

The monument stands about 40 rods southwest of Mr. White's residence and about the same distance west of the Chicago Great Western railway track; the hill at this point, which is of about the same height as the top of the monument, prevents a view of the same from the east, but from the railway track about a quarter of a mile south the cemetery is in plain view. In fact the monument can be seen for miles around from the west, north and south, even from the main Burlington railway line, which crosses Grand river about two miles south of Pisgah. Our friends in Utah who contributed means to erect the present monument and fence the land paid Mr. White \$40 for the ground which is enclosed with a respectable wire-netting fence. A row of Lombardy poplars were planted in 1888 all around the lot just inside the fence for the purpose of ornamentation and shade; but the unusually severe frosts during the winter of 1888-89 killed nearly all of them, so that only a very few are growing at the present time. There are, however, a number of native trees and smaller plants on the grounds.

As Mr. White and myself made a close survey of the grounds today we discovered among the hushweed two or three small headstones; one standing near the corner of the present enclosure with the initials H. S. on it; a number of old graves are easily traced, from the fact that there are depressions in the ground, where there were mounds formerly. This, of course, is easily accounted for on natural principles. At Mr. White's farm house there are preserved two headstones with inscriptions on them, which were carried off from the old cemetery and used as doorsteps by tenants who occupied the premises some years ago. When Mr. White returned to his farm he was unable to place these stones where they stood originally; hence he has kept them at the house in order to preserve them.

About a quarter of a mile northeast of the monument on top of the hill is a beautiful grove, in the outer edge of which Mr. White pointed out the identical spot where the old Mormon meeting house once stood. It appears that at the time the Saints lived here they cut down most of the timber to make farms, but that they left this cluster of trees standing to give shade and protection to the spot where they met together to worship the Lord. In the summer season the meetings were sometimes held in the shade of the trees instead of inside the meeting house. The fact that the place now is called Pisgah Grove, instead of Mount Pisgah, is due to the presence of said grove.

Mr. White's farm embraces most of the ground where the main Mormon settlement was situated in 1846-52. The monument stands near the south end of the farm. The old settlement consisted of one or more rows of houses erected on the top of the ridge which extends from Grand river on the southwest in a northeasterly direction. The houses were built with short sections of fencing between them so as to form the east line of the fence inclosing the "big field," which lay between the ridge and Grand river, that stream serving as a fence on the west side, especially in times of high

water. About a quarter of a mile east of the point where the monument stands, is a fine spring of pure water; it is called Pisgah springs and is the source (except in high water) of the little creek known as Pisgah branch which puts into Grand river about a mile below. The high elevation rising up between this little brook and Grand river is what is known as Pisgah Hill. It is supposed that this beautiful spring, which is said to contain as good water as can be found in the state of Iowa, was one of the main attractions for the Mormon pioneers who on account of its presence, located their temporary settlement on the ridge beyond, so near that they could easily obtain their drinking water from the spring; which they did.

It is worthy of note that nearly all the streams in this neighborhood which were named by the Mormons still retain the original names. Thus a stream which was crossed by the old Mormon trail four miles east of Pisgah is still known by the unpoetical name of Four Mile creek; another three miles further east is still called Seven Mile creek, thus named by the Saints because it was seven miles east of Mount Pisgah. West of Pisgah there are Three Mile creek and Twelve Mile creek, which denoted these respective distances west of the temporary settlement.

The old Mormon trail crosses Grand river almost due west from where the monument stands, about half a mile distant; Mr. White says that when he and his folks first came into the country the old Mormon trail was a very good road; it had been laid out with good judgment and followed the slopes, ridges and best grades in such a manner that heavy loads could be hauled through the country which would be impossible over the present roads, which, as a rule, follow the section and quarter section lines, and consequently cross the steep ridges and ravines wherever they intercept the highways. These ridges are very numerous in the vicinity of Grand river. The old Mormon trail was located before the land came into market.

About the time the last Saints left Mount Pisgah in 1852, arrangements were made to have the grave yard (where so many of the faithful were buried) inclosed with an eight-rail fence. It appears, however, that only a small portion of the burying ground was fenced, William H. Lock, who was one of the early settlers of Union county (having resided in and around Mt. Pisgah since 1850), told me that he furnished nearly one hundred rails himself to help fence the ground; but that some time afterwards a man by the name of D. T. Guthridge entered the land on which the grave-yard stood, and being a person who apparently possessed but little respect for the dead, he tore down the fence around the cemetery and used the material for enclosing his farm at large. This happened about 1855, from which time until 1888, when the present fence was put up by Mr. White, the ground was left exposed to the tramping of cattle, hogs and other animals, which broke off the few plain monuments, head boards, etc., which loving friends had placed there. Subsequently the pieces were carried off by people who resided in the neigh-

borhood. Albert C. White, who located at Mt. Pisgah in 1856 with his parents, still remembers that at that time there were a number of head stones standing, upon some of which were plain and full descriptions. He recollects distinctly that there was quite a handsome sandstone with the name of William Huntington on it; but that it was knocked down by the cattle which were allowed to roam over the ground at pleasure, and finally it was broken to pieces and the fragments carried off by the youngsters from the neighboring farms for whetstones.

Although so many in Utah have friends and relatives buried in the Pisgah grave-yard, I was informed that I was the first person from Utah to visit the place since the monument was erected in 1888. Mr. White and family, who are fine, respectable people and friends to the people of Utah, invites others to call and see the monument and surrounding country. Any one going east or west over the Burlington route should step off at Arton, where Mr. White, if they request him beforehand, will meet them with team to convey them to Pisgah.

ANDREW JENSON.

COUNCIL BLUFFS.

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Pottawatomie Co., Ia.,

October 2, 1893.

Of the many localities within the borders of the United States outside of Utah, where the Latter-day Saints have figured as the first settlers, no place has grown to the dimensions that Council Bluffs has. It owes its original existence as a town to the fact that the Saints, who had located temporarily at Winter Quarters on the west bank of the Missouri river, were ordered out by the Indian agent in 1848, under the protest that the Omaha Indians, on whose lands Winter Quarters stood, objected to the Mormons occupying their country any longer. Consequently those of the Saints residing on the west side of the river named who had not already gone to the valley, recrossed the Missouri and settled in the Pottawatomie country. On Indian Creek, in what was first termed Miller's Hollow, near the center of the present city of Council Bluffs, they founded a town which they subsequently named Kaneshville, in honor of the late Gen. Thos. L. Kane. Other smaller settlements were founded on the different streams in the neighborhood; and so extensive and numerous were these settlements of the Saints that a recently published history of Pottawatomie county, in which the author aims at accuracy and truth, very properly gives the Mormons credit for being the very first white settlers in nearly every township in the county.

The original settlement called Kaneshville was situated on both sides of Indian creek between the bluffs, about three miles back from the Missouri river. The center of the town was at the point where the present Madison or First street opens into Broadway, the latter being one of the principal streets of the present city and runs from east to west. On the corner of the two streets mentioned