Temple to be married. I was very grateful for the inspiration and determination I had to start life right.” Because of Heber and Lucy’s fervent desire to be sealed for time and all eternity, their children were born in the covenant, and the couple exhibited their commitment to the eternal nature of the family as outlined in the Family Proclamation. That example of righteousness and commitment to the family was remembered by his children and grandchildren.

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5 Grant, “Beginning Life Together,” 198.
7 Grant, “Beginning Life Together,” 198.
Susan Rachel Grant and Lutie Grant were the first of President Grant’s children to be married. They were both married in the Salt Lake Temple after its dedication in 1893. While serving as the mission president in Japan, President Grant was notified that his daughter Lutie became engaged to George J. Cannon. In a letter written from Tokyo to his daughter Lutie and her fiancé, George J. Cannon, President Grant wrote, “…in your engagement I feel that a son has been given to me that I can love with all my heart.” Put in context of losing his own two sons before they reached maturity, the message is deeply significant. While some parents can be critical of their daughter’s choice in a spouse, President Grant welcomed George into the family with open arms and accepted him as his own son. In the same letter to his daughter, Heber continued, “George having no father I shall try to the best of my ability to fill that place in his heart for his dear dead father.” In the marriage of his daughter, President Grant found a son, and George found a father. President Grant’s character was to love and welcome all into his growing family and treat them as if they had always been a part of the Grant household.

To President Grant, the relationship he shared with his adult children and their spouses and the relationship he shared with his youngest grandchild were all of great import to him. One of his granddaughters, Florence Smith Jacobsen, kept a collection of postcards from her grandfather that illustrated all the places President Grant visited, such as Zion’s National Park, the Grand Canyon, Cedar Breaks, and more. She saved these little pieces of mail from a very early age. Florence was five-years-old when Heber J. Grant was sustained at the 7th President of the Church. Many of the postcards she saved were mailed to her during his presidency. He could have easily bought a large number of postcards and had his secretary, Bertha, mail them to

8 Heber J. Grant to George J. Cannon and Lucy Grant, 12 November 1901, Heber J. Grant Family Collection, 1899-1905, Church History Library.
the grandchildren. However, he took the time to type a personal message on each of the postcards, and each message told them about the places he was visiting. Florence reminisced, “Really it’s just fantastic. I got these marvelous letters from him when he traveled.”\textsuperscript{10} Caring about the individual, he took the time to leave personal notes to show that he loved and valued them.

Giving of himself and his means was the rule for President Grant, and he loved to lighten the burdens of those around him or add some measure of joy when possible. George A. Madsen, a grandson, shared a “…common experience with the rest of the grandchildren. I recall and cherish the birthday letter which he invariably sent to us with five dollars enclosed, and usually some personal note.”\textsuperscript{11} This experience was mutual for all the Grant grandchildren.\textsuperscript{12} The Family Proclamation states that “children are an heritage of the Lord.”\textsuperscript{13} It was through small and consistent acts like these that Heber’s grandchildren felt that they were important to their grandfather.

It was also common for Heber’s grandchildren to receive a personal note of love and encouragement. Another granddaughter, Edith Young Harris, was in her dressing room getting ready for a school performance when her mother, Edith Grant Young, announced to her that the Prophet was with some other members of the family waiting to see the performance. Such an announcement could elicit stage fright from even the most experienced of actresses. Edith fondly

\textsuperscript{10} Florence S. Jacobsen, oral history, interviewed by Gary L. Shumway, 24 August 1972, Salt Lake City, Archives Historical Department of the Church of Jesus Christ of Latter-Day Saints, 31.
\textsuperscript{11} Gordon A. Madsen, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
\textsuperscript{12} G. Madsen, “I Remember Grandfather,”
\textsuperscript{13} “The Family: A Proclamation to the World,” 102.
remembered that, “The next day he took the time to write me a letter about how much he had always enjoyed the theater, that in his opinion our performance was quite professional and that he didn’t detect a whit of stage fright in me. A lovely memory of a wonderful and loving grandfather!” It is apparent that Edith appreciated both his presence at her performance and the personal and thoughtful note. That small act of service was an example of kindness for her.

President Grant’s granddaughter, Helen Young Page, remembered an experience with Heber that was intimidating for her as a young twelve-year-old girl. Helen recalled that President Grant attended meetings in her home town of American Fork one Saturday evening, and later planned to spend the night at his daughter’s family home before heading home to Salt Lake City the next morning. However, there was a small problem. Most of the Young family planned to leave early on Sunday morning. It was determined that someone should remain home to provide breakfast for grandfather Grant. The lot fell on young Helen. She arose early on Sunday morning and prepared the meal while her grandfather got ready for his departure. After surveying the breakfast scene put before him, President Grant asked, “Helen, haven’t you forgotten something?” Searching her mind and the table before her, Helen was at a loss for what she could have possibly neglected. Her grandfather then answered his own question. “I think we should have family prayer.” After he gave a lengthy prayer on bended knee they arose to food that was cold. President Grant “ate it as though nothing was wrong.” Helen admitted that the responsibility to cook for him felt very heavy for a young person, but she recalled that “his lovely prayer” warmed and reassured her. When he left that morning, he kissed her and

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14 Edith Young Harris, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
15 Harris, “I Remember Grandfather.”
complimented her by saying, “I think you’ll be just as good a cook as your mother one day.”

The priority he placed on his faith and the tenderness he expressed to her became a treasured example for Helen throughout her life.

To “teach children to love and serve one another… and keep the commandments of God” one must be willing to model righteousness and service in a way that their children can see and understand. Heber’s daughter Frances expressed the transparency she felt from his righteous example. She stated, “He was a great believer in teaching by example and never asked us to do anything he wouldn’t do himself.” Of her father, Lutie expressed, “No family could have a better example of fidelity to one’s beliefs than we have had in our father. He set us the example…” And, in turn, the girls exhibited behaviors of service that were modeled by their father. In a letter written to his daughter Edith in the summer of 1906, Heber shared his approval to have her sing for Elders at missionary parties. He validated his approval by writing, “There is nothing better than to feel that I have done something to add to the happiness and profit of others and I love to have my girls do the same.”

Grandson Bryant G. Smith expressed “that his love and affection for his family knew no bounds. I shall never forget those kisses he always gave us from the time we were a bunch of noisy kids running around the neighborhood.” Numerous children, grandchildren, in-laws, and

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16 Harris, “I Remember Grandfather.”
17 Harris, “I Remember Grandfather.”
19 Frances Grant Bennett, _Glimpses of a Mormon Family_, (Salt Lake City: Deseret Book Company, 1968, 16.
20 Lucy Grant Cannon, “A Father Who is Loved and Honored,” _Improvement Era_, November 1936, 684.
21 Heber J. Grant to Edith Grant, 16 July 1906, Heber J. Grant Letters, 1905-1921, Church History Library, MS 6496.
friends recalled that he was “a kissing grandfather.” George I. Cannon and Tony Kimball remembered “those whiskery kisses” that “scratched my face.” Grandson Paul G. Smith explained that, “…a kiss from a gray bearded face [from grandfather] was not always tickly but sometimes rather prickly.” Granddaughter Edith Young Harris also remembered “…the feel of his whiskers when he kissed me.”

Ray Bradbury, related a story shortly after marrying President Grant’s granddaughter Martha Boyle when he was golfing at Nibley Park. Ray met President Grant on the golf course and “He walked over to me and kissed me right on the first hole.” While his kisses may have evoked various emotions and reactions, those who were on the receiving end of them understood that they came from a man who was filled with love for his family. Maybe it was an expression of love that was uncommon for many men, but from him, it was expected by those who knew him best and remembered with fondness. To his family he left no doubt that he was doing his best to express love to them in his actions and righteous behaviors.

In a letter written to his nephew Walter, President Grant shared some insight into why he chose to live the way he did within his family unit. He penned, “…he who so lives that those who know him best shall love him most…can it be said indeed and of a truth, he should be crowned with the wreath of success.” Being true to his character allowed him to ingratiate himself to his friends and family. The more they got to know him, the more respect they had for him, and the deeper their love grew towards him. Florence Grant Bennett sums up her father’s

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22 Harris, “I Remember Grandfather.”
24 Heber J. Grant to Walter Eldredge Grant, Heber J. Grant and Sadie G. Pack correspondence, 1911-1935, Church History Library, MS 28513.
character and influence for good by declaring, “As I contemplate my life and the people who have helped shape it. I find that my father’s influence has been its most dominating force.”

Heber’s grandson, Bryant Grant Smith, made mention of his grandpa’s lasting influence, in a letter of condolence to Augusta shortly after his death. Bryant teasingly wrote, “He left his mark on each of us (and I’m not referring to the Grant nose about which he usually made jokes on himself) but, seriously, to his influence on our lives.” This brief condolence illustrates both President Grant’s light-hearted and self-deprecating nature, and it shows the appreciation his grandchildren felt for his loving example.

President Grant was not merely an example to his children and grandchildren, but to his coworkers as well. His personal secretary Joseph Anderson spent a great deal time with the Prophet. In Anderson’s own words “I was so close to him…that I was very much like a member of the family, except that I shared his confidences more, I think than even his family did.” Generally, the more time you spend with someone the more apt you will be to find flaws in their integrity and character. Anderson was well qualified to vouch for, or criticize the integrity of his employer after serving as personal secretary from 1922 to 1945. A few days before President Grant passed away, he asked his personal secretary if he had ever said anything unkind to him. Anderson “…answered him in truth that he had never said an unkind word to me.” If that was indeed the case, it is an impressive illustration of his professional behavior with his colleagues.

25 Bennett, Glimpses of a Mormon Family, 297.
26 Bryant G. Smith to Augusta Grant, 20 June 1945, Heber J. Grant Family Collection, circa 1870-1980, Church History Library, MS 27105.
28 Anderson, “I Remember Grandfather.”
While President Grant tried to be an example of one who lives the gospel of Jesus Christ, he was not immune from an occasional outburst of frustration and emotion. Peggy Peterson Barton, the biographer for Apostle Mark E. Peterson, shared an anecdote that illustrated that President Grant’s tone was, at times, sharp. Mark E. Peterson started his career with the *Deseret News* as a reporter. As the church-owned newspaper grew, so did its readership, which included the prophet himself, Heber J. Grant. He was a former newspaper publisher, and when he would come across an article that he disagreed with or found fault in, President Grant called Peterson on the phone to discuss his concerns.

‘Mark, get over here.’ Mark never asked who was speaking or where “here” was. He just headed for 47 East South Temple. President Grant, with the paper spread before him on his desk, always circled the offending story, and he emphasized his words by tapping a long forefinger on the circle as he spoke. He could be scathing in his criticism—and often was. But when the bluster had passed, he was immediately remorseful and hoped he had not injured Mark’s feelings. He would call to Joseph Anderson, his secretary and right-hand man, “Joseph, can’t we find a book for Mark Petersen?” Joseph usually had a book at the ready, and President Grant would inscribe it with a flourish of his pen. Smiling wryly, Mark often explained that this was the way he had acquired his extensive library.²⁹

President Grant’s repentant attitude and remorse proved to be more telling of his character and righteousness than any knee-jerk reaction he had from a newspaper story.

President Grant was not one to put up false pretenses or act as someone who he was not. He was a simple man who appreciated simple things such as faith and family companionship. His granddaughter, Florence Smith Jacobsen, who lived so close to him that she could often hear him “plink that piano” when the windows were open, describes his humble roots that followed him into adulthood. Florence recalled that her grandfather would come next door and ask “Flo,

have you got some bread and milk?” He knew that in Florence’s house, fresh bread was made two to three times a week. Often, he would sit down at the table with a large serving of bread and milk and say, “Oh, there’s nothing as good in the world as this.” His unassuming personality was such that he often appreciated a simple meal with friends and family over the pretenses that sometimes-accompanied fine dining.

Some of Heber J. Grant’s family did not live as close to him, and so the visits they received were usually when he was travelling with guests or simply on a drive. Granddaughter, Miriam Young Farnsworth, recalls an event when Bertha, President Grant’s secretary phoned ahead to tell her mother that grandfather was on the way with guests, and they would likely expect something for dinner. They frantically gathered some fresh bread, tomatoes, peaches and served them with scrambled eggs and cottage cheese. Miriam notes, “Grandfather loved it, but I’ve often wondered what his out-of-town guests thought.” Edith Young Harris, another granddaughter, recorded nearly the same event giving a similar commentary, “New York bankers, executives of insurance companies, railroad presidents—it never occurred to Grandfather that they might not enjoy as much as he did a visit.” President Grant had great success in his professional life and rubbed shoulders with the upper echelons of society on a regular basis, but this did nothing to change the man who was raised by a widow in humble circumstance and who valued the simple pleasures of life. President Grant was so comfortable spending time with his family and enjoyed being in their presence that it never occurred to him

30 Shumway, 31.
31 Shumway, 31.
32 Miriam Young Farnsworth, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
33 Harris, “I Remember Grandfather”.
that his high society colleagues might enjoy a night on the town rather than spending it in the homes of his children with grandchildren scattered about.

Chapter 6 Leisure Activities of the Grant Family-

As previously stated, *The Family: A Proclamation to the World* affirms that “Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities.” While gospel principles and learning were an important part of the Grant household, it was also a place where “wholesome recreational activities”\(^1\) were strongly encouraged. President Grant said of his children, “They will only be children once, and I want them to get as much pleasure as they can out of life as they go along.”\(^2\) Though often away from his family due to work and church responsibilities, Lutie remembered with fondness the joy of having her father at home. “What a jubilant time we had when he came home! We would gather around and listen to his experiences. I can see him now walking around the house with a child on each foot, or tossing the children up on his knee.”\(^3\) From the afternoon rides with his children and grandchildren to playing with them on the floor, President Grant took leisure time to enjoy his children and grow closer as a family.\(^4\) Grandson, Grant W. Midgley, referred to his grandfather as a “‘Renaissance Man’ that is, he

\(^1\) “The Family: A Proclamation to the World.”
\(^3\) Lucy Grant Cannon, “A Father who is Loved and Honored,” *Improvement Era*, Nov. 1936, 681, no. 39.
\(^4\) Cannon, “A Father Who is Loved and Honored,” 681.
believed it to be the natural role of man to partake of life in all its aspects—economical, political, artistic, athletic, and of course familial and religious.”

Blended families come with their own unique challenges. One of the perceived hardships for polygamist families was the potential for conflict between wives and children. In 1976, President Grant’s granddaughter, Frances Marion Grant Bennett, was interviewed by researcher Marlena Chipman Ahanin and asked how much contact there was between the “three” families. Frances communicated that President Grant worked to surround himself with all the members of his family unit. When possible, he worked to strengthen familial bonds through close proximity. She explained, “We lived in what we called Grantsville. We were all up on the hill [of downtown Salt Lake]. Father bought a corner lot on Eighth Avenue and A Street big enough for four houses. He gave these lots to the girls as they got married.” She continued that several of the sisters lived so close to one another that “we used to call the Ensign Ward Grantsville because there were so many of us up there.” Keeping his family close to him served as a way to be actively involved in their lives.

President Grant was successful in this endeavor. Many of the Grant children and grandchildren chose to live within a few city blocks, including Lucy Grant Cannon, Mary Grant Judd, Rachel Grant Taylor, Frances Grant Bennett, Anna Grant Midgley, Dessie Grant Boyle, and granddaughter Florence Smith Jacobsen. And the contiguity helped them to spend quality time with one another as a family. Frances observed, “Of course activity centered in [and

5 Grant W. Midgley, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
6 Frances Grant Bennett, Oral History, interview by Marlena Katharyn Chipman Ahanin, 1976, Salt Lake City, Church History Library, 17.
7 Ahanin, 17.
around] the home in those days. Many things were done in the home that are not done anymore.”

Florence stated, “We were like a community. We had family reunions every year. On my grandfather’s birthday, we’d have a big birthday celebration. I remember—I’ve got pictures—getting all dressed up in Grandmother’s [Rachel Ivan’s Grant’s] clothes and taking the part of Grandmother and portraying some incident in his life…Aunt Mary wrote the skits and we’d perform in the Lion House. All of these things were just a marvelous heritage.”

The proximity of the homes and the abundance of grandchildren that inhabited them meant that eventually, little Grant grandchildren were spread across “Grantsville” with many of the activities centering around the great patriarch’s home. Grandson Gordon Madsen, recollects, “his front porch or the horse chestnut trees in front of his house were the ‘goal’ for the neighborhood games,” and that “on occasion he and Aunt Gusta sat on the front porch to watch us play—either neighborhood football—or what have you.” In between games and horseplay, Heber would entertain the grandkids with stories “about Porter Rockwell and Lot Smith.”

In the early days when his own family was still young, Lutie reminisces, “Memory carries me back to the rides we used to take behind our horse, Old John. Although the two seats of our surrey were crowded we all must go.” She remembers their favorite drive down West Temple Street and that in the spring, the group would stop and President Grant would make whistles for each of the children from the Cottonwood trees that lined the streets. The children

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8 Ahanin, 12-13.
were fascinated, watching their father peel the bark back from the trees and carefully craft these whistles that “seemed to be pitched just a little differently.”

As the years passed, the Grant’s trips down West Temple with “Old John” were replaced with trips around the city in an automobile or “the weekly drive to Brighton in the lush 1941 Lincoln Zephyr”. This was one of the great past times for President Grant’s children and eventually grandchildren. Often President Grant would not depart until they had crammed as many willing souls into his car as possible. Latter-day Saint historians wrote, “His car held six people, and he would not leave until it was full. He often invited widows and homebound individuals as well as family members and their friends on his afternoon excursions.”

Lutie recalled, “He never likes to take his pleasure alone. If it is an auto ride, he will spend time inviting others to go with him.”

The drives spent with good company and the opportunity to get out of the city to enjoy the cooler temperatures or the changing leaves in the Fall were rewarding in and of themselves. However, Lutie adds, “We love to go because in our confidential ‘travel’ chats we get better acquainted and learn to appreciate more fully his great qualities.” For many, coming to know their Prophet/patriarch was all the reward they needed. Though the mode of travel changed from horse and buggy to automobile, the purpose of the trip—to spend quality time together as family and friends—never did. These activities united them as family and friends.

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14 Cannon, “A Father Who is Loved and Honored,” 684.
15 Cannon, “A Father Who is Loved and Honored,” 684.
In addition to the frequent local afternoon trips up the canyon, President Grant saw to it that they travelled together as a family to a variety of locations. One of the favorite vacation spots for the Grant’s was “Soda Springs in Idaho where they used to go to drink the water and take the Sulphur baths up there.” President Grant was widely travelled due to his business connections and his responsibilities in the Church. He would often describe to his children and grandchildren the attractiveness of the places he had travelled to. Mary Grant Judd told how “Mother and Father had often told us of the beauties of California,” and in 1901 for President Grant’s mother Rachel’s 80th birthday “was the circumstance that made this dream a reality.” The Grant’s vacationed to California which, even for the Grant’s—who were wealthy by most standards was at that time still a rarity for many people. Augusta chronicled the experience in her journal while observing her children playing in the ocean. She penned, “Below me the children are playing in the sand, picking up shells, moss, starfish—any strange and interesting thing the sea casts up before them.” Such trips provided wholesome recreation and respite from the day-to-day cares of life.

President Grant’s desire to share his time with his family was not always as welcome as he would have hoped or planned. One such occasion came when his granddaughter Martha Boyle Bradford and her new husband Ray Bradford were honeymooming in California. Martha records the unexpected visit “On the 3rd day of our honeymoon Ray and I were in the Clark Hotel in Los Angeles. Early in the morning the phone rang and a voice said, ‘This is your grandfather. We are in the lobby and we’ll be right up.’” I screamed, ‘No we’ll be right down.’ So we hurried

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16 Ahanin, 13.
18 Judd, 153.
and dressed and went downstairs to learn that Grandpa had our day planned for us—lunch, a baseball game and ride. It wasn’t exactly what we had planned but we had a ball.”

In addition to travel and vacations, President Grant and his wives also had a deep love for the arts and encouraged their families to enjoy and participate in them also. Emily and Augusta Grant especially shared the love of the arts with their husband. Speaking of her father and her mother, Emily, Frances explained that “they both loved music and art and literature” and “that’s sort of bred in all of us…but he [especially] adored them.” President Grant’s wife, Augusta, shared in that passion. She was herself a schoolteacher and a “patron of the arts” and enjoyed attending the symphony and plays with the family.

The children learned to enjoy and participate in the arts as much as their parents did. However, this was not always the case, as sometimes practice and performance were mandatory instead of discretionary. Lutie, recalled, “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.” The threat of losing the privilege of piano lessons always loomed for her sister Frances. She related that her father said to her “if the time comes when I ask you to play and you say you don’t know anything, I’ll know that I am wasting my money and your lessons will stop.” Without hesitation she repetitively added for emphasis, “And he really meant it, he really meant it.”

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20 Ahanin, 20.
21 Ahanin, 20.
22 Gaunt and Peterson, 55.
23 Bryant S. Hinckley, The Life of a Great Leader (Salt Lake City: Deseret Book Co., 1951), 82.
24 Ahanin, 11.
President Grant encouraged them as they grew and progressed in their abilities. Written on letterhead from the Office of the Scandinavian Mission, President Grant wrote to his daughter, Edith, on July 16, 1906, of his happiness and pleasure that Edith and her sister Florence did well and passed off first honors at their recital. During those same years while President Grant was away in Europe as a mission president, he sent little gifts to encourage the girls in their musical pursuits. Such was the case when he sent a music book with a version of “A Poor Wayfaring Man of Grief” to his daughter Edith. While President Grant was adamant that his girls practiced, he was also the first to highlight their musical talents amongst their family, friends, and guests. His love for music and his family intertwined, and the combination of the two brought him great pleasure.

Furthermore, cultural opportunities for the Grant family came frequently as a result of their prosperity and standing in the community. For instance, as a large stock holder in the Salt Lake Theater, President Grant was entitled to a box for each performance, fulfilling a prophecy he had made years before. When he was just a boy his job was to carry water to members of the audience. “I’m not always going to carry water,” he vowed. “Some day I’m going to occupy a box in this theatre.” This was a great opportunity for the Grant girls that would have been afforded too few of their age. Frances, recollects, “From the earliest time that I can remember I was permitted to go to the matinees… In fact we often took excuses to school to be excused on Wednesday afternoon to go to the matinees. We actually practically grew up in the theater.”

25 Heber J. Grant to Edith Grant, 16 July 1906, Heber J. Grant Letters, 1905-1921, Church History Library, MS 6496.
26 Ahanin, 11.
27 Frances Grant Bennett, Glimpses of a Mormon Family, (Salt Lake City: Deseret Book Company, 1968), 31-33.
28 Ahanin, 13.
rare privilege that allowed the Grant’s to come to appreciate the arts more and more as they grew and valuable time for them to share in “wholesome recreation activities.”

Frances would prove to be more suited to attending plays and playing the piano than playing golf, but President Grant thought it important for his children to be exposed to a variety of interests. Perhaps looking for a golf partner, Frances recalled “how diligently he attempted to teach me to play golf.” President Grant played and loved golf, often arising at 5:30 am to play some before going to the office. After having multiple lessons with a golf pro and seeing Frances struggle to grasp the very technical game, he remarked to his little apprentice, “You have many talents, my dear. Golf doesn’t seem to be one of them. Perhaps it would be more profitable for you to develop another talent.” Frances, however, enjoyed other outdoor activities with her family including every “summer outing to Saltair” where they would take their supper, “bathing” in the Great Salt Lake and that they “always had a bag of popcorn to eat on the train as we went home.”

Though Frances and his other daughters may have gravitated more to the arts than to sports, their father continued to play the game he loved with his long-time partner Presiding Bishop Charles W. Nibley. Charles was very competitive. Writing to his daughter Edith, Heber mentioned playing 16 holes with Bishop Nibley in the morning and then playing another 16 in the afternoon, President Grant won both sessions by two holes each. He then commented on the

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29 “The Family: A Proclamation to the World.”
30 Bennett, Glimpses of a Mormon Family, 49.
31 Bennett, Glimpses of a Mormon Family, 49.
32 Ahanin, 13.
game by expressing that Bishop Nibley “dislikes to be beaten worse than the average man and I am sure he did not go to his hotel tonight half as happy as he would have been had he won.”

The President’s granddaughter, Leslie Midgley, had the opportunity to caddie for her grandfather. She observed that a “very famous member of the foursome” would occasionally move a ball to a better lie when he thought no one was looking. She adds, “he was sometimes sternly corrected by the Prophet, Seer, and Revelator when he announced he had a six on one hole after wielding his club eight times. Sorry to recall the errant golfer was an Apostle!” Golf was an activity that the Prophet loved, and he tried to include his family members in hopes that they would develop the same passion. Sometimes he was successful and other times not, but the effort to include his family members in one of his beloved hobbies showed that he was trying to include his children and grandchildren in all aspects of his life.

In addition to “early morning golf games that got you up before the sun rise,” grandson Paul G. Smith, remembered the “sort of proud look on his face when he introduced you as his grandchild.” Perhaps for Paul, the most enduring memory after his grandfather’s passing was “of coming home from the service and finding him not there, and in reflecting about growing up living next door and never appreciating his greatness in so many things.” The Prophet had labored for decades with his own children and grandchildren to create “wholesome recreational

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33 Heber J. Grant to Edith Grant, 16 July 1906, Heber J. Grant Letters, 1905-1921, Church History Library, Salt Lake City.
activities” that he believed would unite and create a bond within his family.  

Though for Paul, President Grant’s impact was not truly felt until after the void of his absence.

The Grant family documents are littered with accounts of recreational activities together, and all such accounts lead to fond memories and increased family unity. While Heber J. Grant did not possess the Family Proclamation, he did possess the ability to put aside other responsibilities and simply enjoy life with his family members. This value on “wholesome recreational activities” helped he and his wives establish and maintain happiness within his family unit.

36 “The Family: A Proclamation to the World.”
37 “The Family: A Proclamation to the World.”
The Proclamation affirms, “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families.”¹ Heber J. Grant provided for a large family, including three wives, twelve children, and his widowed mother. Heber began providing for himself and for his mother at 15 years of age. He was first hired as a bookkeeper at the H.R. Mann Insurance Company. Four years later, at 19 years of age, he bought the company from his employer and became a business owner for the very first time.² Over the course of his career, he expanded and diversified his business by acquiring other businesses in the insurance and banking industry. On the whole, Heber was successful in his financial endeavors but managed to keep his business goals in check. He stated, “While I have worked hard for Cash, you know, as do all my friends that have a full knowledge of the innermost sentiments of my heart, that Cash has not been my god and that my heart has never been set on it, only to do good with what might come into my possession. I most earnestly desire that I may always feel this way.”³

Heber J. Grant fulfilled his role as the provider for his family during the tumultuous economic times of the late 1800’s and early 1900’s. During his lifetime, he experienced two economic collapses. The first was known as the Panic of 1893. The second was the stock market crash of 1929 that lead to the world-wide Great Depression.

¹ “The Family: A Proclamation to the World.”
³ G. Homer Durham, comp., Gospel Standards; Sermons and Writings of Heber J. Grant (Deseret Book Co., Salt Lake City, 1941) 330.
While endeavoring to support his family, Heber “made and lost several fortunes and was in debt for a very large amount after the panic of 1893.” The 1880’s and 1890’s were a time of significant expansion in the rail industry in the United States. Many key railroad companies, like the Philadelphia and Reading Railroad Companies, fell prey to over expansion, speculation, and subsequent bankruptcy. Because much of the US economy revolved around the rail system in employment, trade, urban migration and economic growth, the aftermath of the industries over-expansion and collapse not only ruined the rail industry, but it also collapsed the major banks that supported them and the communities that relied upon them. Thus, Heber J. Grant was caught completely by surprise and “was left with debts that took years to repay.”

Lutie recalled seeing her father under a “great strain which made us feel that debt was like a huge dragon into whose ugly mouth the very life-blood of its victims was drawn.” The Grant children immediately went to work helping in any way they could to ease the financial burden that rested squarely on their father’s shoulders. After he rebuilt his fortune in the 1900’s, the Great Depression devoured his wealth again. He then “mortgaged his house and bought good solid securities he knew were vastly underpriced.” After the securities rebounded, he again regained his fortune.

During the stock market crash, Heber’s daughter, Frances Grant Bennett, was attending Radcliffe College, the all-female sister college to Harvard University in Boston, Massachusetts.

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4 Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
8 Heber J. Grant Family Collection Circa 1870-1980.
After learning of the event and that her father was making a significant financial sacrifice to allow her to remain at school, she wrote him a letter and thanked him graciously for her time at the University and offered to come home. Her father responded, “Don’t try to thank me, my child. You never can. Children can never thank their parent for what their parents do for them; but you can do it in another way—by doing the same for your children some day.”

For Heber J. Grant, the task of providing for his family and accumulating wealth proved to be a challenge for him. But it was not necessarily the acquisition of wealth that was difficult for him; instead, it was the amount of risk that was involved to amass his fortune. This temptation to risk more to gain a greater return was occasionally a problem for President Grant. In a letter written in response to Lutie’s husband George J. Cannon, dated Dec. 2, 1915 at 3:30 am, Heber recalled how George “respectfully but fearlessly” called out President Grant for thinking of going into debt. President Grant wrote thanking George for his conservative counsel and strong language recalling “when you almost rebuked me for going and getting into debt.” Even, on occasion, Heber J. Grant needed to be reminded of the dangers of speculation.

Despite the tough economic conditions of the late 1800’s and early 1900’s, he managed to acquire wealth and had a very specific philosophy on how that wealth should be spent. He wrote, “Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of his heart, and chases therefrom the love of his fellows, can be said to be truly

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10 Heber J. Grant Personal Letter to George J. Cannon on December 2, 1915, Heber J. Grant Family Correspondence 1889-1976, Church History Library, MS 17508.
11 Grant Personal Letter to Cannon on December 2, 1915, Heber J. Grant Family Correspondence 1889-1976.
successful; but he who so lives that those who know him best shall love him most.”

This principle of providing for his family and others seemed to swell his heart as Heber J. Grant became a prodigious philanthropist. Frances, wrote of her father’s desire to give stating, “His interest in money grew largely out of the fact that he so loved to give it away.” With a large posterity, he had plenty of opportunity to share material possessions and had no intention to take his wealth with him to the grave. He felt that his money was better spent here and now on people he had charge over. To his daughter he said, “I don’t expect to leave you much of this world’s goods, but I’ll help you all I can while I am still alive.” For several years he paid for all the extended families doctor bills, set up a mission fund to pay for his family members and friends who desired to serve, and set up a family emergency fund that helped with unforeseeable family expenses. Lutie wrote, “Father’s devotion to his family is outstanding. His personal interest in them and their homes is constantly exhibited. He has helped them even when it was a great sacrifice. He has often said, ‘Help the sapling; the oaks can take care of themselves.’”

Yet, because of his prosperity, President Grant was able to help more people than those limited to his immediate and extended family. Lutie wrote, “Father is the most generous man in the world. One cannot even mention all his acts of generosity because they are legion.” Speaking in generalities, Lutie described some of those considerate acts performed by her father and his wives. She stated, “The widow has always been the recipient of their solicitous attention. Clearing their homes of mortgages, getting their children into business positions, seeing that

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12 Heber J. Grant, “The President Speaks” Improvement Era, November 1936, no. 39, 660.
13 Bennett, Glimpses of a Mormon Family, 302.
14 Bennett, Glimpses of a Mormon Family, 302.
16 Cannon, 681.
those who were sick had proper medical attention.”\textsuperscript{17} Heber J. Grant even worked to financially help people, even people when his own means had dwindled and debt or financial ruin seemed imminent. “During those lean years which followed the panic of 1893, when to give a nickel was harder than it had been to give five or ten dollars, father still helped those in distress, trying in every possible way to help.”\textsuperscript{18} For Heber J. Grant, the responsibility to “provide for the necessities of life” meant more than just those closest to him, but also those with whom were within his circle of influence.

Money to ease the burdens of others often came unsolicited. For example, Lutie wrote him while she was in England and mentioned a widow with two children who had been asked to contribute fifty-dollars to help fund their new chapel. Lutie, thought this amount was excessive, given the widow’s situation. Shortly thereafter, a letter arrived to the widow with a check for twenty-five dollars and instructions to use it for the building fund. Much to the widow’s credit, she came up with the fifty dollars on her own and used the extra twenty-five to contribute as well, totaling a seventy-five-dollar donation. The gesture from President Grant made such a deep impression on the widow that while Lucy was visiting her years later while she “was then nearly ninety years old and almost blind—she went to her drawer and brought out the letter for me to read.”\textsuperscript{19} The kind gesture impressed this widow so much that for decades she clung to President Grant’s letter that accompanied the generous check.

President Grant often went out of his way to help support those in need. Lutie spoke of another time when her father walked in while she was preparing some Christmas gifts for a

\textsuperscript{17} Cannon, 681.
\textsuperscript{18} Cannon, 680-681.
\textsuperscript{19} Cannon, 681-682.
needy family. During the course of their conversation, Lutie mentioned that she was preparing her temple clothes for the mother of the family to borrow because this mother was going to the temple the following day. When the woman returned the clothing to Lutie, “she told me when she went into 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 twenty dollars.”  

Whether President Grant was writing checks or seeking out those in need, he was continuously trying to ease the burdens of those around him.

The combination of President Grant’s keen business mind and his desire to share of his material wealth proved in many instances to be a blessing to others. On his 82nd birthday, business leaders in the community gave him a copper chest containing one-thousand silver pieces with the hope that he would use them to give to his favorite charity. His favorite charity was Primary Children’s Hospital, which at the time needed $300,000 dollars. President Grant proposed that each coin be sold for $300 dollars each in order to raise the needed funds. Regrettably, President Grant suffered a stroke and was unable to see the plan come to fruition. However, his daughters, Lutie and Dessie, took the problem to the First Presidency. President J. Reuben Clark, who then served as President Grant’s First Counselor, recommended the coins be sold for $100 instead of the $300. With President’s Grant’s passing, his numerous wealthy contacts were no longer available, and it would have been very difficult to sell them for $300 apiece, so the $100 was agreed upon. Lutie was happy to report that before the death of her father, they raised $120,000 for Primary Children’s Hospital.  

Though his health was failing,

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20 Cannon, 682.
many still received the generous benefits of his desire to share the material resources he had been blessed with.

Though his business and church responsibilities took a great deal of his time and attention, President Grant worked to create time for the ones he loved. His granddaughter, Miriam Young Farnsworth, recalled going downtown with her mother to see her grandpa at work in the Church Office Building. With awe, she remembered thinking the Church Office Building had such “big front steps” and “big front doors…where everyone seemed so busy.”22 As they arrived, they were cleared by President Grant’s secretary, Bertha Irving and his assistant, Joseph Anderson. Miriam remember that

He would greet mother with a special hug and kiss and then turn his attention to us children. I knew he loved me in a special way. Strangely enough, all of my sisters and brothers felt the same way. As I reflect upon these many visits, I wonder how many important meetings we interrupted of how many important visitors were kept waiting because of his great love and concern for his family.23

Throughout the life of President Grant, his focus was constantly on providing for physical, emotional, and spiritual well-being of his family. But his generosity was not limited to just his immediate and extended family. Quite often, he lent support to other families that required financial assistance. It was as though he felt it was his responsibility and privilege “provide the necessities of life and protection” to his fellowmen in need.24 Though President Grant was often busy with work in business and with Church responsibilities, he did not let that interfere with his relationships with his children and grandchildren.

22 Miriam Young Farnsworth, 19 November 1979, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, Salt Lake City, MS 27105.  
23 Miriam Young Farnsworth, 19 November 1979, “I Remember Grandfather.”  
24 “The Family: A Proclamation to the World.”
Chapter 8 Teaching the Doctrine of the Family-

As a father and husband, Heber J. Grant shared the responsibility with his wives to teach the doctrine of the family to his children and grandchildren. However, as President of the Church of Jesus Christ of Latter-day Saints, he bore the responsibility of teaching the doctrine of the family to the whole Church also. In October 1909 general conference, while still serving as an apostle for the Church, Elder Grant stated;

One of the greatest desires of my life has been to live worthy of the father and the mother I have had; and one other of the greatest desires of my life is to rear my children in the nurture and admonition of the Gospel. One of the favorite themes I have ever had in preaching to the Latter-day Saints is derived from that revelation of the Lord which tells us that it is our duty to preach to our children and teach them the Gospel of Jesus Christ, inspire them with faith in the Lord and Savior of the world, and teach them to pray and walk uprightly before the Lord. I believe this commandment has been much neglected, and I rejoiced exceedingly in the remarks of our President today, urging the Latter-day Saints to do their duty in this respect. I have endeavored to do it, but I have made a resolution to be more faithful in doing so in the future. I believe there is opportunity for improvement upon the part of all of us in this direction.¹

During the early years of his life, President Grant was deeply impressed by the examples of his parents and wanted to be faithful to the instruction and example they provided for him. This desire carried over from his boyhood to adulthood as he became a parent himself. President Grant loved his family and valued the role that parents play in fulfilling the Plan of Salvation. To this end, in 1941 President Grant addressed parents by saying, “We are trying to rear our children to be God-fearing, and to live lives worthy of imitation of all men.”² Through his own example and ministry as a prophet and an apostle, he implored others to teach and raise their children to be faithful members of the Church and respected members of society. President Grant repeatedly stated, “as the twig is bent the tree is inclined.” He explained, “You who teach the children are

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¹ Heber J. Grant, Conference Report, October 1909, 26.
² Heber J. Grant, “Safeguard,” Improvement Era, February 1941, no. 44, 120.
engaged in the labor of bending the twig.”³ Though this symbol is inclusive for all adults that teach and rear children, he also specified the weighty responsibility parents’ shoulder in training their own offspring. The Proclamation states, “The family is ordained of God.”⁴ The family unit is designed by the Lord for teaching the gospel to his children and that responsibility falls squarely upon parents. It was his belief that parents could not assume their children would inevitably acquire a testimony of the gospel of Jesus Christ. He stated:

I have learned the multiplication table, and so has my wife; but do you think I am big enough fool to believe our children will be born with a knowledge of the multiplication table? I may know that the gospel is true, and so may my wife; but I want to tell you that our children will not know that the Gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the Gospel.⁵

To President Grant, helping one’s child to develop a testimony of the restored gospel was a serious task not to be taken lightly. As President of the Church, he pled with parents to “Take to heart the duty that devolves upon them under a commandment from the Lord Almighty to teach faith in the Lord Jesus Christ, to their children, that they shall pray and walk uprightly.”⁶ Parenting was not meant to be a passive experience, but a solemn duty where teaching the tenets of faith by word and example were consistently employed. And through his repetitive comparison of the bending and molding a sapling or “twig” to develop a healthy and thriving tree, it is natural to assume his intent that no child was too young to be nurtured and taught by loving adults.

⁴ “The Family: A Proclamation to the World.”
⁵ Heber J. Grant, Conference Report, April 1902, 80.
⁶ Heber J. Grant, Conference Report, April 1924, 10.
Not all agreed with his desire to teach children the gospel of Jesus Christ at a young age. Some members believed that perhaps it was better to allow their children to grow and mature some before attempting to teach them the gospel. President Grant acknowledged such beliefs but was direct and firm in his response to this ideology. In the April general conference of 1902, he stated;

I have heard men and women say that they were going to wait to let their sons and daughters grow to maturity before they sought to teach them the principles of the gospel, that they were not going to cram the gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take his words for it rather than the words of those who are not keeping his commandments.²

President Grant believed if parents lived the Gospel of Jesus Christ faithfully, their children would likely follow their example. He said, “If we as parents will so order our lives that our children will know and realize in their hearts that we are in very deed Latter-day Saints…they, by seeking after the Lord, will get that same testimony.”³ President Grant affirmed that part of rearing faithful children in the Church begins with parents choosing to be respectable and upright members of their family and community. He said as much in 1936, declaring, “A real Latter-day Saint is a good husband; he is a good father; he is a good neighbor; he is a good citizen; and a good man all around.”⁴ Throughout the course of his time as an apostle, he continued to champion the cause of the family and the importance of teaching the gospel within it. Similarly, The Family: A Proclamation to the World affirms that “Parents have a sacred duty to rear their children in love and righteousness, to… observe the commandments of God, and be

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² Heber J. Grant, Conference Report, April 1902, 80.
³ Heber J. Grant, Gospel Standards, Salt Lake City, Deseret Book, 1941, 154.
law-abiding citizens wherever they live.” It continues that the motivation for teaching these principles within the family is for intrinsic happiness of both individuals and the family unit as a whole. The Proclamation continues, “Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.”

President Grant did not shy away from correcting parents when he felt they were not fulfilling their sacred roles as teachers and examples within the family. In a general conference report in 1922, he explicitly addressed a concern that he observed. He stated, “I can remember when a young lady walked the streets of Salt Lake with her dress high enough to show the tops of her shoes, and an inch or two more, that we were shocked; but I have seen many a knee on the Temple grounds today, because the dresses were too short. Fathers and mothers, use your influence with your modest, pure, sweet girls who, in their anxiety to follow fashion, are causing men to blush with shame.” President Grant’s concern over the rising hemlines of dresses was subject to the norms of his era, but the warning about modesty was to mothers and fathers. It was his concern that members of the Church were allowing the changing worldly fashions to dictate their daughter’s wardrobe, rather than the wisdom and propriety of loving parents.

Similarly, President Grant addressed a concerning trend where parents were not setting an example of strict adherence to following Church leadership. The social issue he addressed was minor, but the flippant attitude with which the parents and youth disregarded council was, for him, significant. He stated;

Recently a daughter of mine, and her cousin went to a social gathering at a Latter-day Saint home, and they were the only ones who did not play cards…It is a serious thing for parents to set examples before their children contrary to the commandments of the Lord and instructions of his servants, no matter how insignificant they may think these commandments are. While card playing may be

10 “The Family: A Proclamation to the World.”
considered harmless, yet it is a very serious matter to the young man or young woman who indulges this habit in disobedience to the instructions of parents or the servants of the Lord.\textsuperscript{12}

The principle of being obedient to Church leaders is well-founded in the Gospel. However, the example of card playing was a small outward sign of a more concerning attitude of not adhering to counsel with some of the parents in the Church.

Nevertheless, no matter how closely the doctrines of the Gospel were taught and emulated in the home, President Grant was aware that children still stray from the teachings of their parents and the counsel of Church leaders. Some children, whose parents taught the gospel diligently and taught them right from wrong, lived their lives contrary to what their parents had hoped. President Grant acknowledged the disappointment of these such parents. He lamented;

\begin{quote}
It is indeed a wonderful and a splendid thing to be born of goodly parents; and it is one of the saddest of all sad things where the sons and the daughters of goodly parents are recreant to the faith of their parents, when they are careless and indifferent, where they fail to honor their fathers and mothers, and thereby fail to honor God.\textsuperscript{13}
\end{quote}

This statement distinguishes that the choice a child makes to accept or refuse the gospel directly affects the happiness or sadness of their parents. President Grant identifies these parents' grief, and validates their pain. President Grant addressed the parents of those whose children had not lived the gospel or in some cases entirely rejected it. To those who had left the faith he counseled,

\begin{quote}
You—whoever you are—your greatest asset is your mother. You—bankrupt, discouraged, failure-riddled, hope-wasted, heart-wrenched, self-estranged—there remains still a day, glorious in sunsets for you if you will but get back again, in thought, or heart, or person—to your mother.\textsuperscript{14}
\end{quote}

\textsuperscript{12} Heber J. Grant, \textit{Conference Report}, April 1914, 71
\textsuperscript{13} Heber J. Grant, \textit{Conference Report}, April 1914, 71.
\textsuperscript{14} Heber J. Grant, \textit{Conference Report}, April 1934, 15.
President Grant continued to reaffirm the doctrine and principles of the family. His remark asserts that no matter how lost, “children are an heritage of the Lord,” and “By divine design… Mothers are primarily responsible for the nurture of their children.” He asserted that hope for wayward children was to be found within the long-suffering love of a committed mother.

President Grant also taught Church members the importance of raising families upon the doctrine of Jesus Christ; in fact, he taught those same tenets in his own home. Since raising and teaching a family is a combined effort with your spouse it follows that selecting a spouse is an important start in the process of rearing a family. Grant biographer, Bryant S. Hinckley wrote, “Home building is the highest of the fine arts, the master job of mortal men and women.” Hinckley continued by complimenting “in no other way did Heber J. Grant show superior craftsmanship than in the selection of his companions and the creation of his homes.” Hinckley believed that President Grant had chosen companions who supported his beliefs about the importance of family involvement in creating a home where teaching the gospel was central. Of President Grant’s wives, Hinckley wrote, “each was a center of faith and a refuge from the turmoil of the world, a haven of peace, confidence, and love.”

For President Grant and his wives, their home and family were the “center of faith” and the place to “rear their children in love and righteousness.” It was a God-given mandate for parents to be responsible to teach their children. Grant’s daughter, Frances explained, “Father

15 “The Family: A Proclamation to the World.”
16 Bryant S. Hinckley, The Life of a Great Leader (Salt Lake City: Deseret Book Co., 1951) 77.
17 Hinckley, 77.
18 “The Family: A Proclamation to the World.”
believed that the home should be the focal point of a child’s training. If we had respect for our parents we would have respect for other things as well—law and order, teachers, other people’s property. How wise he was!”  

When Frances was interviewed in 1976, she was asked what her mother, Lucy stressed in their home. She responded, “I think one thing that was very important was she stressed very much that my father was the head of household, and we were never to do anything that would make father sad. She could take it if we were naughty, but we mustn’t be naughty in front of Father…She instilled in us at a very early age great respect for our father.”

The Grant children were taught to love and respect their parents and each other, and they spent much of their seminal years with family being taught the gospel and sharing in wholesome activities. Frances recalled, “Consequently, during our formative years, we were shielded and protected and carefully nurtured. Many might say we were too shielded, but the idea of subjecting an innocent child to the buffetings of the world had no appeal to my father. Such experiences could come later, during the ‘oak’ period, when we were mature enough to handle them.”

As described above, for President Grant, child rearing was a duty that was not to be taken lightly or carelessly, and therefore, he did believe that children should be sheltered and protected. In a letter to his nephew Walter Eldredge Grant on October 5, 1911 he wrote, “Children are eternal riches, and the father and mother who realize this truth and devote a share of their time,

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19 Frances Grant Bennett, *Glimpses of a Mormon Family*, (Salt Lake City: Deseret Book Company, 1968), 301.
20 Frances Grant Bennett, oral history, interview by Marlena Katharyn Chipman Ahanin, 1976, Salt Lake City, Church History Library, 9.
21 Bennett, *Glimpses of a Mormon Family*, 301.
in fact the majority of their thought and care, to rearing their children in the love of the Lord are living successful lives.”

Just two years later, President Grant in writing to his daughter Edith, again addressed children as “eternal riches.” He explained, “When the battle is over and we have all gone to the other side I shall be more than satisfied if I can meet your mother and we can have all our children with us. Children are the eternal riches which I hope and pray may be given to us. I want no vacant chairs when we get on the other side of the veil.”

His view expressed his eternal understanding of the family and the exquisite value of each individual soul. Likewise, the Proclamation explains that “The divine plan of happiness enables family relationships to be perpetuated beyond the grave” and that sacred ordinances and covenants “make it possible for individuals to return to the presence of God and for families to be united eternally.” President Grant desired these blessings for himself, his family, and for the whole human family.

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22 Heber J. Grant to Walter Eldredge Grant, 5 October 1911, Heber J. Grant and Sadie G. Pack correspondence, 1911-1935, Church History Library, Salt Lake City, MS 28513, emphasis added.
23 Heber J. Grant to Edith Grant, 14 January 1913, Heber J. Grant Letters, 1905-1921, Church History Library, Salt Lake City, MS 6496, emphasis added.
24 “The Family: A Proclamation to the World.”
Chapter 9 “Love Begets Love”-

For many parents, the “pay-off” for the innumerable hours spent rearing their children is to see their children emulate their example and grow up to be loving spouses, parents and members of society. President Grant was fortunate to come from a mother who loved and sacrificed to teach him the gospel, and from a father who lived a faithful life before his death. In a letter to his nephew, Joseph Hyrum Grant Jr., President Grant wrote a sweet tribute in regards to his parental heritage. He penned:

Sixty-one years ago today your grandfather, Jedidiah M. Grant, passed away. When I think of the wonderful work he did during his forty years of life, I feel grateful to the Lord for giving me such a man as a father. Nephi said he had been ‘Born of goodly parents.’ To my mind this is one of the greatest of all the blessings for which a person should give thanks…I am sure having such a father and such a mother has had a very wonderful influence for good on my life.¹

Heber was reverenced by the love and commitment his parents exhibited, and in turn, he felt a profound love and loyalty towards them. His parents love and influence modeled a pattern of parental devotion that Heber then replicated for his own children.

Lutie acknowledged the commitment her parents made to rearing her and her siblings. She stated, “Looking back these many years, your example and love and teachings have been beacons which have guided us and will help bind us to you in eternity.” Lutie continued, “Father has often said, ‘Love begets love’ and so as their love for us had been so sincere and genuine it is returned in like measure by us.”² The Grant’s love and devotion to their children blossomed into

¹ Heber J. Grant to Elder Joseph H. Grant, 1 December 1917, Heber J. Grant and Sadie Pack correspondence, 1911-1935, Church History Library, Salt Lake City, MS 28513.
² Lucy Grant Cannon, “A Father Who is Loved and Honored,” Improvement Era, November 1936, 684.
deep-seeded love and devotion *from* their children. And subsequently modeled a pattern of loving behavior for the next generation. Love *begets* love.

When Lutie was in her late 50’s, she remembered the love that her parents offered her as a very small child. Lutie reflected,

I can see them now, these loving parents, mother holding me and putting my feet on the floor, father just a few steps away with arms outstretched. I read a message of love and assurance in those tender eyes, those strong hands extended so invitingly towards me, and as I took a few uncertain steps I was gathered into his sheltering arms I was content. Those arms have always been my shelter. His great heart has understood my needs.\(^3\)

As an experienced middle-aged woman, Lutie reflected on her childhood and recognized that the love she received *from* her parents in her youth instilled within her a deep love *for* her parents. But long before the wisdom of time instilled within her a gratitude for her parents, Lutie expressed deep affection for father in her journal. As a 21-year-old woman, on the day that her father departed for his mission to Japan with Augusta and their daughter Mary, Lutie recorded, “I waved my handkerchief and could not keep back a tear when I saw the dearest father in the world go out away I know not for how long.”\(^4\)

It is important to note that the Grant children expressed very similar sentiments in regards to their mothers. Of her mother Emily, Frances tenderly expressed, “Her home and children were her castle; she adored her children.”\(^5\) The Grant children also loved one another. Lutie’s son, George I. Cannon spoke of the feeling of devotion that existed between his mother and his aunts. He stated, “I always felt that there couldn’t have been ten sisters who loved each other more than

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\(^3\) Cannon, “A Father Who is Loved and Honored,” no. 39, 680.

\(^4\) Lucy Grant Cannon Personal Journal, 1 July 1902, 22-23, folder 26, box 3, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

\(^5\) Frances Grant Bennett, oral history, interview by Marlena Katharyn Chipman Ahanin, 1976, Salt Lake City, Church History Library, 9.
The love that was exhibited by President Grant and his wives to their children was reciprocated not just to them, but to the Grant siblings as well.

Unquestionably, President Grant adored his children. In his later years, he responded to a birthday letter from his daughter Lutie. It read, “Your birthday letter is just as sweet as it can be, Lutie. You have a great capacity for saying nice things to your father, and I can assure you that they are very, very much appreciated. I am confident, my dear daughter that you cannot possibly think more of your father than he does of you.”

To his daughter Edith, he affectionately wrote, “I am thankful far beyond any words of mine to tell that so far each and all of my dear daughters have given to me their fond and true love and that they have been anxious and willing to do anything and everything that I wanted them to do and above all have I been thankful for their faithfulness in the gospel.”

In addition to his regard, President Grant expressed gratitude for their commitment to him and to the Lord. As one ponders Lutie’s interpretation of ‘Love begets love,’ it is evident that the Grant children’s devotion to their parents was a motivating factor in the way they chose to live their lives. Their admiration led them to obey their parents and also develop faith and obedience to the gospel of Jesus Christ. To restate Lutie’s observation, “‘Love begets love’ and so as their love for us had been so sincere and genuine it is returned in like measure by us.”

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7 Heber J. Grant, personal letter to Lucy Grant Cannon, Grant, 6 December 1934, in the possession of Richard N. Holzapfel.
8 Heber J. Grant to Edith Grant, 14 January 1913, Heber J. Grant Letters, 1905-1921, Church History Library, Salt Lake City, MS 6496.
9 Cannon, 684.
On January 26, 1940 President Grant left Salt Lake City for a trip to Southern California for business, a short recreational game of golf, and to attend the Inglewood Stake Conference.\textsuperscript{10} He maintained his usual schedule throughout the week, but as the weekend at the stake conference approached, he began to feel ill. Grant biographer, Gibbons relates, “As the time for the Saturday evening priesthood session approached… he became aware of a nervous tension that he could hardly describe or diagnose.”\textsuperscript{11} He felt so unsettled that he uncharacteristically skipped the priesthood session and chose to rest for the evening. Rest proved difficult that night as the prophet had trouble sleeping, and he did not feel better come the next morning. Determined to attend the Sunday meetings at the conference, President Grant was picked up at 9:30 am by Joseph Anderson and President W. Aird MacDonald, the president of the California Mission, who drove the prophet to the Inglewood Stake Center. Gibbons related, “President Grant felt a surge of dizziness that increased in intensity as he began to step from the car. The vertigo caused him to lose his balance and he stumbled to the ground. Helped to his feet, he found, as he expressed thanks for assistance, that his tongue was thick and his speech quite indistinct.”\textsuperscript{12} Despite his fall and still not feeling well, he insisted upon attending the meeting which he did, remaining on the stand for the morning session, though without speaking. After a short nap between the morning and the afternoon sessions, he felt alright and not only attended but spoke for 45 minutes with much vigor.\textsuperscript{13} After the afternoon session of conference, President Grant left the conference and went to see a doctor “who incorrectly diagnosed his problem as

\textsuperscript{11} Gibbons, 216.
\textsuperscript{12} Gibbons, 217.
\textsuperscript{13} Bryant S. Hinckley, \textit{The Life of a Great Leader} (Salt Lake City: Deseret Book Co., 1951), 251.
uremic poisoning.” Uremic poisoning was often associated with kidney failure and with fatigue. After seeing the doctor and spending the evening resting, he awoke Monday morning. As he “attempted to get out of bed, he suffered another attack of vertigo, stronger than the one on Sunday and fell.” This time he was left with paralysis on his entire left side. The diagnosis was certain; he had suffered a stroke. The now 83-year-old prophet’s body had begun to shut down. From this time forward, his ability to work physically would be limited, although his mind remained sharp.

President Grant spent several months in the southern California climate to recuperate from his stroke before returning to Salt Lake City. He was slowly able to increase his activity, although his doctors and lack of strength limited him to just a few hours of activity a day. For the remaining four years of his life, President Grant often spoke at general conferences, but never completely recovered from his stroke. What he could not accomplish himself was left to his counselors, Presidents J. Reuben Clark Jr. and David O. McKay, along with the other members of the Quorum of the Twelve Apostles. President Grant continued to adapt and persevere through his weakening condition; however, in the latter part of 1944, he began to fade. Small daily tasks became more and more difficult and time consuming, and his visits to the Church Office Building became less and less frequent.

As he deteriorated, his family cared for him as he had cared for them for so many years. Lutie recorded in her journal January 19, 1945, that she “spent the evening at father’s he was in

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14 Gibbons, 218.
15 Gibbons, 218.
bed most of the time.” On January 25 she adds “Dinner sent to father’s read to him an hour and half.” President Grant’s family continued to rotate days caring for him as needed. Lucy records May 3, “Our day at father’s back and forth from 2 to nine. Went riding with them prepared food for him. He sleeps so much.” President Grant continued to decline until passing away on May 14, 1945, from heart failure due to arteriosclerosis.

In the passing of this prophet and family patriarch, his legacy only grew. With the loss of President Grant, his family and friends had lost the man they admired so much, but they were rich with fond memories and experiences. The memories that his family shared collectively and the individual experiences they enjoyed with President Grant, were shared with one another, adding to their appreciation of their dear father, grandfather, and patriarch. Grandson, Bryant Grant Smith, wrote to Augusta in June of 1945, shortly after his grandfather’s passing;

I shall always be grateful for the gift of such a wonderful man as my Grandfather. The blessing of such a rich heritage has always been a guiding influence in my life. His greatness is known and recognized by many far and wide. Yet, within his own family it is known and appreciated to even greater depths. There were so many little things about him that others did not know, such as the fact that his love and affection for his family knew no bounds. I shall never forget those kisses he always gave us from the time we were a bunch of noisy kids running around the neighborhood on up to the time I walked into the house to say goodbye before heading for camp and eventual overseas service…The degree of sympathy and concern for others, the amount of attention paid to the most humble and all

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16 Lucy Grant Cannon, “Personal Journal, 19 January 1945” box 4, folder 31, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.

17 Lucy Grant Cannon, “Personal Journal, 25 January 1945” box 4, folder 31, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.

18 Lucy Grant Cannon, “Personal Journal, 3 May 1945” box 4, folder 31, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.

this time when there was constant pressure from the affairs of the Church, always amazed me.\textsuperscript{20}

Those that knew Heber J. Grant best in life loved and appreciated who he was and all that he did to try and serve the Church and his family. His passing caused many to reflect upon the impact that he had had upon their lives. Lutie on the two-year anniversary of her father’s death recorded in her journal for May 14, “Appreciating my father more as time passes.”\textsuperscript{21} Lutie was not alone in her reminiscing of her father. Her niece Florence observed, “I just came back from a lovely trip with one of my cousins, who is also a granddaughter of President Grant, and we had three days together of reminiscing. It was simply a choice marvelous experience and we talked about Grandfather and our mothers and the fun things we used to listen to.”\textsuperscript{22} Though his passing left a void in the family, his contributions to establishing and maintaining the Grant family while living were recognized and appreciated, and they looked forward with an eye of faith to meeting him again. Frances concluded “My faith is that I hope to be with my father throughout eternity. I couldn’t face him if I hadn’t been true to the principles he taught me. My hope is that when we meet I shall have given him no cause for disappointment in me.”\textsuperscript{23}

Fifty years after the passing of President Heber J. Grant, President Gordon B. Hinckley, released the document, \textit{The Family: A Proclamation to the World}.\textsuperscript{24} The Proclamation outlines steps that can be taken to develop and maintain successful marriages and families such as Heber

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\textsuperscript{20} Bryant Grant Smith, “I Remember Grandfather,” Heber J. Grant Family Collection Circa 1870-1980, Church History Library, MS 27105.
\textsuperscript{21} Lucy Grant Cannon, “Personal Journal, 14 May 1947” box 4, folder 31, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.
\textsuperscript{22} Florence S. Jacobsen, oral history. Interviewed by Gary L. Shumway, August 24, 1972. Salt Lake City, UT. Typescript. The James Moyle Oral History Program, Archives Historical Department of the Church of Jesus Christ of Latter-Day Saints, Salt Lake City, UT, 33.
\textsuperscript{23} Frances Grant Bennett, \textit{Glimpses of a Mormon Family}, (Salt Lake City: Deseret Book Company, 1968), 308.
\textsuperscript{24} “The Family: A Proclamation to the World.”
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J. Grant’s. It is evident through personal journals, letters, church publications and recorded anecdotes from his life, that President Heber J. Grant’s life reflected the core family values that were manifest in *The Family: A Proclamation to the World*. Not only did he preach these tenets of family life, but he believed and practiced them to the best of his ability.

Historian and father to Gordon B. Hinkley, Bryant S. Hinckley wrote of President Grant, “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.”

President Grant placed his utmost priority on teaching the principles and doctrine of the family in his home and considered his relationships with his wives and children second to none. It was also observed that, “He was first and foremost a family man; and as he grew older, as his progeny multiplied and increased in stature and influence, nothing gave him more satisfaction than to have them close about where he could enjoy vicariously the excitement, the challenge, and the trauma of each rising generation.” President Grant wanted to absorb the highs and lows of his immediate and extended family, for after all they were all family. Though President Heber J. Grant served in various capacities in his life and proved successful in business and Church duties alike, perhaps his greatest accomplishment was that of a successful husband and father.

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25 Hinckley, 263.
26 Gibbons, 212.


——— “My Beloved Children,” box 1, folder 13, p. 12, Jean Willis Cannon Collection, MS 2216, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

——— “Personal Journal” folder 26, box 3, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

——— “Personal Journal” box 4, folder 31, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, UT.

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—— to Lucy Grant Cannon, September 17, 1901. Richard Holzapfel, Brigham Young University, Provo, UT.

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