CHURCH AND MISSIONARY NEWS

CONFERENCE IN NO. ILLINOIS.

Five Rousing Meetings—Prejudice Abating—Appointments.

Magnon, Knox Co., Ill., June 5.—"Mormons" and "Mormonism" have been on everybody's lips in this little town for three days, and will be, no doubt, for some time to come, on account of the three days' "Mormon" conference which closed last night in a rousing openair meeting on Main street. The chairs were moved out of the opera house to the street and a great crew I gathered in the pleasant Sabbath air to hear the "Mormons" preach. The opera house was crowded at the opening session Friday evening and the interest kept up during all the five sessions, closing Sunday night.

A feature of the conference was the excellent singing—northern Illinois Elders are all singers and made a creditable record for themselves at this settling.

The citizens of Magnon, like many people of the east, had rather fantastic ideas of the "Mormons" and their religion, but availed themselves of the opportunity of seeing 16 "Mormon" "preachers" and hearing their testimonies. Their opinions must have suddenly changed, since expressions like these were heard everywhere: "We never thought you people believed in the Bible;" "Mormon religion is good;" "I've lost my prejudice;" "A fine looking lot of men!" "God bless the Mormons;" "Where did you young men learn to preach?" "If you come again we'd be glad to entertain some of you;" "They are good singers;" "You've given us something to think about;" "I believe they are right." A few expressions like these were heard, too: "It's a blot upon our morals to have them here;" "They ought to be tarred and feathered;" "Drive them out." These sentiments found no echo in the minds of the intelligent class and we were privileged to hold services Saturday and Sunday afternoon under the shade trees of private homes.

The conference closes up a very important period of country work. Since March the Elders have been in the country without headquarters and many without money. Friends were raised up to minister to their wants and some of these people are now earnest investigators. A company of 15 people that found, came 19 miles to attend the conference and went away rejoicing in the Gospel. A Sunday school was organized among them May 21. One family living near Magnon refused to keep two of our brethren. "A glass of water and a crust of bread is all we ask," said one of the brethren. But the people coldly refused them. However, they attended conference Sunday afternoon and were so favorably impressed with what they saw and heard, that they asked the Elders to forgive them and to call and stay at their home any time.

Prejudice has been broken down in many parts of the western counties of Illinois, and through this gathering in Magnon hundreds of minds have been diverted of it, thus removing the greatest barrier to the progress of the Gospel.

Elders B. G. Webb and P. P. Christison narrowly escaped mobbing at Raritan, Henderson county. This is the only trouble reported. Two preachers incited the citizens to violence.

President G. E. Ellsworth came down from Chicago to attend the Sunday services of conference and honorably released Elder Neri C. Sorensen to return to his home at Mendon, Utah.

Appointments of labor were made as follows: Chas. W. Ward, president Rock Island branch; Nathan Clayson, president Monmouth branch; B. G. Webb, W. L. Wickham, John Weston, Horace Wolfinden, Knox county; F. M. Mortensen, Peter S. Durney, Murray Bywater, W. S. Atwood, Henry county; President Ashley Bartlett, P. P. Christison, C. E. Booth, George Smith, Jr., as traveling Elders; M. Mortensen to keep headquarters at Galva, Henry county.

ASHLEY BARTLETT,
President North Illinois Conference.

CONFERENCE IN MISSISSIPPI.

New Church House Built by Elders And Saints—Baptisms.

Meridian, Miss., June 2.—The Mississippi conference convened at Darbun, Pike county, Miss., May 21 and 22, there being present 19 Elders from Zion, and about 60 local Saints. We were also blessed with the presence of President Ben E. Rich.

The Saints at Darbun had contributed very liberally in both labor and means for the erection of a meetinghouse which was completed the day before conference, making it a very suitable place to hold conference. The house is indeed a credit to the Saints. The work on the house was directed by Elder Martin Anderson, and many of the other Elders helped to push it to completion, and it is as neat and cosy as any meetinghouse we have in the south.

Public meetings were held Sunday and Monday, at which there were about 100 in attendance, and all present had a spiritual feast. President Rich and all the Elders made addresses, and bore strong testimonies to the truth.

A number of Priathood meetings were held.

President Rich instructed the Elders along the line of their duties, as did also the president of the conference, Elder E. D. Buchanan.

Elder Z. A. Bethers was released to return home, after 28 months of faithful labor.

The Elders have been assigned to labor as follows:

President E. D. Buchanan, M. Anderson and D. A. Tidwell to the city of Meridian, Elders C. T. Corbridge and W. Anson Hatch to Itcamba and Tishamingo counties; Elders C. C. Pulley and W. R. McNeil to Noxubee and Sewends counties; Elders G. A. Prescott and G. S. Kennington to Madison and Leak counties; Elders W. H. Hopkins and Chester Lillequist to Tate and Desoto counties; Elders D. L. Smith and Chauncy Jenks to Calhoun and Chickasaw counties; J. E. Gubler and W. O. Patterson to Pontotoc and Union counties; Elders E. J. Tree and David Powell are to work their way into Claiborne counties, where Elder Tree had been summoned to court as a witness, and was to appear on June 19, after which he is to be transferred to East Tennessee; Elder L. H. Pierce was also transferred to the East Tennessee conference.

All the Elders left for their respective fields of labor rejoicing over the good time they had while together, and separated with a renewed determination to work harder in the future.

Elders M. Anderson and L. H. Pierce remained at Darbun one week, and the Sunday following our conference baptized three honest souls into the fold of Christ.

The Elders of this conference have done and are doing a good work, making many friends and true converts to the Gospel. The Elders are treated well by the people of Mississippi and though the missionaries lay out occasionally, there are no signs of mob violence. There are many investigators in this state, and it is only a matter of time before many of them will accept the Gospel.

J. R. PIERCE, JR.

CONFERENCE IN NEW YORK.

New York, June 16.—On June 4, 1905, the Elders of the New York conference met in Albany, N. Y., at 69 South Pearl street, to hold their semi-annual conference. Three sessions were held, at 10:30 a. m., 2 and 7:30 p. m. President John G. McQuarrie of the Eastern States mission, and the other Elders, addressed all three meetings. He gave a brief account of the general conference held at Salt Lake City, and spoke on some of the prophecies of the Book of Mormon. The meeting was presided over by Conference President A. O. Durrant.

Monday at 10:30 a. m. the Elders met with President McQuarrie in Priesthood meeting, and gave encouraging reports of their labors since last conference. The missionaries received some very good instructions from Prest. McQuarrie, respecting their labors in the ministry. Assignments were made as follows. Prest. A. O. Durrant and Elder Eugene Bingham to travel through the western part of the state visiting the Saints and friends. Elder H. E. Perry and Elisha Bingham, Toronto, Canada. Elders Manasseh Smith and Loran D. McBride, Glens Falls and Warren Co.; Elders H. J. Stone, C. L. Greaves, D. N. Hulse, and W. L. Johnson, Albany, N. Y.

Friday evening a few of the Saints and friends met together and a social was held in home of Elder John O. Garfield who was released to return home, having spent about 27 months in the field. A program was rendered and refreshments served to all.

All Elders are well and working hard, searching out the honest in heart.

The Era and "News" are welcome visitors and are read with interest by all.

C. L. GREAVES,
Conference Clerk.

CONFERENCE IN DENVER.

The Elders and Saints of Denver, met in conference at the mission house, 632 West Sixth avenue, Denver, Colo., Saturday and Sunday, June 10 and 11, 1905, with the following named missionaries in attendance: Elder Joseph A. McRae, president of the Colorado mission; Benjamin P. Ferrell, president of the Denver conference; Joseph P. Richards, mission secretary; Abram F. Acord, historian; Mahonri M. Steele, Samuel F. Leigh, Alberto O. Cooper, Robert T. Brown, Ezra Potter, Stephen L. Zundel, John M. B. Higbee, Sisters Helen Maycock, Yillette F. Hardley, Julia B. Curtis and Ida A. Alleman, beside a number of local Saints.

There were three public meetings held at which there was a good flow of the Spirit of the Lord. The first meeting was not very well attended, but the last meeting witnessed a crowded house.

Elder Benjamin P. Ferrell presided over all the meetings and the first moral principles were discussed by the Elders and sisters.

BENJ. P. FERRELL,
Conference Pres't.
ABRAM F. ACORD,
Secretary.

DEATH OF A VETERAN.

Absalom Cole Answers Final Summons.

Beaumont, Texas, June 6.—Absalom Cole died June 2, 1905, at his residence at Wiess Bluff, Jasper Co., Texas, after an illness of six months. Deceased was a member of the Church for a goodly number of years, being among the first to accept the Gospel in these parts. He was one of the best supporters of the poor in this country, and was also a devoted friend to the Elders since he first met them. He leaves a family of seven children, his wife preceded him some ten months ago. Bro. Cole was in his sixty-seventh year, and died a faithful Latter-day Saint.

WALTER J. GLENN,
SAMUEL O. BENNION.

FOREIGN MISSION FIELD.

THE BRISTOL CONFERENCE.

The semi-annual Bristol conference was held at 27 St. George's Place, Cheltenham, Sunday, June 4, 1905. President Heber J. Grant of the European mission, President Brigham Stringham and 13 traveling Elders of the conference were in attendance.

The morning meeting was called to order by President Stringham, and after the usual opening exercises he welcomed the Saints and friends and presented the authorities of the Church, who were unanimously sustained. The statistical report of the Bristol conference was then read, after which Elders Charles Pocock, Heber C. Smith, Wilford Day, and Albert E. Robins bore their testimonies to the truthfulness of the Gospel, and spoke on some of its fundamental principles.

President Grant then spoke on practical religion. Exhorted the Saints to pay their tithes and they would be blessed.

In the afternoon a goodly number of Saints and strangers were present, and Elders George M. McLean, Calvin Roberts, Ambrose Woolford, Benjamin F. Cluff, Samuel E. McKean, Robert C. Kelly, and John W. B. Young, bore their testimonies to the truth of the Gospel.

President Grant then spoke on the Gospel plan. Said majorities were not to be considered in determining the truth. Spoke of the many false reports which have been circulated to injure the cause of truth. Asked all to investigate the teachings of the Latter-day Saints, to prove all things, and hold fast that which is good.

At the evening meeting Elder Robert S. Smith was the first speaker, followed by President Stringham, who said he felt happy in the work of the Lord, and endorsed the testimonies borne by the Elders.

President Grant occupied the remainder of the time, and spoke of the sacrifice the Elders make in bringing the Gospel to the nations, and testified to the restoration of the Gospel with all its blessings. Related many predictions that had been made by the Prophet Joseph Smith, and showed that they had been fulfilled.

The attendance was good at all the meetings, there being many strangers present.

President Grant arrived at Cheltenham Saturday evening, and held a very profitable Priesthood meeting with the Elders. All enjoyed his instructions and the good spirit that was manifested.

ROBERT C. KELLY,
Clerk of Conference.
—Millennial Star.

Missionaries for Europe.

The following missionaries arrived in Liverpool June 7, 1905, per steamship Arabic: For Scandinavia—Peter Matson, Mount Pleasant; Matthias Nielsen, Centerfield; Fritz M. Jensen, Carl John Larsen, Salt Lake City; Gustaf H. Johnson, Idaho Falls; Bennie Hansen, Clarkston; Alvin J. Jacobsen, Moroni; John Erickson, Fish Haven; Jared Nordgren, Lehi; Frederick Christensen, Fairview; Christian P. Christensen, Spring City; Samuel Peterson, Kanesville. For Great Britain—Robert F. Allen, Provo; Miles L. Jones, Ogden; Nephi A. Skinner, Nounan, Idaho; Charles A. Shaw, North Ogden; William A. Murray, Franklin N. Gunnell, Wellsville; Frederick Langton, William F. Langton, Salt Lake City; Urvin Gee, Moroni. For Switzerland and Germany—Abraham C. Cooley. For Turkey—John T. Woodbury, St. George.

Appointments—The Elders who arrived for the British mission June 7, 1905, are appointed to labor in the following conferences: Robert E. Allen, Nephi A. Skinner, Liverpool; Miles L. Jones, Frederick Langton, London; Charles A. Shaw, Manchester; William A. Murray, Sheffield; Franklin L. Gunnell, Leeds; Urvin Gee, William F. Langton, Grimsby.—Millennial Star.

CONFERENCE IN SAMOA.

Pago Pago, Tutuila, Samoa, May 15, 1905.—The Tutuila conference of the Samoan mission of the Church of Jesus Christ of Latter-day Saints was held at "Mapusaga," April 23, and continued to May 1, President Thos. S. Court presiding, with Conference President Geo. A. Lewis in charge, and the following missionaries from Zion: Elders Samuel F. Smith, Ralph E. Cloward, Charles C. Whitlock, M. W. Merrill, Sister Native Joseph and Charles A. Peterson. Visiting Elders, President John Fredrickson of the Savaii conference, John Haselman and John Rupper, the last two named Elders from the Upolu conference on their way back to Zion.

One Elders' meeting, three public and a general Priesthood meeting, also meetings of the auxiliary organizations, were held. Each of the meetings was well attended, all enjoying a rich outpouring of the Holy Spirit. President Court gave some very timely instructions. Each of the Elders bore his testimony to the truthfulness of the work, and exhorted the Saints to be more diligent in keeping and living the laws and commandments of God. Also reporting their branches as being in a very favorable condition.

The principal theme of the conference was the gathering of the Saints from their scattered condition to a place where they can be more perfectly taught how to live the laws of the Gospel. The progress that the Saints in general are making, is indeed phenomenal; especially, those who have left their villages and the demoralizing influences of the Samoan customs and gathered to a place where there are no outside influences, where the spirit of industry and high moral sentiments are practised; where the spirit of the Gospel actuates and gives life to all who have forsaken the world for the truth.

Although our school in Mapusaga (Place of Rest) commenced only some three years ago, a most marked difference can be noticed between the children in said school, and those of outside villages, in favor of the former.

The English concert given by our pupils was one of the interesting features of the conference. We attribute the phenomenal progress of our Mapusaga school to the fact that the Elders have the students under their immediate control and influence at all times, while in our other schools it is impossible for the Elders to do this, owing to the loose parental care and discipline, and to their Samoan customs.

The blessings of the Lord have attended the Elders and Saints, and we anticipate a wonderful growth in the near future.

On Monday, May 1, after our spiritual feast was over, the Elders shouldered again their "atopa'o" and went with a flake to their appointed fields of labor.

M. W. MERRILL,
Secretary of Tutuila.

NEW ZEALAND CONFERENCE

L. D. S. College for Maori Boys—Mission Prosperous.

The annual conference of the New Zealand mission, held at Moawhongo, April 6 to 10, inclusive, was an important event in the history of the work of the Lord in this remote corner of the vineyard. This is the second time the little nucleus of new Saints residing in that vicinity have provided for the annual conference, entertaining several hundred people for several days at one of these great gatherings necessitates the expenditure of substantial sums of money, the giving of large quantities of food and the performance of a great amount of manual labor. This is all performed as a labor of love by the Saints, and the visitors were royally entertained.

The expenses incurred last year by the Saints of Moawhongo, owing to the erection of new buildings, amounted to about $5,000, and this year the expenses were probably half the above amount.

The parties who furnished the money, food and labor necessary to entertain the guests at these immense gatherings are Hakopa Te Ahunga, Eruiti Arani, and their immediate relatives. Their names are now household words among the hundreds of people who have partaken of their generous hospitality.

There were Saints present from every conference in the North Island. Among other influential Saints may be mentioned Hone Paerata, Paora Hopere and Te Whatahoro, well known to nearly all the Elders who have returned from this mission. Among many prominent non-members Mohi Te Atathikoia was an interested listener. Sunday afternoon, April 10, many Europeans attended, among them Mr. Remington, a European member of the colonial parliament.

During the conference 10 general public meetings were held, and in addition to this one general Priesthood meeting, one Relief society and one Elders' meeting were held.

Hakopa Te Ahunga extended a hearty welcome to all.

Following are some of the subjects treated and names of the speakers:

Wiremu Takana, "Divine Authority and the Kingdom of God;" Elder Reni Maaka, on the "Restoration of the Gospel and Coming Forth of the Book of Mormon;" Elder Lewis J. Bowen, on the necessity of being loyal to the cause of the Gospel before all men.

Elder Te Whatahoro, one of the translators of the Book of Mormon into the Maori language, delivered an eloquent address, contrasting the Church of Jesus Christ of Latter-day Saints with other churches. He said he could not see standing room on scriptural ground for but one true Church of Christ, and that one was the Church we represent.

Elder Hirini Taiwhongo spoke on the Book of Mormon and baptism; Henare Hamona on faith and necessity of living godly lives; Elder Franklin O. Marchant on the personality of God and Christ; Hone Paerata on obedience to the commandments of God; Elder F. E. Bodily on the kingdom of God; Elder M. C. Woods on the operations of the Holy Ghost; Elder Isaac R. Gudmundsen on necessity of prayer and manner of praying taught by the Savior; Elder John F. Adams on the dealings of the Lord with the Nephites.

The following Elders each bore testimony and made a few remarks in the Maori language, viz: Joseph E. Noble, James King, Wilford M. Knudsen, Jos. S. Thompson, W. F. Atkin and Leo A. Bird.

Paora Hopere spoke on Church organization, Te Houmaiwaho on the predictions of Maori prophets relative to the advent of the Gospel among the Maori people; Peeti Luxford on duties of Saints, and payment of tithing; Paora Hapi drew a number of illustrations, showing the difference between this and other churches; Arotata Medra dilated upon the first principles of the Gospel, particularly baptism.

Mohi Te Atathikoia, a non-member of the church, expressed his sympathy with the Saints, but told us that the actions of many of the Saints were not in harmony with our profession, yet he knew our position as an organization and the ordinances required are unassailable from a scriptural standpoint.

Hori Marriner spoke eloquently upon latter-day revelation and prophets.

Elder C. B. Bartlett spoke on religious liberty and toleration as believed in and practised by the Latter-day Saints, and gave an outline and brief history of the New Zealand mission, and an account of the missionary system of the Church.

Elder J. H. W. Cloff delivered a powerful address upon the duties of Saints and the effect of the practise of the principles of the Gospel upon the individual. Told of his labors among the Urewera tribe and its friendliness to the Saints, and concluded by bearing a strong testimony to the divine mission of the Prophet Joseph Smith.

Elder Thomas V. Finlayson reported the labors of the Elders on the Chatham Islands.

The Relief society meeting was a feature of the conference. Relief society work was the theme dwelt upon by the following speakers: Sisters Geneva E. Adams, Takare Takana, Apikara Pomare and Wikitoria Te Maari.

At the general Priesthood meeting the Latter-day Saints college for Maori boys was the principal topic of discussion. The members of the Priesthood grew enthusiastic over the proposition. Brother Te Whatahoro offered one hundred acres of land as a site for the college. Hakopa te Ahunga offered 500 acres. It was finally decided by vote to locate the school permanently at Moawhongo, or in that vicinity. This decision was reached owing to the generous offer of land made by the Moawhongo Saints.

Elder Wiremu Takana was chosen as a member of the mission board of education.

List of appointments of general officers of the New Zealand mission:

President, Charles B. Bartlett. Secretary, Wm. M. Paxman.

General traveling Elders, Wm. M. Paxman, Frank E. Bodily, and Parley G. James.

Sunday school superintendent, Frank E. Bodily.

Relief society presidency, Sisters Geneva E. Adams, Takare Takana.

Mission architects, Moroni C. Woods, Joseph E. Thompson.

Board of education, C. B. Bartlett, Wm. M. Paxman, M. C. Woods, and Wiremu Takana.

WM. M. PAXMAN,
Secretary of Mission.

STAKE CONFERENCES.

STAR VALLEY STAKE.

The quarterly conference of the Star Valley stake convened in the Afton meetinghouse June 3 and 4, 1905.

The meetings on the first day of conference were larger than usual. Elders Rudger Clawson of the Apostles' quorum, and J. G. Kimball of the First Council of Seventies were present. The Bishops of the several wards gave good reports. The Saints as a general rule are trying to live up to the requirements of the Gospel, and uphold those placed over them. Patriarch Charles D. Cazier reported the High Priests. All the different auxiliary organizations, were very favorably reported by their presidents and superintendents.

Excellent advice and instructions were given by Elders Clawson and Kimball in all of the meetings.

The authorities of the Church and of the stake were unanimously sustained. Elder Wilford A. Hyde was set apart to act as second counselor to George Osmond, president of Star Valley stake, by Elder Clawson.

The singing was very much appreciated, ably led by Chorister Mark Hurd.

WM. H. KENNINGTON,
Stake Clerk.

NORTH SANPETE STAKE.

The quarterly conference of the North Sanpete stake convened at Fountain Green, Saturday and Sunday, June 10 and 11, 1905, Stake President C. N. Lund presiding. The conference was a very successful one, and was well attended, the leading priesthood of the stake was especially well represented. President Anthon H. Lund and Elder John Henry Smith of the Apostle's quorum were present and give timely counsel to the people. On Saturday President John D. T. McAllister of the Manti Temple addressed the Saints on Temple ordinance work.

Reports were made by Bishops W. H. Davis of Wales, C. Christensen of Chester, L. O. Larsen of Spring City, Orlando Bradley of Moroni, James Larsen of the Mt. Pleasant South ward and Supt. A. Merz of the stage Religion classes.

Stake President C. N. Lund reported the affairs of the stake in a prosperous condition. Prospects for a bounteous harvest have never been better.

Elder Smith and President Lund urged parents to look well to their children and rear them in purity and virtue. The character of the children should be carefully studied by the parents. Children should not be allowed to go as they please, but by good example on the part of the parents should be taught to excel in all that is good and noble. Example, not precept, is the best teacher.

At 9:30 o'clock Sunday morning the Sunday school children met in their usual capacity and were addressed by the visiting brethren.

Conference reconvened at 10:30 o'clock.

In the Sunday afternoon meeting the general and stake authorities were unanimously sustained. A temporary reorganization of the stake presidency was effected pending the absence of the president's counselors, P. Matson, who has been called to Sweden to preside over that mission, and George Christensen who goes to Ephraim as a member of the faculty of the Snow academy. High Councilors C. W. Sorensen of Mt. Pleasant and P. Sundvall of Fairview were installed as temporary counselors to President C. N. Lund.

Elder Smith delivered an interesting discourse on the divinity of the mission of the Prophet Joseph Smith and was followed by President Anthon H. Lund who, in a very convincing way proved the divinity of Joseph Smith's mission from scripture and other evidence. He said the Latter-day Saints do not depreciate the divine mission of Christ, the Redeemer of the world. Joseph Smith acted under His direction and obeyed His commandments as did others of the Prophets of God, and acted under His authority.

The music furnished by the Fountain Green ward choir under the able leadership of Elder Benjamin Williams, was very creditable and very much enjoyed.

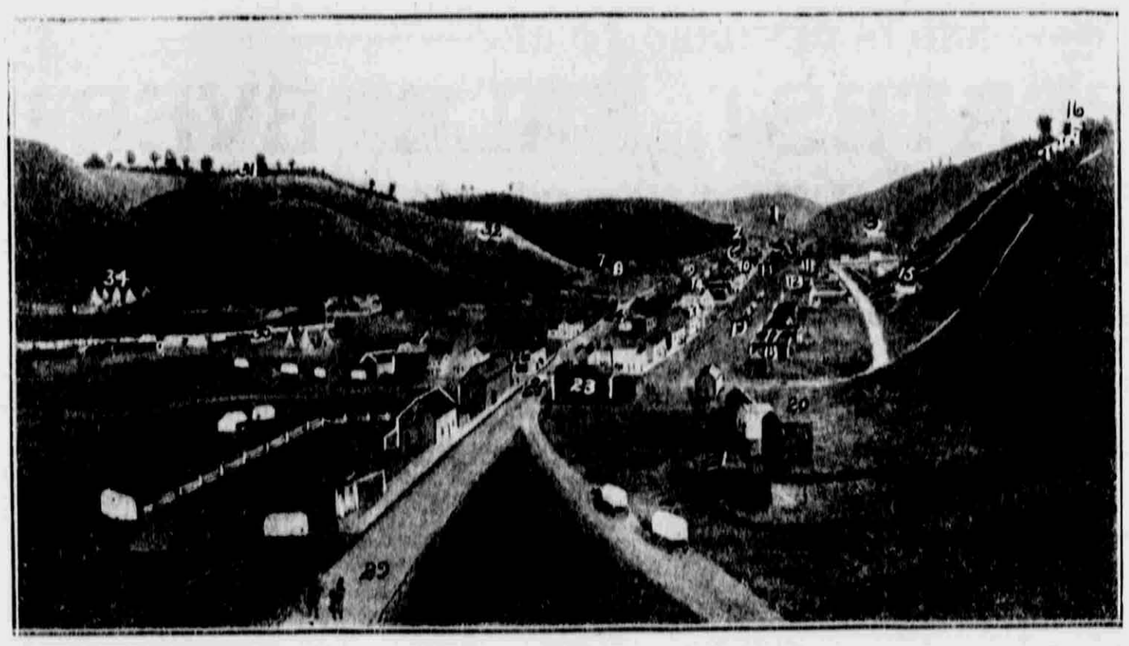
A. MERZ,
Stake Clerk.

RETURNED MISSIONARIES

Elder Nephi C. Sorensen of Meredan, Cache Co., Utah, passed through this city June 19, 1905, on his return from the Northern States mission, for which he was set apart April 26, 1905. The conferences of Southern and Northern Illinois were his fields of labor, where, he says, the work is progressing and many are becoming interested. While laboring in Hancock county he found the people very hospitable and some are anxious to have the Saints return to their old homes. The street meetings in Chicago have been very successful.

Elder Henry Thomas John of West Portage passed through this city June 19, 1905, on his return from the Southern States mission, for which he was set apart April 25, 1905. The Kentucky conference was his field of labor. The Elders there are doing a good work and are kindly received by the people.

Elder Clark Dorrington of Riba, Cass Co., Idaho, returned home June 16, 1905, from the Northwestern States mission, for which he was set apart April 21, 1903. The conferences of Seattle, Spokane, Wash.; Boise, Idaho; and Portland, Or., were his fields of labor. Notwithstanding much indifference to religion some are investigating the truth, and the members are devoted to the work.



COUNCIL BLUFFS, IOWA, AS IT LOOKED IN 1853.

In the long story of the growth of the west, during the last half century there is much to indicate how much better than they knew the people builded who drove the "Mormons" into the wilderness. It is well known that the first outlet for the persecuted people came through a sea voyage to California, which was undertaken on the ship Brooklyn, and which brought the first printing press and editor, Samuel Brennan, to the Pacific coast. Also it is well known that while this good ship was on the sea, another band of "Mormons" who had enlisted in their country's service, was forcing its way across the southwest to raise the American flag over Los Angeles, and to later discover gold in California, also to print the first news of this discovery in Brannan's newspaper, prefacing the glorious days of 1849.

It is also well known that the first trail to the west was made by another band of "Mormon" pioneers who were driven out of Nauvoo, and founded the colony in Salt Lake valley, meeting members of the San Francisco colony just before entering the valley. The above picture is an interesting one of a town that grew up in the trail of the western emigration, and whose early history is intimately connected with the westward movement.

Now all the hollows and hills shown at the sides of the valley are graded down, and handsome residences adorn them. The Indian tents have given place to business blocks, and the city goes by the name of Council Bluffs.

The name, too, has its significance in frontier history as it was on these bluffs along the Missouri river that the Indians met each other for peace conference, and it was just a little further along the river, in the same series of bluffs that Secy. of War Lewis Cass held his famous council with the Pawnees.

Before taking its name as Council Bluffs the place was known as Kanesville, and consisted of one of those extinct Indian trading posts, where merchandise that was brought up the river was kept to dispose of for furs to the Indians from the western side.

In the picture the trading post is still visible, a log structure in the right foreground, on the main road through town. The picture was brought to the "News" this week by T. C. Waltenspiel of Salt Lake who has gone to San Jose, Cal., and who was an old resident of Council Bluffs. It is from a painting by George Simons, made in 1853 while the western emigration was still passing through in great numbers, and nothing except frontier life was evident within its confines.

The names of the places indicate the nature of the town. There is "The Ocean Wave Saloon" which was also a notorious gambling house where bad men played for big pots over loaded revolvers. There is a camp of Pawnee Indians nearby, and "Francis Guitar's Trading Post," which was the nucleus of the settlement. A place styled "Mormon Temple" was merely a log meetinghouse erected by the Saints who lived in the town. Of "Mormon" homes there is a house belonging to Apostle Orson Hyde and the home of Amelia Folsom, who afterwards became Mrs. Brigham Young on her emigration to Utah in 1850.

A jail of the early days is not shown. It was built of logs and one night an occupant from the Ocean Wave set it afire trying to light his pipe, burning down the first edifice erected in the cause of justice, and destroying himself with it.

The hollows and hills have their tales to tell of those days. In 1861 a dead man hung for a day and a half in the first hollow to the left, bearing this legend:

"Phil McGuire—Hung for all Kinds of Rascality."

The writing was by one of the "committee of citizens who did the job," and was fastened to a vest button. The coroner happened to be out of town at this particular hanging and the man remained in a state of suspense until his arrival a day and a half later. Another hanging which occurred on the hilltops to the left, was of a horse thief, and an old resident, to whom the picture was shown, in speaking of the incident said: "He was marched out of town, up 'Hang Hollow' which got its name from the event, and suspended to the limb of a tree. There was a dollar bill sticking half way out of his vest pocket, when it happened, and although he hung there alone all that night, it was still there in the morning."

The "Mormon" headquarters for outfitting for the trip west, was across the river from Council Bluffs at Florence, which is still in existence a few miles east of Omaha.

The houses shown in the picture are numbered consecutively from the rear to the front, and although it will be difficult to make them out in the reproduction, still their general location can easily be ascertained. They are:

1, residence of Rush Hepper, extreme rear; 2, "Mormon Temple;" 3, old fort and block house, on right hillside; 4 Ocean Wave saloon; 5, Royal Amy's store; 6, old postoffice; 7, first brick house in Council Bluffs; 8, home of Orson Hyde; 9, home of Amelia Folsom; 10, office of Dodge & Baldwin; 11, Robinson's hotel; 12, City hotel; 13, corner Broadway and First streets; 14, Harlem hall; 15, First Methodist church; 16, powder house, on top of hill to right; 17, Congregational mission; 18, home of Rev. G. G. Rice; 19, Broadway; 20, Home of Jerry Folsom; 21, home of John Keller; 22, Mrs. Joiner's boardinghouse; 23, Francis Guitar's trading post; 24, North Main street; 25, corner Main and Broadway; 26, Officer and Pusey bank; 27, Pacific house; 28, Dr. McMahon's house; 29, Main street; 30, first house in Council Bluffs, in extreme foreground; 31, Fairview cemetery, on hills to left; 32, old flag staff; 33, Dagger's saw mill; 34, Indian village; 35, Indian creek.

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