

revelation. If that be true then it will come in due course. I think it is one of the most serious problems confronting us because of course it affects the millions of colored people.

This matter "caused many tense moments, tremendous debate, and unrest," Harold B. Lee's biographer acknowledged, "particularly in the Church leadership ranks." A First Presidency secretary also noted that this Stanford situation "touched off another round of debates as to whether this policy was based on principle or was merely a practice."⁷⁷

In November 1969 Brown privately lobbied Stanford University to delay their decision to boycott BYU. The night before Stanford's announcement, Brown told the university's vice-president that he expected the church to drop this restriction.⁷⁸ Shortly after Stanford's decision Brown "was able to get a proposal allowing full priesthood for Blacks approved by the Quorum of the Twelve Apostles." With church president David O. McKay unable to function, the way was now open for the two counselors and the Quorum of Twelve to issue a joint declaration granting priesthood to those of black African ancestry. Second counselor N. Eldon Tanner confided to BYU's president Ernest Wilkinson on 3 December 1969 that "a special committee was to report on the Negro situation." Wilkinson labeled his memorandum of the conversation as "*ULTRA CONFIDENTIAL*." Apostle Harold B. Lee, an increasingly powerful member of the Twelve, was absent during his quorum's decision and rejected it upon his return.⁷⁹ Lee not only opposed giving priesthood to blacks, he also held "the traditional belief as revealed in the Old Testament that the races ought to be kept together."⁸⁰

Lee persuaded the Quorum of Twelve to rescind its vote. Then he pressured the first counselor to sign a statement which reaffirmed the priesthood restriction on blacks "in view of confusion that has arisen." Brown's grandson relates how the first counselor surrendered his deeply felt convictions to Apostle Lee:

Grandfather managed to add language to Elder Lee's statement endorsing full civil rights for all citizens, but he still resisted signing the statement. However, he suffered from advanced age and the late stages of Parkinson's disease and was ill with the Asian flu. With Grandfather in this condition, Elder Lee brought tremendous pressure to bear upon him, arguing that with President McKay incapacitated Grandfather was obligated to join the consensus within the Quorum of the Twelve. Grandfather, deeply ill, wept as he related this story to me just before he signed the statement that bore his and President Tanner's names.

Lee's reaffirmation of the restriction was a collaborative effort involving Neal A. Maxwell, Gordon B. Hinckley, and G. Homer Durham. To this committee-produced document, Brown made his addition which en-

dorsed civil rights. Dated 15
tant First Presidency docum

Brown did not accept g
church's ban against African
luctantly signed Lee's stat
reporter that the church's p
not too distant future." K
ploded on 27 December,
much."⁸²

Lee's biographer obser
in the media caused much
1969, the statement, which
in missions, stakes, and warr
for the Latter-day Saints ab
10, 1970."⁸³ The most recent
claim that Harold B. Lee w
Brown was probably also th
these discussions due to hi
week after the statement's p

Not surprisingly, there
restriction during the presid
counselor to McKay's immen
the set the administrative
restriction against blacks on
Harold B. Lee announced it
Lord speaks."⁸⁵ That pass
support of racial segregation
a revelation.

Five years after Lee's d
June 1978 extended priest
African ancestry.⁸⁶ For det
restriction,⁸⁷ and was am
this proposal eight-and-a-ha
unique in two respects: the
to indicate his intentions a
with which he obtained th
proposal to a vote.

As recently revealed b
1977 Kimball began "to foc
priesthood restriction in t
dent indicated this to a faith
to any of his associates in t