

COLOROW AND MORMONISM.

An Arizona Man in New York
Frees His Mind on Both.

UTAH'S CLAIM TO STATEHOOD.

FACTS AND FRESH FIGURES ABOUT THE
LATE ELECTION.

Ex-Congressman C. C. Bean, who was a delegate in the Forty-ninth Congress from Arizona, and who has but recently returned from that former habitat of Geronimo and the wild Apaches, is stopping at the Hotel Lafayette, corner of Broadway and Forty-second Street, and yesterday a *Herald* reporter interviewed him on the subject of Colorow, the rebellious Ute chief, the Mormon elections and other far Western topics.

He conversed freely upon these subjects generally and began by a reference to the late rumors that it was probable that the Mormons would aid Colorow in his outbreak. Delegate Bean is a Gentile and a republican.

"Every now and then," said he, "there appears in the newspapers of the country some ridiculous and gratuitous assertion respecting the Mormons, apparently intended to prevent the flames of hate and malice and religious bigotry from dying out. A short time ago rumors were abundant that all the Mormons in Utah were being enrolled as a legion to fight Uncle Sam; that more flying artillery was needed at Fort Douglas; that on the Fourth of July the United States flag had been lowered to half mast in Salt Lake City amid the sneers and jeers of the Latter-day Saints, and expressive of their derision and contempt for this emblem of sovereignty, all of which were wicked and infamous misrepresentations, and last but not least, within a few days General Crook is reported to have stated that this Ute outbreak was likely to prove formidable, inasmuch as Colorow and his gang would doubtless receive aid from their polygamous neighbors. I take the liberty of stating that in all human probability General Crook never made any such assertion. I do not know whether the Utes practise polygamy or not. If they do, it's a good field for missionary enterprise; but whoever concocted this assertion and echoed it as coming from that celebrated Indian fighter, George Crook, did so for no other purpose than to stimulate further hatred toward the Mormons. Anybody who has lived for the last twenty years the other side of the Rocky Mountains, cannot help being cognizant of one fact, and that is that the Indians and the Mormons have maintained the most amicable relations, and over and over again this fraternal sentiment between the despised and outcast Mormon and the red man has been exercised as a restraint and barrier against the savage instinct of these barbarians.

THE MORMON AND THE INDIAN.

"And the Mormon did not win the good will of the Indian by furnishing him with firewater and powder and ball to withstand the further encroachments of the white man; not a bit of it. They followed in the footsteps of William Penn and Roger Williams, and proclaiming peace on earth, good will toward men, the hounded and hunted half-starved Mormon took the Indian by the hand and made him a friend. Brigham Young's policy was that, outside of humanity, it was cheaper to feed the Indian than to fight him, and that the gospel of the Latter-day Saints was a gospel of peace."

"What are your views in regard to recent legislation on the Mormon question?" asked the reporter.

"I had several objections to the anti-polygamy bill. The first was, it was pernicious legislation, because it was useless legislation. The Edmunds bill of 1882 was designed to destroy polygamy and it has accomplished that purpose. There were no polygamous marriages in 1885 or 1886, either in Utah or Arizona, and a very commendable effort was made by all these people to comply with the law, simply making such provision as humanity dictated for the plural families. There was, I say, a full and complete compliance with the law, so that this fresh legislation had no ground for existence. But the bill disfranchised the women of Utah and undertook to despoil, or disestablish, as it was called, the Mormon Church, and it imposed upon the members of the Mormon faith an ironclad oath, the purpose of this oath being to sweep them out of the jury box and to prevent a Mormon from holding any office of honor or profit. These features were so outrageous that I felt constrained to ask the President to veto the bill, and, although he allowed it to become a law without his signature, I am somewhat reconciled to it now that it applies to the District of Columbia, this District being in effect simply a Territory of the United States.

TEMPERANCE AND MORALITY.

"So much has been said against the Mormons, is it possible to find that they are to be commended and imitated in their daily lives? Suppose you take up the temperance question? You cannot find a Mormon in a Mormon community running a saloon. He does not drink liquor and he does not traffic in it. They are as a people the most temperate that can be found. Indulgence in spirituous liquors among them is so rare as to be almost unknown. I doubt whether there is on earth a more industrious, more frugal, more economical class or sect than the Latter-day Saints. Even the Indian, who is said

to be the most economical creature in food, in fuel, in dress, who absolutely wastes nothing, does not surpass the patient, tireless, indefatigable member of the Mormon Church.

"But they are a wonderfully virtuous people. There are no houses of ill fame in a Mormon settlement, no concubinage, no founding hospitals, no dead baby dropped in somebody's backyard and no living one left at midnight in a basket upon somebody's door stone. Then, again, there is no beggary, no mendicants with outstretched hands soliciting alms. They provide for the helpless while the able are furnished with some field of employment. The labor question is no disturbing element here—no strikes, no riots, no socialist or anarchist raves or rants in their assemblies—yet they devote more time to religious observance and to the discussion of the welfare of the community than any other sect.

HOMES AND EDUCATION.

"Nearly every man owns his home. Ninety per cent of the population are freeholders and have paid into the United States Treasury the hard earned dollars for the acres they cultivate. And what acres! Ever been into the great American desert? They have turned credulity into faith and faith into fruition. They allow no waste waters to run to the Sea. Through vast canals and irrigating ditches, through thousands of channels of drainage and flowage, rivers and rivulets, all must obey the spade and refresh the earth for the coming crop. But their educational work excels their efforts to make the earth yield her bounty. They use the same school books as are used in California, and there is no sectarianism taught in their schools. The highest percentage of culture in any of the States scarcely exceeds the defamed and despised Territory of Utah in respect to her common schools, and the percentage of those who cannot read and write is about as low as in Massachusetts.

HONOR IN TRADE.

"Their trade is very desirable. They are proverbially honest—always pay, meet the necessities of the hour, and give gew-gaws and luxuries the go by. A Jew trader on the Gila, in the midst of a great Mormon settlement in Arizona, told me they are as good as gold, and having lived among them for twenty years, I confirm his assertion.

"They are an agricultural and pastoral people. Wherever there is an acre to till, they plant it; wherever there is an acre to graze there are flocks and herds sleek and fat and showing good ownership. No society for the prevention of cruelty to animals and no society for the prevention of cruelty to children is needed there. 'The ox knoweth his owner,' and care and kindness and affection in the field and the household are everywhere exhibited. The Arab who rears his horse in his pride is not on better terms with his pride and his boast than the Mormon with his dependents. The despised Mormon may solve the labor problem yet, and do it without friction and far better than Henry George and Father McGlynn."

THE PROPOSED MORMON STATE.

"What are your views in regard to the Mormon movement for Statehood?"

"I am heartily in favor of it for these reasons. I know that the Mormons, as a rule, are good citizens. They are industrious, temperate, thrifty and peaceable. They have framed a constitution, republican in form and containing provisions which bring them into harmony with the rest of the nation. They have, in my opinion, done all in this direction that has been and could be asked of them, and now to deny them admission into the Union would be unwise and unjust."

"But do you think they are sincere in their provisions against polygamy?"

"Why not? On what principle have we the right to deny them the rights and privileges of citizens on the guess or pretence that perhaps they do not mean what they say? I do not see how they could have made the anti-polygamy sections of the constitution any stronger or hedged them about with greater guarantees against anything of the kind suspected. The cry that the Church controls the State, or would control the State, is nothing but buncombe. Public sentiment in Utah is, in my opinion, and always will remain, overwhelmingly against the actual practice of polygamy, and, as Lincoln said, with public sentiment you can accomplish anything—without public sentiment you can accomplish nothing.

NEARLY ALL DEMOCRATS.

"I have only one thing now against the Mormons—they are nearly all democrats—vote the ticket straight, and will probably vote that ticket as long as the party has an existence. They carried the Territory of Arizona dead against me at the last election, but that does not prevent me from speaking of my neighbor as truth and justice demand."

THE NEW CONSTITUTION.

"How has the late election on the new constitution gone?"

"I know from thoroughly reliable sources what the vote was, and can give you the figures showing what you ask. The total vote cast in favor of the constitution, as given by the board of canvassers, was 12,887, but several precincts made no returns, so through the curious rule

of the Utah Commission the opposition, a very small minority, had two judges of election in each precinct to one of the majority, and in some instances they refused to count the votes on this question. There were 435 votes against the constitution. The anti-Mormon party, instructed by their leaders chiefly refrained from voting either way. Their numbers are known from the returns of the election for local officers on the same day. Here are the figures:—Total vote cast by all parties at the general election, 16,178. The vote for the constitution was 12,887; against it, 435. This leaves 2,856 neutral."

"Was not this a small vote considering the population of the Territory?"

"No, I think not. You must remember that under the singular act of Congress called the Edmunds-Tucker law a test oath is imposed as a qualification for all voters, which is quite as obnoxious to many Gentiles as to many Mormons. Numbers of them would not register because they felt it was a humiliation to take the oath. The total number of all parties on the registration lists for 1887 is 20,202. Thus out of that total registration there was a vote of 16,178, which is over 80 per cent., and on the constitution over 75 per cent. voted in its favor, while about 3 per cent. only voted against it."

ABOUT POLYGAMY.

"Do you think the Mormons generally mean to abide by the terms of this new constitution?"

"I certainly do. The men who have framed the provisions imposing penalties say they intend to enforce them and the people who have been in favor of polygamy say they expect to have to meet the penalties if they break the law. What more can be done by anybody than to enact stringent laws against this practice. Congress itself can do nothing else. This change in the affairs of Utah would transfer the vexed question of polygamy from national to local regulation, where it properly belongs, and in my belief will settle it very much quicker and surer than by any pottering with it at the seat of national government. It is because I am opposed to polygamy that I favor statehood for Utah. I would suppress that practice, but I would not suppress the people, for I know them in the main to be a class of citizens that are a strength to the country. The great majority are monogamists in practice, and they are the only ones who now have political power. Utah is populous enough, rich enough, stable enough to become a State, and I think it would be a great mistake to keep her longer in vassalage and reject this recognition of the will of the country. I say give Utah a chance. As I turned over *Harper's Magazine* for September the other day, under the head of 'Political' I found this paragraph:—

The Mormon convention at Salt Lake City to draft a constitution for the proposed State of Utah adjourned July 7. The constitution that they drew up provides for the entire separation of church and state and for non-sectarian education, and forbids polygamy, providing penalties therefor.

"That fixes it, and the Fiftieth Congress should allow the admission of Utah, New Mexico, Montana, Dakota, Idaho and Washington Territory. Their population entitles them to admission, and whether republican or democratic in their political faith, they have been kept in tutelage long enough.

IS COLOROW A MORMON?

"In one of your daily papers a day or two ago I saw the following:

Colorow is said to be a Mormon. If the authorities feel any delicacy about arresting him for murder, arson or robbery, they are respectfully reminded that the provisions of the Edmunds act hold good in all the Territories.

"Suppose he were a Mormon? Would he be any the worse Indian on that account? I wish the Indians were all Mormons. The whole western world could then eat and drink and sleep in security. All would be peace and harmony and the white and the red man would have a continuous democratic love feast. The conclusion of the whole matter is that the 'twin relic' is as lifeless as the relic itself. Slavery is dead, but there is a smell of mustiness about the ballot box when you get far south.

A DIG FOR THE GAY CAPITAL.

"When Judge Edmunds and Judge Tucker trained their heavy artillery on Utah they probably had no idea that the first bombs thrown would explode within the limits of the city of Washington, but the recent criminal trials there show that the army and navy are made up of mortal men, as Falstaff said, and with the loose notions of morality prevailing in that section the anti-polygamy bill, if brought into full force, may leave the Fiftieth Congress without a quorum.

"The old injunction was, 'Thou shalt love thy neighbor as thyself.' The modern interpretation is, 'Thou shalt love thy neighbor's wife better than thou lovest thy neighbor!' Let us all be thankful for the recent action in Utah—a reform almost as unexpected as was the overthrow of slavery, and second to that only, so far as our social fabric is concerned."—*New York Herald*, Aug. 31.

The *Boston Post* says: There is a town in Scotland where twenty-two men have refused to speak or recognize each other for years because they have different theories about the creation of the world.

SUNDAY SERVICES.

Elders Nicholson and Grant at the
Tabernacle Yesterday.

Religious services were held in the Tabernacle, Sunday, August 28th, 1887, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir sang the hymn:

To Him who made the world,
The sun, the moon and stars.

Prayer was offered by Elder Elias Morris.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

The Priesthood of the Seventh Ward officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON

Said he had been called to address the congregation and assumed the position for the purpose of performing that duty, which he approached with no inconsiderable degree of diffidence, in consequence of feeling his personal inadequacy to the task. He hoped that those who had assembled to partake of the sacrament and to worship Him who rules on high would give him their sympathy, faith and close attention, that he might present clearly the thoughts that came to his mind. There were many topics upon which the Elders could address the people, the field being so broad that it was sometimes difficult to choose between subjects. The great prerequisite was that the Holy Ghost should pervade the assemblage, and dictate to the speaker what should be said. It was his earnest desire that that Spirit might be present this afternoon.

The work in which the Saints were engaged was a marvelous one, and in some respects was admired by many people in the world. It had many beautiful phases, in presenting a perfect system for the good of mankind. There were many not of the Church who believe more in the power of "Mormonism" than they were willing to admit. Many were the speculations as to the prospects of this community. The question had often lately been asked: What would be the effect of the death of their beloved President John Taylor, who had recently passed from this life? Some had expressed an idea that his demise would have the effect of breaking up the community. There had been a repetition of these prognostications ever since the organization of the Church, when a certain class of conspicuous events occurred. When the Prophet Joseph Smith was martyred, it was proclaimed abroad that not only had he sealed his testimony with his blood, but that the doom of the work he had inaugurated was also sealed. The present spectacle presented by the Saints showed the fallacy of that proclamation. The work had gone onward from that time till the present, and the effect of such events had only been to produce a change of some of its phases. They did not hinder its progress.

No sooner was the blood of the great Prophet of the nineteenth century shed by assassins than another man was raised up by the Almighty to take the leading part for the advancement of the Church, and every issue was promptly and fully met. The predictions regarding the downfall of the Church had been repeated over and over again. There are prophecies that are true and prophecies that are false. Those that are true are given by the power of the Great Jehovah; as in olden times, when holy men of old wrote and spake as they were moved upon by the Holy Ghost. Such prophecies or assurances are certain of fulfillment. When men who make them are dictated by the spirit of revelation they grasp future events within the spiritual vision as readily as they do current events. Those prophecies which are false are usually made by men through a wish that the results they foretell will transpire. They rely also upon the uninspired judgment of man; hence their failure to predict with certainty.

It had been predicted of the work engaged in by the Latter-day Saints, that when it was inaugurated and the power conferred on men to act in the name of the Lord—this being the dispensation of the fullness of times, the last dispensation, into which all others flow, like tributary streams into a larger one—it should never be taken from the earth, but should remain till the sons of Levi should offer an acceptable offering to the Lord in righteousness. If this prediction be correct, all prognostications setting forth that this Church will fail, must be false. Either this community has phenomenal vitality, or the power of the Lord had been over the Saints for their preservation. The latter is the true condition, and it will yet be pointed out that the history of this people presents some of the most miraculous features in the world's events. Before they reached this resting place in the vales of the mountains, they were driven from village to village, county to county, and from State to State. In Ohio, in Missouri, in Illinois, the Saints were whipped, driven, and murdered by merciless mobs. They were compelled to evacuate their beautiful city of Nauvoo. The more able-bodied portion of the people had moved, the weaker ones, the sick, aged and helpless having been allowed to remain for a short season by permission of the

persecutors. But even they also were driven out upon the prairies in the dead of winter. Yet the faith of the people was unshaken. Neither adversity nor prosperity could cause it to falter. They traversed a trackless wild for from 1,000 to 1,500 miles, making their own roads and bridges, their pathway being strewn with the graves of their dead. Even after they arrived here they met with and overcame difficulties that would have appalled the stoutest hearts unsupported by the God of heaven. The work was unimpaired, and the Saints realized that the predictions of their downfall were false. They gained additional evidence that the prophecy to the effect that the work was established by the power of the Almighty, whose word could not fail, was founded in truth.

The faith of the Saints was not fatalism, as some seemed to think, but an implicit trust in that which was divine—a confidence in the ultimate triumph of truth, and the vindication of those who did the divine will. In one sense the death of Joseph Smith was a calamity, and great was the grief of the Church at the sad occurrence, together with the slaying of his brother Hyrum and the wounding of the death of Pres. John Taylor. But the Latter-day Saints looked upon the demise of the Prophet Joseph except as having been permitted in the providence of God, partaking of the nature of the crucifixion of their Lord and Savior Jesus Christ for the redemption of a fallen world. It might be asked, Why was the prophet taken away at the time he was? Because he had accomplished the mission given him to perform, so far as the present earthly phase was concerned. He fulfilled the predictions concerning him, more especially that made by the Apostle John, who foretold the restoration of the fullness of the Gospel; likewise the prognostication of Jesus himself, who, when speaking of his second advent and the end of the world, said, "This Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." Having accomplished this mission on earth, it became necessary for him to go into the spirit world and open the dispensation of the fullness of times among the spirits of men who had died without a knowledge of the truth as it is in Christ, that they might receive the benefits of the Gospel and be judged according to men in the flesh, as the Savior had done before him.

The Saints claim that through Joseph this Gospel of the kingdom had been restored, he having been raised up for that purpose. Through him was re-introduced Divine authority to administer the Gospel in the name of the Lord—the Priesthood of the son of God. This Gospel was that of faith in God; in the atonement of a crucified Redeemer, wiping out the original sin, and opening the way through obedience, whereby that which was lost, could be regained; the Gospel of repentance and baptism by immersion for the remission of sins, this ordinance being administered as it was anciently, by authority in the similitude of the death, burial and resurrection of Jesus Christ. There was an important condition connected with this ordinance, and that was that the candidate should turn to God and repent of all sin. Having done this and received baptism, the believer was entitled to the reception of the Holy Ghost through the laying on of the hands of those having authority, as in ancient times. Is this Spirit given to those who have accepted the Gospel taught by Joseph Smith? All the faithful Latter-day Saints are witnesses that such is the case, and they speak that which they do know, for according to their honesty and diligence do they recognize the voice of the Good Shepherd. All men have a portion of the Holy Ghost, but to him who obeyed the Gospel was given an additional measure as a gift through obedience. By this same means were the ancient saints enabled to testify that their Redeemer lived; when empires were against them, or they were assailed by mobs or burned at the stake or cast into prison, they took these things philosophically. The same cause would produce the same effect, and any other people similarly situated would present the same grand spectacle. It was beyond the power of coercion to root out from the minds of honest people the love of truth. It was not within the rightful province of mankind, in any place to use force to bring people to any other condition of faith than that which existed in their hearts. There was no exception to this, even though people who might be thus assailed had imbibed erroneous views. The application of force was not justifiable as a means to make them change their mental condition. "Convince a man against his will; he's of the same opinion still." When a man gives way to the application of pressure applied to his mental condition, he becomes a hypocrite, and his position is a divided one. He confesses with his lips that which he repudiates in his heart. The Creator of all—for there is one Father of all, a common brotherhood, whether we realize it or not—has given to His children their freedom, and when it is denied them it is done by man; for God has said "I, the Lord, have given unto man his agency." So long as a community do not infringe upon the rights or freedom of their fellow beings, none have a legitimate right to interfere with their opinions. It was a false course to attempt to force people in their faith to fit a given standard. It really could not be done, a change of view being a mental pro-