

8:26) and possessing “a broken heart and a contrite spirit” (Ps. 51:17; 3 Ne. 9:20; Hafen, chap. 9). Or, as Moroni wrote at the end of the Book of Mormon, “If ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; . . . then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ” (Moro. 10:32–33).

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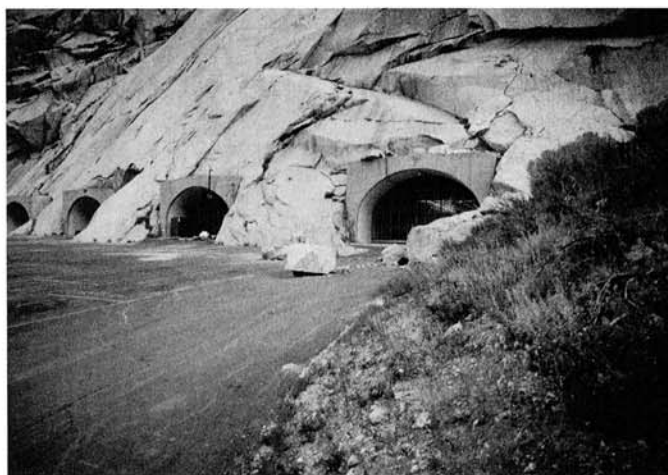
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## GRANITE MOUNTAIN RECORD VAULT

Since 1938, the GENEALOGICAL SOCIETY OF UTAH has been collecting genealogical and historical information on rolls of microfilm. The Granite Mountain Record Vault is the permanent repository for these microfilms. It is located about one mile from the mouth of Little Cottonwood Canyon in Utah's Wasatch Range, twenty miles southeast of downtown Salt Lake City.

The Vault, as it is commonly known, is a massive excavation reaching 600 feet into the north side of the canyon. Constructed between 1958 and 1963 at a cost of \$2 million, it consists of two main areas. The office and laboratory section sits beneath an overhang of about 300 feet of granite and houses shipping and receiving docks, microfilm processing and evaluation stations, and administra-



The Granite Mountain Record Vault, carved from solid rock in the Wasatch Mountains near Salt Lake City, Utah, is the repository of millions of feet of microfilmed genealogical records from around the world (c. 1980).

tive offices. Under 700 feet of stone, the Vault proper is situated farther back in the mountain behind the laboratory section and consists of six chambers (each 190 feet long, 25 feet wide, and 25 feet high), which are accessed by one main entrance and two smaller passageways. Specially constructed Mosler doors weighing fourteen tons (at the main entrance) and nine tons (guarding the two smaller entrances) are designed to withstand a nuclear blast. In the six chambers, nature maintains constant humidity and temperature readings optimum for microfilm storage.

Each chamber contains banks of steel cabinets ten feet high. As of February 1991, approximately 1.7 million rolls of microfilm, in 16mm and 35mm formats, were housed in two of the six chambers. The collection increases by 40,000 rolls per year. Alternate media, such as optical disks with greater capacity for storage than microfilm, are being considered for use and may make further expansion of the Vault unnecessary.

The genealogical information contained on these microfilms is collected from churches, libraries, and governmental agencies and consists primarily of birth, marriage, and death registers; wills and probates; census reports; and other documents that can be used to establish individual identities. Latter-day Saints use such information to assemble family group charts and pedigrees for the purpose of binding together ancestral lines of kinship through sealing ordinances performed by proxy in

temples. Such ordinances are considered essential for the SALVATION OF THE DEAD—that is, those who died without hearing the full message of the gospel of Jesus Christ.

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### GRANT, HEBER J.

Heber J. Grant (1856–1945), seventh President of The Church of Jesus Christ of Latter-day Saints, was a business leader and a devoted follower of the GOSPEL OF JESUS CHRIST who used his talents in the service of his Church. As an APOSTLE, he was instrumental in preserving Mormonism's credit and reputation after the economic devastation of the Panic of 1893. As President, he was a model of strong character and an ambassador of goodwill to a world often hostile to the Latter-day Saints.

Born November 22, 1856, in Salt Lake City to Jedediah M. and Rachel Ridgeway Ivins Grant, Heber associated from a young age with Church and territorial leaders. His father served as Brigham YOUNG's counselor in the FIRST PRESIDENCY and as mayor of the city, and his mother enjoyed the society of the leading women of the LDS community.

Heber did not benefit from the association of his father directly. Jedediah Grant died nine days after Heber was born, the victim of "lung disease," and Rachel became the paramount influence in Heber's life. Prim and reserved, she came from a New Jersey family of merchants and devoted practitioners of religion. She joined the Church just prior to her twentieth birthday, in part because of the labors of the fiery missionary who later became her husband. In 1855, Rachel became one of Jedediah's plural wives.

After Jedediah's death, diminished means eventually forced Rachel and her son to move from the substantial Grant home on Main Street to a "widow's cabin" several blocks away. The change was wrenching. Declining the proffer of Church aid, Rachel supported the family by sewing and taking in boarders. Young Heber sat on the floor

many an evening and pumped the sewing machine treadle to relieve his weary mother.

The location of the Grants' new home placed them within the Salt Lake Thirteenth Ward, one of the largest and most culturally diverse LDS congregations in the territory, and so Heber enjoyed the best of frontier Mormonism. He was one of the few youths of the city to serve as a "block teacher," and at the unusually young age of fifteen he was ordained to the office of seventy in the priesthood.

In the absence of public schools, Rachel found the means to enroll her son in good private schools, beginning with Brigham Young's school at State and South Temple streets. Grant remembered himself as being good at mathematics, memorization, and recitation, but less gifted in gram-



Heber J. Grant (1856–1945), self-educated entrepreneur, was called as president of the Tooele Stake (west of Salt Lake City) when he was twenty-three years old and as an apostle at age twenty-five. Courtesy the Utah State Historical Society.