

ENCYCLOPEDIA OF MORMONISM



Edited by
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*The History, Scripture, Doctrine, and Procedure
of The Church of Jesus Christ of Latter-day Saints*

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that his people will be called by that name at the last day (3 Ne. 27:1–12; Mosiah 5:7–14; D&C 115:4).

The Lord has also revealed that ordinances and blessings performed in his name by his authorized servants are binding in heaven as well as on earth (D&C 132:45–46; 128:9). Ordinances, such as baptism, marriage, and vicarious work in temples, are performed in the “name of the Father, and of the Son, and of the Holy Ghost.”

In modern times, as in the past, the Lord has cautioned men and women not to utter his name in vain speech (Ex. 20:7; D&C 63:60–64) nor to defile it through improper conduct (*see* BLASPHEMY; PROFANITY). He has directed his people to keep pledges and “keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers” (D&C 136:21).

[*See also* Jesus Christ, Names and Titles of.]

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GLADE L. BURGON

NATIVE AMERICANS

LDS BELIEFS. The Book of Mormon, published in 1830, addresses a major message to Native Americans. Its title page states that one reason it was written was so that Native Americans today might know “what great things the Lord hath done for their fathers.”

The Book of Mormon tells that a small band of Israelites under LEHI migrated from Jerusalem to the Western Hemisphere about 600 B.C. Upon Lehi’s death his family divided into two opposing factions, one under Lehi’s oldest son, LAMAN (*see* LAMANITES), and the other under a younger son, NEPHI₁ (*see* NEPHITES).

During the thousand-year history narrated in the Book of Mormon, Lehi’s descendants went through several phases of splitting, warring, accommodating, merging, and splitting again. At first, just as God had prohibited the Israelites from intermarrying with the Canaanites in the ancient promised land (Ex. 34:16; Deut. 7:3), the Nephites

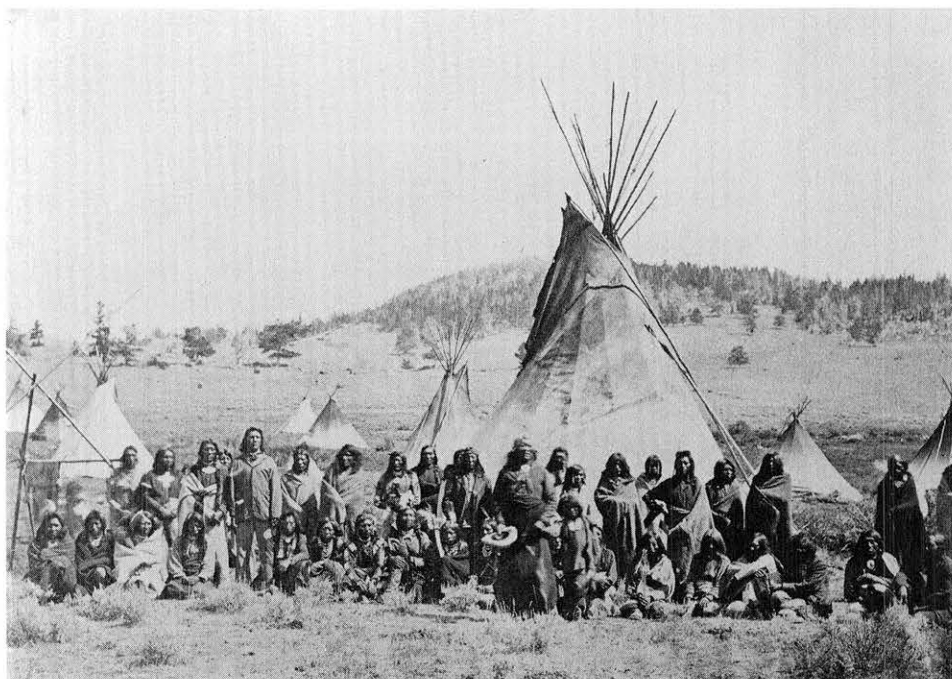
were forbidden to marry the Lamanites with their dark skin (2 Ne. 5:23; Alma 3:8–9). But as large Lamanite populations accepted the gospel of Jesus Christ and were numbered among the Nephites in the first century B.C., skin color ceased to be a distinguishing characteristic. After the visitations of the resurrected Christ, there were no distinctions among any kind of “ites” for some two hundred years. But then unbelievers arose and called themselves Lamanites to distinguish themselves from the Nephites or believers (4 Ne. 1:20).

The concluding chapters of the Book of Mormon describe a calamitous war. About A.D. 231, old enmities reemerged and two hostile populations formed (4 Ne. 1:35–39), eventually resulting in the annihilation of the Nephites. The Lamanites, from whom many present-day Native Americans descend, remained to inhabit the American continent. Peoples of other extractions also migrated there.

The Book of Mormon contains many promises and prophecies about the future directed to these survivors. For example, Lehi’s grandson Enos prayed earnestly to God on behalf of his kinsmen, the Lamanites. He was promised by the Lord that Nephite records would be kept so that they could be “brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation” (Enos 1:13).

The role of Native Americans in the events of the last days is noted by several Book of Mormon prophets. Nephi₁ prophesied that in the last days the Lamanites would accept the gospel and become a “pure and delightsome people” (2 Ne. 30:6). Likewise, it was revealed to the Prophet Joseph SMITH that the Lamanites will at some future time “blossom as the rose” (D&C 49:24).

After Jesus’ resurrection in Jerusalem, he appeared to the more righteous Lamanites and Nephites left after massive destruction and prophesied that their seed eventually “shall dwindle in unbelief because of iniquity” (3 Ne. 21:5). He also stated that if any people “will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob [the descendants of the Book of Mormon peoples], unto whom I have given this land for their inheritance”; together with others of the house of Israel, they will build the NEW JERUSALEM (3 Ne. 21:22–23). The Book of Mormon teaches that the descendants of



Chief Washakie and his Shoshone braves. Washakie was friendly to the white settlers in Wyoming and many of his people were baptized by LDS missionaries who preached among them.

Lehi are heirs to the blessings of Abraham (*see* ABRAHAMIC COVENANT) and will receive the blessings promised to the house of Israel.

THE LAMANITE MISSION (1830–1831). Doctrine and a commandment from the Lord motivated the Latter-day Saints to introduce the Book of Mormon to the Native Americans and teach them of their heritage and the gospel of Jesus Christ. Just a few months after the organization of the Church, four elders were called to preach to Native Americans living on the frontier west of the Missouri River (*see* LAMANITE MISSION).

The missionaries visited the Cattaraugus in New York, the Wyandots in Ohio, and the Shawnees and Delawares in the unorganized territories (now Kansas). Members of these tribes were receptive to the story of the Restoration. Unfortunately, federal Indian agents worrying about Indian unrest feared that the missionaries were inciting the tribes to resist the government and ordered the missionaries to leave, alleging that they were “disturbers of the peace” (Arrington and Bitton, p. 146). LDS pro-Native American beliefs continued to be a factor in the tensions between Latter-day Saints and their neighbors in Ohio, Missouri, and Illinois, which eventually led to per-

secution and expulsion of the Latter-day Saints from Missouri in 1838–1839 and from Illinois in 1846 (*see* MISSOURI CONFLICT).

RELATIONS IN THE GREAT BASIN. When the Latter-day Saints arrived in the Great Salt Lake Valley in 1847, they found several Native American tribal groups there and in adjacent valleys. The Church members soon had to weigh their need to put the limited arable land into production for the establishment of Zion against their obligation to accommodate their Native American neighbors and bring them the unique message in the Book of Mormon.

Brigham YOUNG taught that kindness and fairness were the best means to coexist with Native Americans and, like many other white Americans at the time, he hoped eventually to assimilate the Indians entirely into the mainstream culture. He admonished settlers to extend friendship, trade fairly, teach white man’s ways, and generously share what they had. Individuals and Church groups gave, where possible, from their limited supplies of food, clothing, and livestock. But the rapid expansion of LDS settlers along the Wasatch Range, their preoccupation with building Zion,

and the spread of European diseases unfortunately contravened many of these conciliatory efforts.

A dominating factor leading to resentment and hostility was the extremely limited availability of life-sustaining resources in the Great Basin, which in the main was marginal desert and mountain terrain dotted with small valley oases of green. Although Native Americans had learned to survive, it was an extremely delicate balance that was destroyed by the arrival of the Latter-day Saints in 1847. The tribal chiefs who initially welcomed the Mormons soon found themselves and their people being dispossessed by what appeared to them to be a never-ending horde, and in time they responded by raiding LDS-owned stock and fields, which resources were all that remained in the oases which once supported plants and wildlife that were the staples of the Native American diet. The Latter-day Saints, like others invading the western frontier, concerned with survival in the wilderness, responded at times with force.

An important factor in the conflict was the vast cultural gap between the two peoples. Native Americans in the Great Basin concentrated on scratching for survival in a barren land. Their uncanny survival skills could have been used by the Mormons in 1848, when drought and pestilence nearly destroyed the pioneers' first crops and famine seriously threatened their survival.

The Utes, Shoshones, and other tribal groups in the basin had little interest in being farmers or cowherders, or living in stuffy sod or log houses. They preferred their hunter-gatherer way of life under the open sky and often resisted, sometimes even scoffed at, the acculturation proffered them. Nor did they have a concept of land ownership or the accumulation of property. They shared both the land and its bounty—a phenomenon that European Americans have never fully understood. The culture gap all but precluded any significant acculturation or accommodation.

Within a few years, LDS settlers inhabited most of the arable land in Utah. Native Americans, therefore, had few options: They could leave, they could give up their own culture and assimilate with the Mormons, they could beg, they could take what bounty they could get and pay the consequences, or they could fight. Conflict was inevitable. Conflict mixed with accommodation prevailed in Utah for many years. Violent clashes occurred between Mormons and Native Americans in 1849, 1850 (Chief Sowiette), 1853 (Chief Walkara), 1860,

and 1865–1868 (Chief Black Hawk)—all for the same primary reasons and along similar lines. Conflict subsided, and finally disappeared, only when most of the surviving Native Americans were forced onto reservations by the United States government.

Still, the LDS hand of fellowship was continually extended. Leonard Arrington accurately comments that “the most prominent theme in Brigham’s Indian policy in the 1850s was patience and forbearance. . . . He continued to emphasize always being ready, using all possible means to conciliate the Indians, and acting only on the defensive” (Arrington, p. 217). Farms for the Native Americans were established as early as 1851, both to raise crops for their use and to teach them how to farm; but most of the “Indian farms” failed owing to a lack of commitment on both sides as well as to insufficient funding. LDS emissaries (such as Jacob Hamblin, Dudley Leavitt, and Dimmick Huntington) continued, however, to serve Native American needs, and missionaries continued to approach them in Utah and in bordering states. Small numbers of Utes, Shoshones, Paiutes, Gosiutes, and Navajos assimilated into the mainstream culture, and some of that number became Latter-day Saints. But overall, reciprocal contact and accommodation were minimal. By the turn of the century, contact was almost nil because most Native Americans lived on reservations far removed from LDS communities. Their contact with whites was mainly limited to government sol-



Native American members of the Church participate in a ward sacrament meeting (1985). Photographer: Marty Mayo.

diers and agency officials and to non-Mormon Christian missionaries.

RELATIONS IN RECENT TIMES. Beginning in the 1940s, the Church reemphasized reaching out to Native Americans. The Navajo-Zuni Mission, later named the Southwest Indian Mission, was created in 1943. It was followed by the Northern Indian Mission, headquartered in South Dakota. Eventually, missionaries were placed on many Indian reservations. The missionaries not only proselytize, but also assist Native Americans with their farming, ranching, and community development. Other Lamanite missions, including several in Central and South America and in Polynesia, have also been opened. Large numbers of North American Indians have migrated off reservations, and today over half of all Indians live in cities. In response, some formerly all-Indian missions have merged with those serving members of all racial and ethnic groups living in a given geographical area.

An Indian seminary program was initiated to teach the gospel to Native American children on reservations, in their own languages if necessary



A Native American meets with President George Albert Smith. Courtesy Special Collections Department, University of Utah Libraries.

(see SEMINARY). Initially, Native American children of all ages were taught the principles of the gospel in schools adjacent to federal public schools on reservations and in remote Indian communities. The Indian seminary program has now been integrated within the regular seminary system, and Indian children in the ninth through twelfth grades attend seminary, just as non-Indian children do.

The INDIAN STUDENT PLACEMENT SERVICES (ISPS) seeks to improve the educational attainment of Native American children by placing member Indian children with LDS families during the school year. Foster families, selected because of their emotional, financial, and spiritual stability, pay all expenses of the Indian child, who lives with a foster family during the nine-month school year and spends the summer on the reservation with his or her natural family. Generally, the children enter the program at a fairly young age and return year after year to the same foster family until they graduate from high school.

From a small beginning in 1954, the program peaked in 1970 with an enrollment of nearly 5,000 students. The development of more adequate schools on reservations has since then reduced the need for the program and the number of participants has declined. In 1990, about 500 students participated. More than 70,000 Native American youngsters have participated in ISPS, and evaluations have shown that participation significantly increased their educational attainment.

In the 1950s, Elder Spencer W. KIMBALL, then an apostle, encouraged BRIGHAM YOUNG UNIVERSITY to take an active interest in Native American education and to help solve economic and social problems. Scholarships were established, and a program to help Indian students adjust to university life was inaugurated. During the 1970s more than 500 Indian students, representing seventy-one tribes, were enrolled each year. But enrollment has declined, so a new program for Indian students is being developed that will increase the recruiting of Native American students to BYU and raise the percentage who receive a college degree. The Native American Educational Outreach Program at BYU presents educational seminars to tribal leaders and Indian youth across North America. It also offers scholarships. American Indian Services, another outreach program originally affiliated with BYU, provides adult education and technical and financial assistance to In-



President Spencer W. Kimball escorts Milli Cody [Garrett], "Miss Indian BYU" for 1974–1975 to a campus reception. Courtesy Doug Martin.

dian communities. In 1989, American Indian Services was transferred from BYU to the Lehi Foundation, which continues this activity.

In 1975, George P. Lee, a full-blooded Navajo and an early ISPS participant, was appointed as a General Authority. He was the first Indian to achieve this status and served faithfully for more than ten years. Elder Lee became convinced that the Church was neglecting its mission to the Lamanites, and when he voiced strong disapproval of Church leaders, he was excommunicated in 1989.

The Church has always had a strong commitment to preaching the gospel to Native Americans and assisting individuals, families, communities, and tribes to improve their education, health, and religious well-being. Programs vary from time to

time as conditions and needs change, but the underlying beliefs and goodwill of Latter-day Saints toward these people remain firm and vibrant.

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NATURAL MAN

The phrase "natural man" is understood by Latter-day Saints to be an unrepentant person; it does not imply that mortals are by nature depraved or evil, but only that they are in a fallen condition. Natural man describes persons who are "without God in the world, and they have gone contrary to the nature of God" (Alma 41:11). The Lord declared to Joseph SMITH: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38).

The ATONEMENT of Christ does not automatically free mankind from a fallen condition, although it does guarantee all a physical resurrection. Rather, it makes possible for men and women to escape the condition of natural man by accepting the Atonement and nurturing the LIGHT OF CHRIST within them. King BENJAMIN was told by an angel that "the natural man is an enemy to God, and has been from the fall of Adam." But a person can "put off the natural man" by yielding to "the enticings of the Holy Spirit," and can become "a saint through the atonement of Christ the Lord, . . . [by becoming] as a child, submissive, meek, humble, patient, full of love" (Mosiah 3:19). The phrase natural man, therefore, does not describe a condition that causes sin but a consequence of sin, of going against the commandments of God. As the prophet ABINADI taught, "he that persists in his