AN ADDRESS

to students

of

BRIGHAM YOUNG UNIVERSITY

Indian students and their co-workers

PROGRESS OF THE INDIAN PROGRAM
AS A LION WILL NOT DESTROY THE GENTILES
INDIANS TO PREPARE TO TEACH INDIANS
INDIAN LEGENDS ARE DISTORTIONS
INDIAN CULTURE NOT TO BE PERPETUATED, if wrong.
THIS CHURCH, NOT AMERICAN, SWEDISH, DANISH
not English, Spanish, German; Not white nor
red nor yellow. THE CHURCH OF JESUS CHRIST

PRIESTHOOD, NONE OTHER THAN IN THIS CHURCH, no vestige
THE APOSTASY WAS COMPLETE
NO FRATERNITIES, SORORITIES, exclusive CLUBS here.
PAY YOUR TITHES CONTINUE ACTIVE
INTER-RACIAL MARRIAGE not most conducive to HAPPINESS
Speech by Elder Spencer W. Kimball on January 5, 1965 to Indian Students and Missionaries.

Introduction by Bishop Paul E. Felt:

We are certainly delighted to welcome all of you good people to this special meeting with Elder Spencer W. Kimball. All of you I am sure were present at the Devotional and enjoyed there the inspirational message of Brother Kimball. May we just make a few quick acknowledgments: President Crockett asked to be excused, President Wilkinson, as was announced in the Devotional, is in some special board meetings in Salt Lake. We have with us many Indian students. We have with us many missionaries from the Indian Missions. We have a number of faculty with us; Deans. We have President Wilson Sorenson from the Utah Trade Technical Institute and others—friends and patrons of this great Indian program that has been moving forward on our campus and throughout the Church. One and all, we welcome you here.

Let's begin our meeting and service with a song, "We Thank Thee, oh God, for a Prophet", with Ransom Tecumseh at the piano and with Helen Jones leading us. Following we will have Wilbert Willie offer the invocation.

SONG

INVOCATION

Bishop Paul Felt:

It was only a few weeks ago that we learned that Brother Kimball would be on our campus for the first devotional address for this calendar year. When we learned of this I immediately made contact with Dean Larson, whom we all know and love,
to see if it would not be possible to keep Brother Kimball on campus another few hours. To this request he happily and willingly made himself available and even offered to remain over an evening if need be; but out of consideration of his time, I suggested that we schedule it for the noon hour.

You may have noted that he has with him his special friend and guest, a man who long been acquainted with Indian work, Brother Golden Buchanan who presided over the Southwest Indian Mission who is now serving as the Salt Lake District Mission President for our Indian people. At this point, at the request of Brother Kimball, we would like to call on Brother Buchanan.

Brother Golden R. Buchanan:

My young brothers and sisters, I know some of you when you were just seven or eight years of age. You probably don’t know me; and I, today, wouldn’t know you. I’ve been in the homes of many of you Indian people, and I know your parents, and I greet you here today. It is a joy to be with you and to see you and to know of the good things that you are doing and to also meet with the missionaries that have gone down to the mission field where we labored and have built upon the foundation that we tried to make down there. I might just say, I’m not going to try to preach a sermon to you today—that’s Brother Kimball’s prerogative, so I’m just going to visit for just a minute.

I would like to say just by way of a little history that I brought the first three Indian girls to this campus, in the beginning of this program. Others have come individually; but as a program, in fact before it was a program under Brother Kimball’s direction, I brought three lovely girls here. And they began the work. I think that was probably back in 1943; and that’s back about as long as any of you can remember. And since that time, the program has grown; and it’s been good to watch it grow; even though I’ve not had much to do with it for a long time.
I might tell you a little story about Wilbert, here. He was just a little boy. He wasn't even about that high (gesture). He isn't much over that now, is he? I think he was with Larry Dennison, whom I'm sure you know. I put them on the bus one day to come up here to Utah, before this Placement Program was really an official program. We sent a few of our fine boys and girls up here, and we put these two boys on the bus to come up here. They didn't know anybody in Utah, and they were coming up here to be met by strangers. I'd made arrangements with families to meet them, and then they came and went to school. Then later when they came back from school, I met them on the bus; and as we were walking up the street of Gallup, I noticed Wilbert and Larry going out of their way. They were stepping on something and smashing them as they went along. I began to look what they were stepping on and it was cigarette butts. I said, "Whatever are you boys doing?" And they said, "Oh, we're killing dragons." (To Wilbert) Do you remember that? Well, I'm glad to see him again and to hear that wonderful prayer that he offered.

Now, just one little thought. It isn't a little thought, but it's a thought that I want to leave with you in about one sentence. My young brothers and sisters, you know I can say that; because I too, am an Indian, so you are my brothers and sisters, not only through the Gospel; but because I have some of the blood of Manasseh in my veins. I, too, can understand, maybe as well as any, some of the problems and some of the difficulties that may and will come to you. If any of you are here from Oklahoma--Choctaw or Chickasaw--you might be my second or third cousin for all I know; and I'd be glad to see any of you. Now this thought: The world today owes no man or no woman a living. The world owes no man any special privileges because of what he might or where he might have come from--the family, the race, or the nation. Each of
us is going to make his place by the way he performs. And I'd like to say, too, that it's a rough old world today. When my grandparents were in Oklahoma, the buffalo was on the plains, there were fish in the streams, and there were countless numbers of acres for them to roam on and to make a living. It was different then. Today we're living in a world that takes the best; and if you want the best, you must be the best. It's just as simple as that. And it's going to be worse as you get older and as you move forward in life and take your place. If you want the good things of life, you must earn them; and you can't depend on the fact that you're a Lamanite or that you are of the blood of the House of Israel to give you one thing except the opportunity to study, the opportunity to do, and to be just a little better than any other people in the world. That's your blessing. That's our blessing—and it belongs to all of the House of Israel, not just to the Lamanite branch. It belongs to us all. But it is yours, too. If you want these good things, you must work as hard for them as your neighbor—your Anglo neighbor. You've got to study as hard, and you've got to be as good. Now I contend that the Lord will save no person because of who he is. The Jews tried to pawn that old story off on to the Savior himself; and he said, "The Lord can raise up children of Israel of these very stones".

Now, my brothers and sisters, keep the commandments; and you do good; and you be good; and the Lord will bless you. The opportunities are yours at this great University. And these fine brethren and sisters who are devoting their time in your behalf, may the Lord bless them, too, in the name of Jesus Christ, Amen.
Brother Paul E. Felt:

Thank you Brother Buchanan. Now, it becomes our great privilege to hear once again from Brother Kimball. I say, "once again", because we've heard him in Devotional. As you all know, there is a far-reaching impressive Indian Program that's moving forward throughout the Church and certainly BYU is blessed to be able to play a role, a singular role, in this total Church program. One of the greatest blessings that's ever come into my life was being called to this work. As I look back in retrospect on 12 or 13 months, I can acknowledge and feel the hand of the Lord in what we've attempted to do, more so than in any assignment that I've ever carried in my life. I believe it was back in 1946 when President George Albert Smith called Elder Spencer W. Kimball, then a member of the Quorum of Twelve, and charged him with some specific, special responsibility with regard to the Lamanite throughout the world. And since that time, all of us have been aware of some great strides that have been made in this program. Again, on behalf of all of us who are identified and affectionately linked and tied to this program, it is a great honor to be a part of this program here at the Brigham Young University. It is a great honor to take direction and counsel and feel the love and concern of Elder Kimball, who serves as the general chairman of the Church Indian Committee. Now, Brother Kimball, on behalf of this total group, may I say again that we're delighted and honored to be a part of this program and our earnest desire is to be a support and an aid and a help in the total program as it operates throughout the church. And so today we call upon you for your blessing and direction and for counsel and for warnings; or whatever the Lord may see fit to prompt you to give us,

because it is our desire to be a supporting arm for the total church program, and certainly it's most fitting and appropriate that a good part of this program should have some place and function here at the great
parent educational institution of the Church, Brigham Young University. Now, in consultation with Brother Kimball, we've concluded that it would be well if he speak initially to this total group, following which we will dismiss the meeting and then invite all of those young men and young sister who have had the high privilege of laboring as missionaries among the Indians to remain for an additional period.
BROTHER SPENCER W. KIRKALL:

I do bring to you my personal blessings and the blessings of the Brethren and the blessings of the Lord; and they are manifold; they are limitless!

This program on this campus is one area of the great work that is going forward among the Lamanites. Brother Buchanan, who is with me, is a pioneer in Indian program work, and I cannot pay too high a tribute to him for his ideas were in many of the initial organizational programs.

Now the work is going forward, you will be glad to know. This is not a little group of a hundred, a thousand. This is going to be a program affecting millions. The world is big. There are Indians in many areas, and Lamanites, of whom the Indians are an important part. They're in the South Seas; they're in the south lands of America and on all the north lands. And we're making progress. I estimated the other day that we probably have a hundred-and-fifty-thousand Lamanites in the Church. Well, that was unheard of or unthought of or undreamed of ten years ago, or even a shorter period. It's moving very rapidly, like this (gesture), not like this (gesture), but like this (gesture)—outward, with our Seminary programs, our great Placement Program, which is expanding. We're going into Idaho this year, with hundreds of homes who will begin to train and teach and help Indian youth. We're already into Canada, and we're going to expand in Canada. There will be other states. We're already in Utah and Arizona; this tremendous Program is like no other in the world. There has never been a program affecting Indians like the Placement Program. The government has made some efforts on it. A hundred years ago the government had the idea; but it isn't good enough to have just ideas; they have to be put into effect. And that can't be done in other places. It has to have loyalty and
devotion. And only Latter-day Saints have that great devotion where they will give themselves, their homes, their finances, and all to help others, and without compensation. You get plenty of people in the United States who would take Indian children into their homes if they were paid for it. Only among the Latter-day Saints as a big people would you find this. You'd find individuals, of course.

Day before yesterday, I was in the Fifth Ward in Salt Lake City—an Indian Ward with a Bishop. The counselor, who is a full-blood Indian conducted all the meetings. Seven priesthood members came and took care of the sacrament—all Indians. All the testimonies that were borne, were by the Indians, except Sister Kimball and I bore ours. The whole program was conducted by Indians. There were 157 there; and almost all of them were Indians; and they took part; and there were 15 men with the priesthood. I want to tell you that you who lived 20 years ago and knew anything about this program, couldn't dream that you'd have a ward—a fully organized ward. Well that's only the beginning.

We have hundreds of branches now all over the United States and Canada. Then when you go into the Lamanite program, who are your cousins, of course, we have just many, many, many hundreds of them. The Church is a world Church now, and its activity is world-wide. So we're very proud of you and of all your people.

The Indian is a chosen child of God, but he isn't the only chosen one. There are plenty of other good people. And the Anglos who are of Ephraim and Manasseh, they are chosen, too. They are of Jacob, and they are the remnant of Jacob. The Indian is not wholly and exclusively the remnant of Jacob that the Book of Mormon talks about. The remnant of Jacob is Brother Felt and Brother Willie and Brother everybody else and Sister everybody else that is here. We're all of Israel! We're of Abraham, Isaac, and Jacob and Joseph and Ephraim or Manasseh. We're all of us the
remnant of Jacob.

Some people were in my office yesterday; and they said, "Well, when is it that the Indians are going to take over and like a lion destroy the Gentiles?" And I said, "Never!" Never will the Indians rise in rebellion! That is a false interpretation of the scriptures. The Indians are peace-loving people, and they are going to lead the way or follow along in the way with everybody else and bring peace to the world. They will, with the Anglos, go back to build the temple. Joseph Smith was of the gentile nation. He brought the Gospel. The United States is one of the gentile nations in that sense, and they have accepted the Gospel. It's heavy in the United States and Canada and this area. So the day is past, and the Gentiles are not going to be destroyed by the Indians! If anybody tells you that, they are mistaken. The Indians are not going to rise as a great army to destroy the gentiles. The Indians now that are members of the House of Jacob are all going to be combined in preaching peace upon the mountains. So we've got a great job to do.

Now, what we can do here in this BYU program is: We can educate a great many people here—a hundred now, a thousand tomorrow. Indian folks who will learn many languages, many Indian languages, and who will be the army to go out and preach peace all over this world.

I was in Quito, Equador. There are millions of Indians down there, who have never learned about the Christ. I was in Bolivia and way back in the hinterland millions of Indians there never have known the Gospel. That's your job. So we're charging you who've been given these tremendous opportunities to go through the Placement Program and come to the BYU and get your education. Many of you are being supported by the tribes—wonderful! It's your job now not to lie down and think of yourself as one little tiny bean in the pod. You are very important, that you will go to Mexico and to Guatemala, and to Honduras and to Bolivia and to Columbia and all down the line to Chile and Peru to teach the Gospel to your people. That's your job, you see.
You're not to just get your degree and then go and hibernate in some little corner. You're to go out and with your brothers and sisters of the other tribes, go out into the world and teach the Gospel to the world. You ought to be able to learn a lot of languages—Indian languages. I hope you're studying those. We have a language department here, and we have some people on this faculty who talk some of these languages that are spoken in Guatemala and the others down in Mexico and elsewhere.) There's a great field for you. You ought to get into the teaching professions, you people who are getting your degrees, and go back, scatter out way back out. Don't locate in one little colony. Go back out now and teach the Gospel and standards and high living to all the people of your race.

Now, you've had a wonderful culture. The Indian people have had some beautiful things in their lives, some very interesting things; but you all know, as we know, that the culture is a distorted one. I mean, there is no tribe of Indians in the world or Mexicans or Japanese or anyone else who has the Gospel. It wasn't on the Earth until 1829 and 30. In no place was the Gospel in the world. There was no priesthood anywhere in the world. Not on the reservation, not anywhere was there any priesthood. And there is no priesthood anywhere else! There is priesthood, but no priesthood. Remember that; these are basic things. And if anybody tells you that any Indian tribe has the Aaronic priesthood, or part of it, you tell them it is not true; because they lost it, just like the early Christians lost it on the other continent. The Lamanites and the Nephites in their great apostasy lost everything, except a little memory; and that memory of course, stimulated them to rebuild unofficially and unwarrantedly some of the traditions, some of the legends, some of the memories—distorted. So we come to the Church of Jesus Christ of Latter-day Saints. Now this isn't an American church,
this isn't a white church. This is what I told them in Norway and Sweden ten years ago when I was there. They said, "Well, we don't like the way the Church does on this thing because we'd like to do it the Finnish way or the Swedish way or the Norwegian way. And then I said, "There isn't a Norwegian church, and there isn't a Swedish church, and there isn't an Indian church, and there isn't a red church, and there isn't a yellow church! There's just one true Church in all the world, and that's the Church of Jesus Christ of Latter-day Saints." There is only one priesthood and that's here and nowhere else! There's only one prophet, basically; and he's the head of this Church. We have to keep that in mind. Because we are likely to become distorted in our thinking. And I said, "There isn't any European church nor any American church." We're not passing the sacrament by Deacons because it's American. That isn't American! That's Christ's way! We don't confer the Holy Priesthood by the laying on of hands because we live in America or we're white folks. We do it because that's the way the Lord said. We don't baptize people in water by immersion because that's the American way, that's silly. It's because it's the Lord's way. We don't go to the temple for our marriages because somebody here in America concocted the idea, we go there because that's the Lord's way.

Down in New Zealand I was the recipient of many, many courtesies while I was there. They sang, and they danced. They sang their songs, and they rolled their eyes, and they stuck out their tongues, and they did all those things. And so we applauded them, you know; and they think that's wonderful to encourage the continuation of that culture. That isn't the Lord's culture. What they are doing in their own language is perpetuating the paganism that they brought from the other islands. They are singing about seven ships that came from the North and brought people down there and how they fought. They are battle hymns. They are not peace hymns. And so I said to some of the
leaders down there, "Why, with all your beautiful voices, your wonderful talent, why don't you develop some beautiful songs around the coming of Christ, about the Restoration of the Gospel, about the glorious good things that the Gospel and the Church has brought us, instead of digging up the cultures of yesterday that were paganistic? (Not blaming anybody--that's just what they were. And so as we sing and we dance and we undress our bodies and we wear the grass skirts, we do all those things.)

We're perpetuating Mormonism and the Gospel. The true way of life. That doesn't mean we have to bury all the things of the past; but anything that is associated with paganism or sectarianism or devilism or anything, we eliminate. And so we are building a great culture entirely different from that out there in the Protestant Church and the Catholic Church. They don't do those things. And yet they are American. We are building a great, tremendous culture of clean, moral, high minded, wonderful people. And all the things the Church does--the singing of the songs, the speaking in the public, the organization--everything, is devoted to this one thing--building a great spiritual culture that the Lord wants. And we present that to you: there is no American church. It's the Church of Christ, who organized the world; and it's His program.

Now, you have this great privilege of being here. (I must close in this part, I want to say a word or two to some of the other brethren.) You have this great privilege--I hope you are all magnifying it.

The other day I had this call clear from Canada, and they said, "Don't you have some graduating Indians that we can employ here in our High School?" Why they are begging for you! They want you. Here is your great opportunity; but they won't employ you because you're an Indian. You'll never be saved because you're an Indian. You'll never be exalted because you're an Indian. As Brother Buchanan said, "You've got to merit all these things."
When you come to school that doesn't mean you can't be spiritual and religious. You take care of your program in your wards. Now we've organized on this campus something not found anywhere else in the world. There isn't any other university like this. Here we have fifty-six wards and six stakes of Zion right here. When we got this kind of organization here, we did away with the sororities and the fraternities, didn't we? The Lord has a fraternity—a glorious fraternity. Everybody that's received the priesthood belongs to that fraternity. And then he breaks us up into little groups—in the ward, in the quorum, in the stake. That's the best fraternity in the world. The only one that's worthy very much of attention. And sororities; well, the Lord has never spoken about sororities; but we have some awfully good organizations which he set apart for us. And so we'll want to be awfully careful about any organizations, which would divert from the path the slightest or blind us from our objectives.

You heard what I said this morning about standards. I don't like to talk about these things. I did it because I know that there are great numbers of young people in this Church who do not seem to understand fully. Now we expect you—all of you Lamanites, and all of you who are associated with the Lamanites—to keep your standards high. No petting, no necking, no sexual misconduct of any kind. And there will never be any intimacies until you are properly married in the holy temple. Every one of you should be married in the temple.

Now, the Church is paying for your education. You thought it was the tribe and your own folks, but the Church is paying the big end of your education. It comes from tithes of the people. So the minute you start earning, you're going to pay your tithes so that your children and your grandchildren
can continue to have the blessings that come from this institution and all other opportunities in the Church. You are going to pay your tithes and you ought to do it now if you are earning. Even on a dollar, you pay your tithes because you're living from the tithes, you are getting your education, your meeting houses, every opportunity the Church gives comes from that source. So you live all the standards of the Church!

Now, one last thing in this meeting and I must close—and that is the Brethren feel that it is not the wisest thing to cross racial lines in dating and marrying. Now there is no condemnation. We’ve had some of our fine people who have crossed the lines. We hope they will be very, very happy, but experience of the Brethren, through a hundred years, has proved to us that marriage is a very difficult thing. Life is hard and frustrations are many, and men and women with every opportunity have their divorces. Why, the divorce courts are filled. You get them in the same religion, the same race, the same background and the same everything and yet the divorce courts are filled. Marriage is hard. Now, then, if you add to all those difficult hurdles, one of race or one of religion, it makes it very, very difficult. We don’t say that a couple cannot be happy. But we’re sure that if you fine Indian girls and wonderful boys will seek and make an effort to marry those who have the same background the same race, you will be happier, in general. There may be some exceptions, but in general you will be much happier.

What we want is your happiness. Not trying to curtail you, not trying to hold you down. We want your happiness, and President McKay feels this way. I’m expressing his feelings and all of you believe in President McKay and reverence him and almost worship him. He and all the other Brethren feel the same way. And when we started the Placement Program that was their chief concern. They said, "There will be inter-marriage," and we said, "There
will be very little because we're going to teach all our Indian boys and girls, (same for Japanese or Mexican, or Chinese or otherwise) that if they look forward from their childhood to a glorious temple marriage with one who has had largely the same background, the same race, that their lives will be happier." That means if we date crossing lines we're likely to marry crossing lines. An there isn't any condemnation on that. If you're clean and worthy, you can all have temple recommends and you can all be married in the temple. But remember the council of the Brethren! It's for you to find people in your own race.

You don't have to go out of your race, you boys and girls of the Indian people. You've got a lot of wonderful people in the Church now. Twenty years ago, there wasn't any, but today we have tens of thousands and a nice sprinkling here. It will be more and more and more and more. And that's the council of the Brethren. You're listening, aren't you? I want to say again! No condemnation—none at all! We hope that you will keep that in mind. Keep your hearts in the right place. It will work out, and the Lord will bless you. You won't forget that will you?

Now, I've got to say this because I've said it to many of you individually. This is not a matter of superiority or inferiority—not at all, because we know Indian boys who are superior to their Anglo wives. We know superior Indian girls who are superior to their white husbands. It would be far better to marry a first-class person of your own race than to marry a second-class one out of your race. This is not saying anything against the races. We are interested in you Indians. We're interested that you have happiness in your lives. You can get by for a little while, but there will be many, many hurdles and problems for you and your children when we cross the lines. The Indians are not inferior. They're superior if they make themselves superior. And all
of you, many of you, whom I've not in the mission field that I know are superior to the rank and file of the Anglo people among whom you run, because I know your hearts and I know you're good and wholesome and fine. So if you ever thought that we are trying to protect the white boys and girls against you, get that out of your minds, please. Get that out of your minds! We are trying to protect you against any possible unhappiness.

Now, then, you know the attitude of the Brethren. Let me just summarize it. The counsel of the Brethren from President McKay down and including President McKay is what I have stated it to be. There will be no condemnation. We want you to know that. We love you. We love you whatever you do but we want you to be happy and we want you to be happy because we feel that we've got to help you to find your way to happiness because you've had a long road from where you were two, three, four, six, eight, or ten generations ago and today. But now the door is open, the shoulders are strong. The arms are lifting and there is every privilege and opportunity that can come to you. And when you're able and when you're worthy and when you're qualified, you'll be Bishops, and stake presidents, and high councilmen and you'll probably be general authorities of the Church. And you'll never be discriminated against because you're an Indian. You'll never be made a leader of the Church because you're an Indian. You're going to be made a leader of the Church because you're worthy and able and prepared. And now you're here at this great institution where you're going to get prepared. You're not just learning here to become a school teacher or to get a degree; you're learning here so that you can be prepared to meet life and to rear a wonderful family and to be a leader in society and especially among your own people in the world wherever they are.
Now, God bless you. Peace be with you. We love you. I hope I have clarified this matter for you so you know, once and for all, the attitude of the Brethren and the Church in the matter. So that there won't be any misgivings and misunderstandings. Do as you please; that's up to you—you have your free agency. But you must know and you do now know the attitude of the Church.

It was reported the other day that Brother Kimball had not said anything about this matter and therefore young people were left in suspense and not knowing. It has been said many, many times. It's said again this morning, you understand. Now I hope I haven't said it clumsily so that you'd misunderstand. I hope you know that we love you with all our hearts and we want you to succeed and we want you to be happy above all things and we want you to progress and become the leaders of a great, great, people that is coming along, in the name of Jesus Christ, Amen.