

pressing for change and those who abhorred the contention— withdrew from Genesis. The leaders persisted faithfully despite the difficulty. After the split, Genesis slowly regained strength.<sup>34</sup>

Wallace continued his protest by storming down the Tabernacle aisle with two associates at the April 1976 general conference, yelling, “Make way for the Lord! Don’t touch the Lord!” Ushers swiftly escorted him and two companions from the Tabernacle. Outside he announced to news representatives that he was trying to put President Kimball “on trial.”<sup>35</sup> Since President Kimball had reason to believe that Wallace intended to confront him again, the Church obtained a temporary restraining order to prevent Wallace from disrupting subsequent conferences.<sup>36</sup> Although Wallace obeyed the restraining order keeping him out of the Tabernacle, Temple Square was a public area, and there he held a news conference criticizing the Church for its racial restriction.<sup>37</sup>

When in 1975 President Kimball announced the construction of a temple in Sao Paulo, Brazil, there was concern about how to determine who, in such a racially mixed country, would be eligible to enter the completed temple. He later said that at the time he “was not thinking in terms of making an adjustment.” He thought, rather, that the Church would simply have to inquire even more carefully into the racial background of members seeking recommends.<sup>38</sup>

In about 1976 a lawsuit initiated in Costa Rica by a black lawyer seeking to disenfranchise the Church in that country for violating laws prohibiting racial discrimination in its proselyting. The man was offended by the missionaries’ use of a “genealogical survey” as a technique for ascertaining whether contacts had Negroid ancestry. President Kimball sent attorney F. Burton Howard, a future member of the First Quorum of the Seventy, to deal with the situation. When Howard returned to report a successful conclusion to the lawsuit, Spencer confided “his concern for giving the priesthood to all men and said that he had been praying about it for fifteen years without an answer, . . . but I am going to keep praying about it.”<sup>39</sup> At a solemn assembly in Rochester, New York, in April 1976, he spoke briefly on the priesthood ban, cited the Pearl of

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34. Freeman, *In the Lord’s Due Time*, 102–3; Bringham, *Saints, Slaves, and Blacks*, 185; Joe Costanzo, “Group Marks 20 Years of Black Priesthood,” *Deseret News*, June 8, 1998, B2.

35. “LDS Dissident ‘to Attend,’” *Salt Lake Tribune*, March 25, 1977, C3. Language is from *Corporation of the President v. Wallace*, 573 P.2d 1285 (Utah 1978).

36. “LDS Dissident ‘to Attend,’” C3; “Mormon Media Image,” 25; “Ordination of Black Declared Null,” *Deseret News*, April 6, 1976, A4. Wallace unsuccessfully sued the Church in both state and federal courts. “Update,” *Sunstone* 3, no. 3 (March/April 1978): 6. See *Corporation of the President v. Wallace*, 573 P.2d 1285 (Utah Supreme Court, 1978) (restraining order against Wallace properly issued).

37. “Security Department Yearly Activity Report” (1977): 7, Kimball Papers. The Salt Lake police established surveillance on Wallace in April 1977, and one of the officers was severely injured when shot accidentally by another officer. Both Church and police denied the Church had requested the surveillance, but the injured officer, David W. Olson, later took his own life, blaming the Church. “Suicide Seen Only Way by Paralyzed Ex-Police Officer,” *Deseret News*, May 11, 1978; “Paralyzed Ex-Officer Takes His Own Life,” *Provo Daily Herald*, May 11, 1978, 49.

Wallace also circulated a list of subjects on which he offered to lecture against the Mormon “menace”: the Church’s plan to set up an earthly government, the Council of Fifty, Mormon economic tentacles, the Mormon infiltration of federal agencies, and the ways in which a doctrine of blood atonement would be used to justify assassination. Spencer W. Kimball, *Journal*, August 3, 1977.

38. Spencer W. Kimball, interview by author, July 1978.

39. F. Burton Howard to author, June 15, 1995; F. Burton Howard, interview by author, July 30, 2002. Caroline Miner is reported to have asked President Kimball, her brother-in-law, some years earlier whether he sought revelation on the issue and he said, “Every day.” Devery S. Anderson, “A History of *Dialogue*, Part Two: Struggle toward Maturity, 1971–1982,” *Dialogue* 33, no. 2 (summer 2000): 62 n. 297.