

(i. e. on the south side of Broadway and west side of First street) stands a two-story brick dwelling, owned by a lady residing in Florida. This building, which faces a large and fine Methodist church on the east, on the opposite side of the street, occupies the site on which stood the old Mormon printing office from which the late Elder Orson Hyde issued the *Frontier Guardian*, the first periodical published in this part of the country. The spot where the old log tabernacle stood was on the opposite (north) side of Indian creek, but further up the stream on the present Washington avenue, between Harrison and Benton streets. There is no trace left of that historic building now; it was erected in the fall of 1847 and it was then that the conference was held in which Brigham Young was first sustained as President of the Church. It was also there that Oliver Cowdery bore his last great testimony to a large congregation of Saints, when he came back to his former friends, asking to be forgiven for his transgressions and to be received back into the Church. He was frankly forgiven, was re-baptized, and went down to Richmond, Missouri, ostensibly for the purpose of bringing the Whitmer family, his relatives by marriage, back into the Church; in this, however, he was not successful. He was also called to take a mission to Great Britain, and was making preparations to fill that appointment when he took sick and died at Richmond, March 3, 1850. He was the first of the three witnesses to the Book of Mormon who passed beyond the veil.

The old log tabernacle in Kaneshville was used for meeting purposes until 1852, when nearly all the Saints in Iowa migrated to the Great Salt Lake valley. The few families who remained were organized into a branch of the Church, but instead of holding their meetings in the tabernacle (which was soon afterwards taken down) they held them in a two-story log building situated on Hyde street (the present First street); this building, which was only removed a few years ago, also served as a school house, court house, social hall, etc. The premises are now owned by a Mr. Frank Levin.

According to the United States census for 1850 Kaneshville precinct contained at that time 5,067 inhabitants; the whole county (Pottawatomie) 7828; these were nearly all Latter-day Saints, who mostly went to the Valley in 1850-1 and 1852. In the meantime other settlers came in; but not fast enough to keep up the number of inhabitants, as we find that Pottawatomie county, after the Mormons had left, only contained 3060 inhabitants in 1854. Subsequently, however, the population commenced to increase, and there are at present over 50,000 people in the county, of which about one half resides in the city of Council Bluffs.

A history of Pottawatomie county, published in 1883, has the following to say of the old town:

"It is still not difficult to recall the general appearance of Council Bluffs during the first year of its settlement. A gorge, partly clothed with timber, widened out from the east toward the river. This afterward became the Broadway of the city. Crossing it at almost a right angle was a street north and south, or nearly so, which lay in

another ravine, and this took the name of Hyde street, after the Mormon Bishop of that name. This street, now improved and altered in every respect, is known as Madison on First street. A few log cabins dotted the slopes of the bluffs on either side of the valley of Indian creek, through which Broadway extends. The greater number of the log houses and tents constituting the town were on Madison street, and until only a few years ago, the log houses kept their places in the march of surrounding improvements. Indian creek, no more then than now a creek, but only a brook, swelled into a torrent by summer rains or winter snows, coiled sluggishly in a narrow channel around the base of the northern slope. Such then is an outline of the nucleus of the present city."

Council Bluffs of today has a pleasant location at the foot of the bluffs in an arm of the Missouri river valley running up between the hills and extending out over the beautiful valley toward the river some three miles distant. On the slopes and summits are many fine residences overlooking an enchanting view for many miles up and down the river and across on the hills of the Nebraska side, where the city of Omaha rises on the opposite slope. The city of Council Bluffs is considered the most important railroad center on the Missouri river above Kansas city, Missouri. It is therefore a commercial point of much importance, there being upwards of twenty-five trains per day each way. The city is supplied by water from the Missouri river by the best system of water works to be found in the west, combining two complete systems, a direct pressure and a reservoir system. The city has a first class telephone system, electric street railways and many other modern improvements.

Musquito creek, famous in the history of the Church as the stream on which the Mormon battalion was mustered into the service of the United States, is only two miles east of Council Bluffs. It rises in Shelby county, Iowa, flows in a southeasterly direction and empties into the Missouri river about ten miles south of Council Bluffs. Keg creek, another stream familiar to the Mormon pioneers (as quite a number of them owned temporary homes adjacent to that stream), also rises in Shelby county, runs in a south-westerly direction, passing Council Bluffs within a distance of about ten miles, and empties into the Missouri river in Fremont county, about thirty miles south of Council Bluffs.

A. T. Andreas' Illustrated Historical Atlas of the state of Iowa, published in Chicago, Ill., in 1875, has the following to say concerning Council Bluffs before the Saints settled there in 1846:

"In the summer of 1804, the celebrated explorers, Lewis and Clark, on their way up the Missouri river, held a council with the Indians at the place where Fort Calhoun was subsequently established on the Nebraska side of the river, about twenty miles above the present city of Council Bluffs. From this circumstance they gave to that place the name of Council Bluffs. As early as 1824 a French trader named Hart had established a trading house on the bluffs

just above the large spring now known as "Mynster Spring" within the limits of the present city of Council Bluffs. At this time the American Fur company had established various trading posts in the great Northwest and this point was known to their employees who ascended the river to Lacote de Hart, or Hart's Bluff. The spot was doubtless selected for the advantages of the splendid spring of water which burst out high up on the bluff and flows down in a volume almost sufficiently strong or propelling machinery. At that time the Missouri river was navigated by a few traders and persons belonging to the fur company, having their headquarters in St. Louis, and only with small reel boats navigated by hand. In 1827 Francis Guitlar, a Frenchman in the employ of the American Fur company, encamped with others in the timber at the foot of the bluff where now Broadway with its double row of magnificent business blocks is located. He and his companions indulged in the fine sport of shooting deer, elk and buffalo on the prairie now within the city limits. He subsequently selected this as his home, counting the years from the date above given. Others, however, permanently located here before he did.

"In the summer of 1838, Davis Hardin and family including his wife and seven children, landed in the county, at the point then known as Council Point, about four miles below the city of Council Bluffs. Mr. Hardin had been appointed to act as government farmer among the Pottawatomie Indians, who were then about to be removed from the Platte purchase in Missouri to Iowa. Council Point is now known as Hardin's Bend. A few months after, the Indians were brought up, and Mr. Hardin then removed to where he opened a farm on a little stream known as Indian creek, now in the business portion of the city. His sons were John, Allen, Richard and Martin D. Hardin, and became permanent settlers, remaining here throughout the time when the region was under Mormon control, but maintaining very little intercourse with them. When the Pottawatomie Indians were brought up, a number of white persons came along, including traders, agents and other government employees. The Indians scattered in various portions of the adjacent country, but received their government annuities and supplies at Council Point and Traders Point, a few miles below the present city.

"In 1839 two companies of troops came up and built a block house or sort of fort on the bluff in the east part of what is now the city, and shortly after, a Catholic mission was established here under the charge of Fathers DeSmith and Veright. They built a dwelling house and used the block house for religious services. They also located a burying ground near the fort which is now within the city limits. At this time "Billy Caldwell" was the principal chief of the Pottawatomies. No white persons came as settlers, except those among the Indians as traders and agents in various capacities, or those connected with the military or missions, until the Mormons came in 1846. The Indians remained until 1846-7, when by the treaty of June 5, 1846,