hua, Mexico, largely resulted from the Church's attempts to find refuge for polygamists under threat of prosecution during the 1880s (see Antipolygamy Legislation). Later efforts included the Big Horn Basin of Wyoming by 1900 and Kelsey, Texas, in 1901. Though Kelsey was one of only a handful of LDS settlements established outside the larger sphere of Latter-day Saint influence, the town still exhibited many of the characteristics of a planned Mormon village.

Early in the twentieth century, new colonization ceased and emphasis was placed on strengthening congregations throughout the world rather than on gathering to already predominantly LDS communities.

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COLORADO, PIONEER SETTLEMENTS IN

The first Latter-day Saints in Colorado were predominantly from the American South. In 1846, converts from Mississippi, expecting to join Brigham Young and the pioneer company en route to the Great Basin, wintered at the site of present-day Pueblo after learning that the first company of Nauvoo emigrants would not leave the Missouri River until the next spring. A group of sick members of the Mormon Battalion, including women and children, joined these Mississippi Saints, and all left Pueblo in time to reach the Great Salt Lake Valley in July 1847.

Southern converts also formed the nucleus of permanent LDS colonization in Colorado, wintering in Pueblo in 1877–1878 and settling in 1878 in the San Luis Valley. Joined by settlers from Sanpete County and elsewhere in Utah and by two families from New Mexico, they founded several settlements in the following decade. The San Luis Stake, with headquarters at Manassa, was organized in 1883 and consisted of LDS colonists in Conejos County. Jack Dempsey, a son of expatriate southern Latter-day Saints, was born in Manassa and, as world heavyweight boxing champion, bore the nickname "Manassa Mauler."

Beginning as early as 1880, LDS settlers began to establish farms along the Mancos River in southwest Colorado. In 1901, after land in the nearby Fort Lewis Indian Reservation was made available for settlement, Latter-day Saints began to establish farms on the Fort Lewis Mesa. They constituted a majority of the settlers in that area, though Mancos itself was not a predominantly Mormon town. The Young Stake, organized in 1912, consisted of Latter-day Saints in Mancos, the Fort Lewis Mesa, and northwestern New Mexico.

Early growth of the Church along the eastern slope of the Rocky Mountains came largely through the proselytizing of the Western States Mission, long headquartered in Denver; branches of the Church were established there and in Englewood, Fort Collins, and Pueblo by 1930. Further west, additional growth came in Alamosa and Grand Junction in the first third of the twentieth century. By 1990, after continued proselytizing and in-migration, there were 87,000 Latter-day Saints in Colorado.

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COLUMBUS, CHRISTOPHER

Latter-day Saints generally regard Columbus as having fulfilled a prophecy contained early in the Book of Mormon. Nephites recorded a vision of the future of his father’s descendants. After foreseeing the destruction of his own seed, Nephi beheld a gentile "separated from the seed of my brethren by the many waters," and saw that the Spirit of
God "came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land" (1 Ne. 13:12).

Nephi appears to give an accurate account of Columbus's motives. Even though he was well-acquainted with the sciences of his day and his voyages have been viewed by some historians as primarily an economic triumph of Spain over Portugal, Columbus apparently had bigger motives for his voyage and felt himself spiritually driven to discover new lands. Newly acknowledged documents show that medieval eschatology, the scriptures, and divine inspiration were the main forces compelling him to sail. His notes in the works of Pierre d'Ailly and his own unfinished Book of Prophecies substantiate his apocalyptic view of the world and his feelings about his own prophetic role.

Among the themes of this book was the conversion of the heathen. Columbus quoted Seneca, "The years will come . . . when the Ocean will loose the bonds by which we have been confined, when an immense land shall lie revealed" (Watts, p. 94). He believed himself chosen by God to find that land and deliver the light of Christianity to the natives there. He was called Christoferens (the Christ-bearer). A map contemporaneous with his voyages depicts him bearing the Christ child on his shoulders across the waters. He believed that he was to help usher in the age of "one fold, and one shepherd," citing John 10:16 (cf. 3 Ne. 15:21), and spoke of finding "the new heaven and new earth."

Writing to King Ferdinand and Queen Isabella to gain financial support, Columbus testified that a voice had told him he had been watched over from infancy to prepare him for discovering the Indies. He felt that he was given divine keys to ocean barriers that only he could unlock (Merrill, p. 135). In a second letter, he emphasized his prophetic role: "Reason, mathematics, and maps of the world were of no use to me in the execution of the enterprise of the Indies. What Isaiah said [e.g., Isa. 24:15] was completely fulfilled" (Watts, p. 96). Unknowingly, Columbus also fulfilled Nephi's prophecy.