

BLACKS & PRIESTHOOD
THE UNIVERSITY OF UTAH
SALT LAKE CITY 84112

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August 26, 1968

GRADUATE SCHOOL
Office of the Dean

Dr. Llewelyn R. McKay
1390 Yale Avenue
Salt Lake City, Utah

The Problem

Dear Llewelyn:

I am writing this letter, with copies to your brothers Lawrence, Edward, and Robert, to tell you of a conversation with your father in the Spring of 1954. He had requested the meeting, which was in the Auerbach Room of the old Union Building of the University. We talked for an hour and a half or two hours. There were no others present.

I recall telling you of this conversation not long after it took place, but I'm interested now in detailing a small part of it in writing, as I believe it is of such importance that it should be a part of your family record. On some other occasion I would like to give you an account of the entire discussion, as your father made several statements which I regard as important for the Church and which would be of interest to you.

Our discussion centered on the question of orthodoxy and heresy and the general problem of dissent in the Church. The views which President McKay expressed to me on these matters were remarkably liberal and deserve to be known by the general membership of the Church.

At one point in the conversation I introduced the subject of the common belief among the Church membership that Negroes are under a divine curse. I told him that I regarded this doctrine as both false and morally abhorrent and that some weeks earlier, in a class in my own Ward, I had made it clear that I did not accept the doctrine and that I wanted to be known as a dissenter to the class instructor's statements about "our beliefs" in this matter.

President McKay replied that he was "glad" that I had taken this stand, as he also did not believe this teaching. He stated his position in the matter very forcefully and clearly and said with considerable feeling that "there is not now, and there never has been, a doctrine in this Church that the Negroes are under a divine curse." He insisted that there is no doctrine of any kind pertaining to the Negro. "We believe," he said, "that we have

Dr. Jewelyn R. McKay
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scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine, and the practice will some day be changed. And that's all there is to it." He made it clear what scripture he had in mind by mentioning the well known passage in the Pearl of Great Price, Abraham 1:26-27. He made no reference to the Bible or the Cain and Abel story.

I told President McKay that I thought his statement on the Negro issue was of major importance and that it should be made public both in print and in a Conference statement in order to clear up the confusion of thousands of people in the Church believing in the "divine curse" teaching. To this he gave no reply except to reiterate his position, saying, "There is no such doctrine and as far as I am concerned there never was."

I am able to report your father's words with near accuracy because they were strongly impressed upon my memory and because within a few hours after our meeting I made a detailed recording of the entire discussion.

This matter, of course, is of very great importance to the Church and its future, considering not only the moral quality of our religion, which is relieved of a great burden if there is no official doctrine, but also the problem of eventual change in the practice of withholding full fellowship from Negroes. Such a change could be somewhat difficult if there were an official doctrine.

Your father showed great wisdom in taking this position and it has been a disappointment to me that the Church has not clarified the issue on the terms which he stated. His position conforms to the historical facts and as far as I am concerned his word in this matter is authoritative. Without mentioning his name for fear of in some way compromising him, I have on a number of occasions convinced writers of articles and books on Mormonism, when they have consulted me, that they would be in error if they described the "divine curse" belief as official doctrine.

In two addresses before the Salt Lake Chapter of the National Association for the Advancement of Colored People, in 1960 and more recently in June of 1968, I stated President McKay's position as the official Church position, doing so in virtually his own words but without mentioning his name. Needless to say, these statements have occasioned a barrage of letters, directly and by way of the newspapers, accusing me of ignorance of the Church doctrine on the Negro. I frankly wish I could feel free to make


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President McKay's statement to me on this subject a matter of public record, as I believe this would be a very good thing for the Church and would help to clear up a great deal of confusion in the minds of many of its members.

You know of my sincere esteem and affection for your father. I hope that you will express them to him. I leave to your own good judgment whether or not you show him this letter.

With warmest personal regards,

Very sincerely,


Sterling M. McMurrin
Dean

SMM:hh

cc: Mr. David Lawrence McKay
Dr. Edward R. McKay
Mr. Robert R. McKay

Comments on a conversation with President David O. McKay
in the Spring of 1954.

Our discussion centered on the question of orthodoxy and heresy and the general problem of dissent in the Church. The views which President McKay expressed to me on these matters were remarkably liberal and deserve to be known by the general membership of the Church.

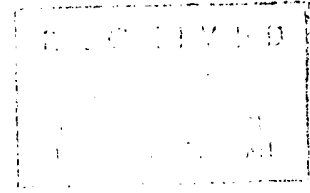
At one point in the conversation I introduced the subject of the common belief among the Church membership that Negroes are under a divine curse. I told him that I regarded this doctrine as both false and morally abhorrent and that some weeks earlier, in a class in my own Ward, I had made it clear that I did not accept the doctrine and that I wanted to be known as a dissenter ~~to~~ the class instructor's statements about "our beliefs" in this matter.

President McKay replied that he was "glad" that I had taken this stand, as he also did not believe this teaching. He stated his position in the matter very forcefully and clearly and said with considerable feeling that "there is not now, and there never has been, a doctrine in this Church that the Negroes are under a divine curse." He insisted that there is no doctrine of any kind pertaining to the Negro. "We believe," he said, "that we have scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine, and the practice will some day be changed. And that's all there is to it." He made it clear what scripture he had in mind by mentioning the well known passage in the Pearl of Great Price, Abraham 1:26-27. He made no reference to the Bible or the Cain and Abel story.

I told President McKay that I thought his statement on the Negro issue was of major importance and that it should be made public both in print and in a Conference statement in order to clear up the confusion of thousands of people in the Church believing in the "divine curse" teaching. To this he gave no reply except to reiterate his position, saying, "There is no such doctrine and as far as I am concerned there never was."

Stanley M. McMurrin.

David Lawrence McKay
1948 Third Ave.
Salt Lake City, Utah



March 5, 1970

Dr. Sterling McMurrin
The Graduate School
University of Utah
Salt Lake City, Utah 84112

Dear Sterling:

Thank you for the copy of your article "Reflections on the Ministry of President David O. McKay." I have read and re-read it, and appreciate greatly your insight and expression of father's universalism and his identification with humanity. Those who knew him best appreciated this aspect of his life the most.

Father thought very highly of you, and expressed these thoughts to me several times.

May I thank you too for mother for the note of condolence that you sent to her.

Sincerely yours,

David L. McKay

DLM:h

EDWARD R. MCKAY, M.D., F.A.C.S.
508 EAST SOUTH TEMPLE
SALT LAKE CITY 2, UTAH
TELEPHONE 328-8676

September 19, 1968

Sterling M. McMurrin, Dean
Graduate School, University of Utah
University Street and 2nd South
Salt Lake City, Utah

Dear Sterling:

Thank you for the fascinating letter regarding your conversation with father, concerning the negro question. I should like, very much, to talk with you about the rest of your conversation.

In my discussions with father, I have gathered the same impression as you. He is much more liberal on this subject than many of the brethren. However, I do recall an interesting episode that happened at the time of the dedication of the Oakland Temple. He was giving a press conference to about fifty members of the local and national press representatives. One lady reporter asked him several questions about the negroes, which he answered pretty much as he did in his discussion with you. She, then, asked him if he could say when the negroes would be given the priesthood. He smiled and said "not in my life-time or yours". This was a rapid fire, off the cuff, answer, and I don't know if he would be of the same opinion now or not.

Knowing of your high regard for father, you will be pleased to know, that in visiting with him, yesterday, in Huntsville, I found him in good spirits, and apparently in very good health.

If you are tired of looking at the vacant lot across the street, you will be happy to know that we are still working on it, and eventually hope to be your neighbor.

Sincerely your friend



Edward R. McKay, M. D.

ERM/rw

Educator Cites McKay Statement Of No Negro Bias in LDS Tenets

By Roger O. Porter
Tribune Staff Writer

President David O. McKay of the Church of Jesus Christ of Latter-day Saints was quoted Wednesday as saying as early as 1954 that "There is no doctrine in this church and there never was a doctrine in this church to the effect that the Negroes are under any kind of a divine curse."

Dr. Sterling M. McMurrin, former U.S. Commissioner of Education and now E. E. Erickson Distinguished Professor of Philosophy and dean of the Graduate School at the University of Utah, recalled a conversation in which President McKay also said, "As a matter of fact, there is no doctrine in this church whatsoever that pertains to the Negroes."

Made Notes

The philosophy professor, himself a Mormon, emphasized that he made detailed notes immediately following the 1954 conversation. And on Aug. 26, 1968, he wrote a three-page letter to President McKay's son, Dr. Llewelyn R. McKay, recalling the church leader's belief that Negroes were not cursed by God.

Copies of the letter were sent to President McKay's three other sons, David Lawrence McKay, Dr. Edward R. McKay and Robert R. McKay.

Dr. Llewelyn McKay "told me later that he read the letter to his father, and that his father told him that it was an entirely reliable report of what happened and what he said," Dr. McMurrin stated.

Letter Confirmed

This was confirmed Wednesday by Dr. McKay, who said there is "nothing contrary to what President McKay said," in the letter.

Dr. McMurrin said he often has told persons who have questioned him about Mormonism that there is no official doctrine on the Negro. But he has never referred to his "conversation with President McKay for the reason that I felt that it would be a lack of propriety to do so."

"I'm willing to discuss it now very frankly because I think President McKay's statement has very great importance to the Mormon people. This has now become a major issue for the Mormon people and is attracting not simply national but to some extent even world-wide attention."

Real Greatness

"I think the Mormon people deserve to know what he said on the subject," Dr. McMurrin said. "It was a position which, in my opinion, did justice to his very real greatness as a leader and shows his wisdom in insisting this would be interpreted as a practical issue and not as a doctrinal issue."

As to the practice of barring Negroes from the priesthood in the church, Dr. McMurrin

quotes President McKay as saying:

"We believe that we have scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine and the practice will some day be changed. And that's all there is to it."

The church leader, Dr. McMurrin said Wednesday, would not say when the practice would change and he made "no comment to me with respect to revelation."

Similar Claim

Pres. Hugh B. Brown of the church's First Presidency was quoted in December making a similar claim about the changing of the practice of barring Negroes from the priesthood.

In his letter to Dr. McKay, Dr. McMurrin says President McKay "made it clear what scripture he had in mind by mentioning the well known passage in the 'Pearl of Great Price,' Abraham 1:26-27. He made no reference to the Cain and Abel story."

The letter continues:

"I told President McKay that I thought his statement on the Negro issue was of major importance and that it should be made public both in print and in a conference statement in order to clear up

the confusion of thousands of people in the church believing in the 'divine curse' teaching.

Gave No Reply

"To this he gave no reply except to reiterate his position, saying, 'There is no such doctrine and as far as I am concerned there never was.'"

Further on in the letter, Dr. McMurrin says, "This matter, of course, is of very great importance to the church and its future, considering not only the moral quality of our religion, which is relieved of a great burden if there is no official doctrine, but also the problem of eventual change in the practice of withholding full fellowship from Negroes. Such a change could be somewhat difficult if there were an official doctrine."

Dr. McMurrin wrote Dr. McKay:

"Your father showed great wisdom in taking this position and it has been a disappointment to me that the church has not clarified the issue on the terms which he stated. His position conforms to the historical facts and as far as I am concerned his word in this matter is authoritative . . ."

Requests Meeting

In the letter Dr. McMurrin notes President McKay had requested the meeting in 1954. "We talked for an hour and a half or two hours. There were no others present."

He said Wednesday the meeting was not specifically for the purpose of discussing the Negro question.

But, as he notes in the letter, "Our discussion centered on the question of orthodoxy and heresy and the general problem of dissent in the church . . ."

"At one point in the conversation I introduced the subject of the common belief among the church membership that Negroes are under a divine curse. I told him that I regarded this doctrine as both false and morally abhorrent and that some weeks earlier, in a class in my own ward, I had made it clear that I did not accept the doctrine and

that I wanted to be known as a dissenter to the class instructor's statements about 'our beliefs' in this matter.

States Position

"President McKay replied that he was 'glad' that I had taken this stand, as he also did not believe this teaching. He stated his position in the matter very forcefully and clearly . . ."

In remarks Wednesday, Dr. McMurrin said he was "not optimistic" that Negroes would be admitted to the priesthood in the near future.

But, he said, "It is much less difficult, I would think, to make a change on a ground that is not regarded as doctrinal, but is regarded as essentially a matter of practice that has arisen out of a variety of practical circumstances."

In Missouri during the 1830s, Dr. McMurrin said, the Mormons extended full fellowship in the church to Negroes — including the priesthood.

But in an attempt to placate anti-Negro forces, he continued, they later compromised their pro-Negro position and extended only partial fellowship to Negroes, barring them from the priesthood.

It is Dr. McMurrin's position that the Mormons then turned to scriptural precedent to justify barring Negroes from the priesthood.

THE UNIVERSITY OF UTAH

SALT LAKE CITY 84112

GRADUATE SCHOOL

January 16, 1970

Office of the Dean

Dr. Llewelyn R. McKay
1390 Yale Avenue
Salt Lake City, Utah

Dear Llewelyn:

I would like you and your brothers, Lawrence, Edward, and Robert, to know of the circumstances which led to my interview with Mr. Roger Porter, the Salt Lake Tribune writer who wrote the article on my conversation with President McKay which appeared in yesterday's TRIBUNE.

As you already know, when your father made his statement to me regarding the Church's Negro policy in 1954, he did not in any way suggest that I treat this statement, or anything else that he had to say at that time, as confidential. However, it was a private conversation on a sensitive matter and from ordinary propriety and deference to him personally and to his high position I have refrained from making any public reference to it. In the past I have mentioned the conversation only under conditions which were private and confidential.

There have been, however, a considerable number of occasions when I have represented the Church's position as that which your father indicated to me -- that the Negroes are not under a "divine curse" and that the Church's Negro policy is not based on doctrine -- without making any reference whatsoever to him or to his personal statement to me. I refer especially to occasions when I have been interviewed regarding Mormon beliefs and practices by persons writing books or preparing articles for national magazines and eastern newspapers.

The first occasion of my making a public statement on this matter and referring to President McKay was when, a little over a year ago, I authorized Stephen Taggart to quote from the letter which I wrote to you dated August 26, 1968 describing the 1954 conversation. At that time, of course, you authorized Taggart to quote you regarding your father's response to the letter.

Incidentally, the Taggart paper, entitled THE SOCIAL AND HISTORICAL ORIGINS OF MORMONISM'S NEGRO POLICY, will be published very soon by the University of Utah Press. It is already in proof. It is an excellent piece, a work of honest and competent scholarship, and is climaxed by the statement to me by President McKay. President McKay's position is given fully documented support by the entire essay. In my opinion, this essay will prove to

Dr. Llewelyn R. McKay
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have major importance for the Church and it would have been most unfortunate if President McKay's position had not been set forth in it. As you may know, Stephen Taggart, who is the son of Dr. Glenn Taggart, President of Utah State University, died very soon after he completed this work. His death was a tragic loss to the Church as well as to his family and friends.

You are, of course, well acquainted with the interest of DIALOGUE magazine in publishing my letter to you together with a statement from you. After some discussion, and in view of the fact that the crux of the matter was to eventually appear in the Taggart essay, which was at that time scheduled for publication in DIALOGUE, I advised Mr. England that I would be willing to write a brief statement on my 1954 conversation with President McKay provided it was not treated as a "Letter to the Editor" and provided further that it was made clear that the editors of DIALOGUE had requested the piece from me. (At no time did I initiate the discussion of this matter with DIALOGUE. It was initiated by the editors.) However, I have not received a firm request from Mr. England, so I assume that the matter is closed.

Last Friday, January 8, Mr. Roy Gibson, who as you know is a prominent Salt Lake writer and newscaster, advised me that he had been requested to write an article on the Mormon-Negro issue for TIME magazine. He told me that he knew of my 1968 letter to you and asked whether I would be agreeable to his referring to it in the TIME article. My first inclination was to delay my decision until I had conferred with you and Lawrence, as I have been anxious to avoid any personal offense to members of your family in this connection. I then decided, however, that it would be both unfair and unwise for me to involve you in the matter, so did not get in touch with you.

I am sure that you are fully aware of the reasons which I felt justified my decision to reply affirmatively to Mr. Gibson, but I would like to restate them very briefly here: As I told President McKay in the 1954 conversation, I am of the opinion that his statement that the Negroes are not under a "divine curse" and that the Church's policy of withholding the Priesthood from the Negro is not a doctrinal matter is a statement of historic importance to the Church. Moreover, I consider it of great importance to thousands of members of the Church whose moral conscience suffers a great burden by reason of the common beliefs regarding Negroes that are current among Church members. I feel this even more intensely now than I did before. The importance of your father's position, of course, has been greatly amplified by the many events relating to this matter that have taken place since 1954 and by the fact that the Negro issue has now become one of the most crucial issues that the Church has faced in its entire history. Considering his great prestige

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and authority with the Church and its people, it would be a tragedy for the Church if President McKay's position on this matter were not clearly expressed and set before the public. I am fully aware that it appears presumptuous to many that I should give this statement to the public press. However, I am quite willing to accept whatever censure may be forthcoming as a price to pay for bringing it into the open. It seems to me that the Negro issue has taken on monumental importance for the Mormon people in view of the Church's critical situation in relation to large segments of the American population as well as world opinion, and even more in view of the internal confusion and division that have developed over the past several decades as a result of the common beliefs and present policy.

Moreover, my esteem and affection for President McKay are such that I have a sincere desire to see him clearly identified with a major historical movement in the Church in which he has played such a very large and responsible role, the movement toward full fellowship for Negroes and toward genuine universal human brotherhood. My concern is that what I believe to be his basic position in this matter should be clearly stated in the public documents for the attention of future historians of the Church as well as for the edification of his contemporaries. Some day, hopefully, the genuine humanity of which he is now such a powerful symbol in the minds of the people of the Church will prevail.

At any rate, I gave Mr. Gibson the interview and told him that I had no objection to his quoting from my letter to you. Although I had no firm ground upon which to judge, I hoped that you would have no serious objection to this action, especially in view of your willingness to have the matter mentioned in the Taggart paper and in view of your indication at the time of our discussions of the DIALOGUE request, that you had no objection to my using the letter in whatever way I considered advisable.

The day after Mr. Gibson interviewed me he advised me that his article for TIME would not be in the forthcoming issue of TIME but would probably show up in the following issue. The "forthcoming" issue is now out and as you have probably observed it does have an article on the December 15 statement of the First Presidency on the Church Negro policy. I am assuming that Mr. Gibson's article may be in the next issue of TIME.

On Tuesday, January 13, Mr. Roger Porter, a writer for the TRIBUNE, called on me and told me that because of the current excitement relating to the Mormon-Negro issue he was planning to prepare an article for the TRIBUNE. He indicated that he knew of my letter to you and asked for permission to quote from it. Since I have always avoided the practice of discrimination in dealing

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with competent journalists, I discussed the subject with Mr. Porter and gave him a copy of the letter with authorization to quote from it.

Later the same day I was contacted by Mr. Gilmour of Channel 4-TV (KCPX). Mr. Gilmour advised me that he also knew of the letter and requested a television interview with me regarding my 1954 conversation with President McKay as well as on the general subject of the Church's Negro policy.

I frankly hesitated for some time on this request but finally decided on an affirmative reply with the understanding that enough time be devoted to the interview to enable me to be clearly understood. Mr. Gilmour assured me that he had in mind a 15 or 20 minute program.

Later on Tuesday evening Mr. Gilmour's crew set up his equipment in my living-room and he questioned me at length regarding your father's statement to me as well as my views on the December 15 document on the Negro policy issued by the First Presidency. The interview was something more than 30 minutes in length. I have been told that the Channel 4 officials gave careful consideration to the matter of broadcasting the interview and decided against it. At any rate, I don't believe that it has been shown.

On Wednesday, January 14, I received a call from Washington from a prominent writer for the NEW YORK TIMES indicating an interest in the letter. I assured him that I would make a copy available to him.

That brings the whole matter up to date except to mention again the publication of Mr. Porter's article in the January 15 TRIBUNE. I personally think that it is an excellent piece. After its appearance in the TRIBUNE, I was contacted by the Associated Press, who advised me that they intended to put the story on the national wire and were interested in knowing whether the Porter article contained any errors of fact. I assured their representative that as far as I was concerned it was accurate and very competently written.

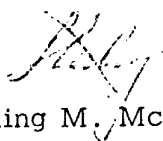
Here I would like to tell you how very pleased I am by the statement which you apparently made to the TRIBUNE and which was given at greater length by Allan Moll Thursday evening on the 11:00 o'clock Channel 4 news. I believe I fully appreciate the rather delicate and sensitive position in which I have placed you. I deeply appreciate, therefore, your willingness to respond to the press inquiry by making such a forthright statement available to the public. Many people already have told me how much they admire your action and I certainly join them in this sentiment.

Dr. Llewelyn R. McKay
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In discussing this matter, I have wanted to avoid any offense to President McKay and your mother or to you and other members of your family. I have also wanted to avoid offense to President Brown and President Tanner, who are so deeply concerned with the whole issue of the Church's Negro policy. At the same time, especially with the developments of recent months, with growing animosity toward the Church from both blacks and whites on the ground of its discrimination against Negroes, and with the Church clearly being forced by these circumstances, and by the internal pressures from those in the Church who are unsatisfied with the present practices, to define more adequately its policy on the Negroes, I have felt compelled to bring President McKay's statement to public attention. If a similar statement from him were clearly visible elsewhere the case would have been different. I sincerely hope that I have not by my action offended President McKay or any member of his family and that also I have not offended President Brown and President Tanner. I am aware, of course, that I have offended many members of the Church but I take this to be quite inevitable and understandable.

Please accept my appreciation and best wishes for you and Alice and extend my affectionate regards to President McKay and your mother.

Very sincerely,



Sterling M. McMurrin

SMM:hh

P.S. I have carefully examined the December 15 statement of the First Presidency on the Church's Negro policy. It seems to me that for the Church this is a historic document. I doubt that any earlier official statement on this matter has set forth the policy of the Church so clearly and unambiguously.

I am, of course, disappointed that this document reaffirms the position of the Church in withholding the Priesthood from Negroes. On the other hand, its civil rights section is an excellent statement which confirms and upholds President Brown's historic statement on civil rights read before the October, 1963 General Conference. Moreover, in my opinion, it is of major importance that the document makes no mention of a "divine curse" and also, while treating the matter somewhat as if it were doctrinal, seems to rather carefully avoid using the term "doctrine."

Dr. Llewelyn R. McKay
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Therefore, while on the surface it appears that the official statement of December 15 is somewhat reactionary and is simply an affirmation of the status quo with respect to the Negro policy, it actually helps prepare the ground for changes in thought, attitude, and action. While this statement does not exhibit the spirit of President McKay's statement to me (though I am very sure that that spirit is shared by President Brown and President Tanner, who signed it), from a strictly literal standpoint the two are quite compatible.

September 18, 1958

President Nathan E. Tanner
Church Office Building
47 East South Temple
Salt Lake City, Utah, 84143

Dear President Tanner:

Lawrence McKay has advised me of your interest of a letter which I sent recently to each of President McKay's sons relative to a conversation with President McKay in 1952. I assured him that I would be happy to send you a copy, which you will find enclosed.

You may be interested in a statement relative to the Church and the Negro which I made before the Salt Lake Chapter of the National Association for the Advancement of Colored People a few weeks ago.

I am enclosing a copy of this also.

With warm personal regards,

Very sincerely,

Sterling M. McMurrin
Dean

SMM:nwh
Attachments (2)

September 17, 1968

President Hugh B. Brown
Church Office Building
47 East South Temple
Salt Lake City, Utah, 84111

Dear President Brown:

Several years ago I told you briefly of a conversation which I had with President McKay in 1952 relative to the Church position on the Negro.

A few days ago I thought it advisable to relate this incident in writing and decided to do so in the form of a letter sent to each of President McKay's sons.

Lawrence McKay has advised me that President Tanner is interested in the letter and I am sending him a copy. I thought that you might also be interested in having a copy and am, therefore, enclosing one.

With warmest personal regards,

Very sincerely,

Sterling M. McMurrin
Dean

SMM:nwh
Attachment

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY, UTAH 84143

September 19, 1968

Dr. Sterling M. McMurrin
Dean of Graduate School
The University of Utah
Salt Lake City 84112

Dear Sterling:

I appreciate very much your letter of September 17 with the enclosure therein mentioned. I think it is very valuable and may be used at a later date to forward the interests of the Church regarding its position on the negro question.

As you know from our discussions in the past, I entertain views similar to those expressed by President McKay, and confidently expect the time will come, in the not too distant future, when the matter will be accepted by the Church along the lines indicated by President McKay.

My own views on the matter, of course, are personal as it is not my prerogative to state, categorically, what the Church's position is or ought to be, but, as stated, I confidently expect the time will come during your lifetime when this somewhat controversial matter will be clarified.

Again my thanks for your thoughtfulness in sending me this correspondence and please be assured of my personal high esteem.

Cordially,



Hugh B. Brown

HBB:vh

