

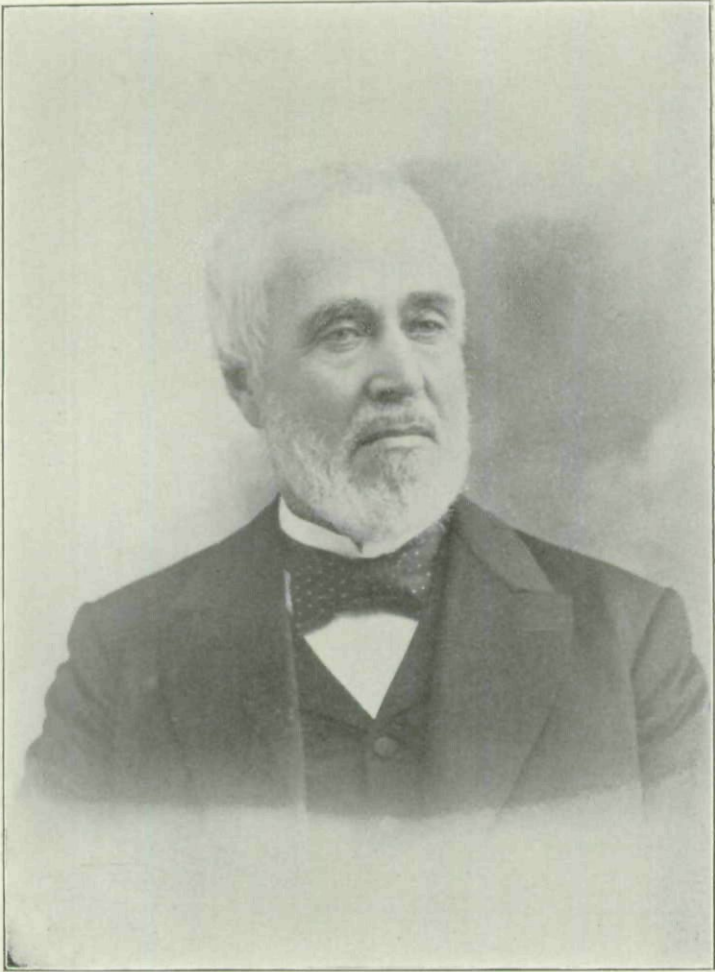
THE MORMONS IN IOWA.

BY HON. D. C. BLOOMER.

The plan of entering Iowa, either as travelers or permanent residents, was quite early entertained by the Mormon leaders. After their expulsion from Missouri, they were kindly received by the residents of Quincy, but having been expelled from two states, why could they not be driven from a third also? To provide for this possible emergency, Isaac Galland, an elder in the Mormon Church, in February, 1839, wrote to Robert Lucas, its then Governor, inquiring whether their people would be permitted to purchase lands, and settle in the territory of Iowa. His answer was well worthy an American citizen. He stated that he knew of no authority that could constitutionally deprive them of that right; that they were citizens of the United States, and were entitled to the same political rights and legal protection as other citizens; and that their religious opinions had nothing to do with our political transactions.

These kindly sentiments of Governor Lucas amounted to a strong condemnation of the way these people had been treated in Missouri, where they had been driven from their homes, cast into prison and some of them murdered.

Thus encouraged, a few families of the Mormon faith, after their expulsion from Missouri, settled in the extreme south-eastern corner of the Territory of Iowa in 1839 and 1840. Bishop Knight, for the Church, bought a part of the town site of Keokuk on the west bank of the Mississippi, and also the town site of Nashville six miles further up the river. A part of the site of Montrose, four miles further north, together with a large quantity of land in its vicinity was bought in the same way, and for the same



Yours Truly,

Dexter C. Bloomer

HON. D. C. BLOOMER.

purpose. Governor Lucas, writing to A. Ripley, January 4, 1840, referring to the Mormons, said: "Since their expulsion from Missouri, a portion of them—about one hundred families, have settled in Lee County, and are generally considered industrious, inoffensive and worthy citizens." These people were therefore the first Mormon residents of Iowa, and their settlement within its limits began in 1839. Governor Lucas appears to have been their warm friend and encouraged their presence.

Across from Montrose, on the east side of the Mississippi river was a little town called Commerce, then containing about twenty houses. It had been started by a company of New York speculators, but had not proved a fortunate venture, and they were glad to find a purchaser. The site was bought by the Mormons, who changed its name to Nauvoo, "from the Hebrew, which signifies beautiful, and the location actually fills the definition, for nature had not formed a lovelier spot on the banks of the river from New Orleans."

The "Saints" in large numbers then crossed the river, and settled in the new town. Joseph Smith came on from his prison in Missouri and declared Nauvoo to be thenceforward the seat of the Church. His power was then very great and his word was law to his followers. The people of Illinois were very friendly to the new comers. In 1840 the legislature granted them four very liberal charters for the government of the city. One was a city charter, another authorized the establishment of a university, another was for industrial purposes, and another for a military body to be called the "Nauvoo Legion." The town increased rapidly in population and the foundation of a new and magnificent temple was laid. Nearly all those who had been driven from Missouri took up their residence at Nauvoo or its immediate vicinity. Converts were gained all over the west and to some extent in the east also. Early in the year 1840, Brigham Young, H. C. Kimball,

Orson Pratt and Perly P. Pratt, left New York City on a mission to England, and soon people from over the ocean began to make their appearance in Nauvoo, having been converted by these missionaries to the Mormon faith. A writer in *The Salem (Ohio) Advertiser* who visited the city in 1843, exclaims, "Nauvoo is the best place in the world. Its facilities, tranquilities and virtues are not equaled in the world. No vice is meant to be tolerated, no grog-shop allowed, nor would we have any trouble, if it were not for the lenity in suffering the world to come in and trade and enjoy our society. Peace and harmony reign in the city. The drunkard is scarcely ever seen as in other cities, neither does the awful imprecation, or a profane oath, strike upon your ear; but while all is storm and tempest in comparison abroad, respecting the Mormons, all is peace and harmony at home."

As captivating as this picture seemed, yet trouble soon came to the residents in Nauvoo. Notwithstanding the favor at first shown by the people of Quincy and vicinity to their new Mormon neighbors, yet they soon got into trouble with them. The "Saints" were prosperous and increased in numbers. They were charged by the people around them with being arrogant and overbearing. Their city charter gave them large powers and they passed ordinances which almost set the laws of the state at defiance. Then came the revelation of July 12, 1843, permitting plurality of wives to the Mormon brethren, and this added new fuel to the hatred of the people around them. In June, 1844, the Governor of the State called on Smith to go to Carthage and deliver himself up to the civil authorities. In spite of the remonstrances of his friends, he complied, saying, "I am going like a lamb to the slaughter, but I am calm as the summer morning. I shall die innocent, and it shall be said of me: he was murdered in cold blood." He and his brother Hyrum were shot by a mob in Carthage on the 27th day of July, 1844.

At Nauvoo, the election of Brigham Young as President of the Church of Latter Day Saints followed soon after the death of Smith, and for awhile comparative peace reigned. The great temple was finished and dedicated. But the aroused enmity of the people around them did not cease. They did not like their neighbors, and the people of Quincy, their old-time friends, on the 22nd of September, 1845, in public meeting declared that further efforts to live in peace with the Mormons were useless. They said: "It is a settled thing that the public sentiment in the State is against them, and it will be in vain to contend against it, and it is their duty to obey the public will and leave the State as speedily as possible."

The Mormons themselves had come to recognize this state of public feeling. They saw that they could not much longer remain in this beautiful city of Nauvoo. As early as September 9th of the same year, a general council was held in the city, when it was resolved that a company of fifteen hundred men should be selected to go to Salt Lake Valley, and a special committee of five was also selected, to gather information on the subject of emigration. There is nothing to show that this company of fifteen hundred ever actually set out on the proposed journey.

When the resolutions of the Quincy meeting were communicated to the Mormons, they acquiesced in the demand that they should leave, but asked for further time. They said they could not set out so early in the spring when there would be neither food nor water for man or beast; but it was their full intention to go far enough away to be free from their enemies. They immediately began the sale of their property. Hundreds of farms and lots and two thousand houses were offered for sale in Nauvoo. The city was full of excitement. Sales of property were rapidly and hastily made. Wagons in great numbers were prepared, covered with canvas tops, and preparations made for the great exodus before them, the like of which

had never before occurred since the children of Israel left Egypt. In January, 1846, the order was made in Council that a detachment should immediately set forth. All could not go at once. Some must be left behind. As to these Brigham Young said: "Beloved brethren, it now remains to be proven whether those of our family and friends who are necessarily left behind for a season to obtain an outfit through the sale of their property, shall be mobbed, burned, or driven away by force." And in truth, all these things did happen to the poor people remaining in the town.

The actual crossing of the river into Iowa commenced on the 10th day of February, 1846. The people passed over with their teams and baggage in the river-craft then in use. At their head was Brigham Young himself, who directed all their movements, and with him were John Taylor, George A. Smith, Heber C. Kimball, Willard Richards, Orson Hyde, Orson Pratt, Perly P. Pratt, and Amasa Lyman, all elders and leaders in the Mormon Church. The cold increased so that within a few days the river was frozen over and crossing was made on the ice. The entire transfer of the first emigration was not completed until May, when about sixteen thousand souls in all had stepped on Iowa soil. Their first camp was made at Sugar Creek, a few miles from Nauvoo. The snow covered the ground. After a few days rest they began their march toward the setting sun. In the long line were three thousand wagons, thirty thousand head of cattle and great numbers of horses, mules and sheep. Bad as were their surroundings, they were not despondent. Says elder John Taylor: "We were happy and contented, and the songs of Zion resounded from wagon to wagon, reverberating through the woods while the echo returned from the distant hill." There were stringed instruments in every company. Prayers, singing, dancing and story-telling, were intermingled around the evening camp-fires.

Provisions were plenty. Corn was 12 cents, wheat 25 to 35 cents per bushel, and as spring came on, there was plenty of pasture, while groves of timber, thickly scattered along the way, furnished abundance of fire wood. Above all, there was no enemy to molest, or make them afraid. They were in beautiful Iowa, which has never persecuted the Mormons or any other people.

Three weeks after leaving Nauvoo, they made their second stationary camp at Richardson's Point in Lee county. Leaving there, they moved on to Chariton river, and thence to Locust Creek, one hundred and fifty miles from the river. Garden Grove and then Mount Pisgah are reached. At the former place many located, and at both, farming settlements sprang up as if by magic. On the morning of the 23rd of April, the bugle sounded at Garden Grove and the men assembled to organize for labor. Soon hundreds were at work, cutting trees, splitting rails, making fences, building bridges and houses, plowing, and herding cattle. The same industrious scenes were also witnessed at Mount Pisgah, and these settlements were for years, resting-places for converts to the Mormon faith while on their way to the land of promise.

Turning back now to the remnant of these people left in Nauvoo, we find that trouble came to them from various directions. The people of Illinois were determined to get rid of them. They were assailed in various ways and their life became a burden. Finally, on the 7th of September they were told in decisive terms that they "must go." There was some fighting after that, but on the 17th of September, 1846, all the Mormons remaining, crossed the river into Iowa and the Gentiles took full possession. This last band was not very numerous, and the people comprising it were very poor. They huddled together at what was called "Poor Camp," about two miles above Montrose. They were without provisions and almost starving, and the Gentiles in Nauvoo took

pity on them, and sent them a moderate supply of clothing and provisions. Many were sick, shaking with ague, burning with fever, and compelled to take refuge from the storms under wagons and in the bushes. Just then, a quantity of quails fell in the camp, and all along the river for forty miles, which were gladly picked up and used for food. Some of the "Saints" thought it a miraculous interposition of Divine Providence in their favor. Heber C. Kimball was with this company, and he gives many touching incidents of the suffering of the people composing it. Finally, wagons were sent back from Garden Grove and Mount Pisgah, and in October, "Poor Camp" was deserted and its occupants started west to join their more fortunate brethren on the prairies of Iowa.

During the whole summer of 1846 the great Mormon migration was under way. All had turned their backs to the Mississippi and were traveling on toward the other great river which flowed along the western boundaries of Iowa. The wagons carrying the people and their effects were numbered by thousands and were scattered all along the way over the prairies, leaving small settlements in the groves, where future travelers could find a resting-place. Many had no teams or wagons and so made the toilsome journey on foot, dragging some sort of hand vehicle, or pushing wheelbarrows in which their few earthly effects were stored. There was much sickness on the way among the people, and not a few graves were left along the line of travel. But there was no complaining, for all had full faith in their mission and in their leaders, of whom Brigham was chief. His was an indomitable spirit, persevering and courageous, and knowing no such word as fail. Nothing like this great movement had ever before been seen on the continent, but it was reproduced in many of its features in subsequent years, when the same people, under many of the same leaders, reinforced by many recruits, made their way across the great plains beyond the Missouri to the mountains and valleys of Utah.



MORMON HAND CART TRAIN CROSSING THE IOWA PRAIRIES.

The first wagons reached the present limits of Council Bluffs on the 1st of July, 1846, and established their headquarters on the elevated plateau afterwards known as "Camp Kirkwood," where now stands the pleasant residence built by Dr. E. I. Woodbury, and situated just west of Mosquito creek. The trains and people camped around this point and in the broad valley of the Missouri beyond, and in the groves and bluffs bordering it on the east. Rev. Henry De Long, now a respected resident of Council Bluffs, was with the train, and tells me that the family and company with which he was connected, camped at Mynster Spring. Council Point and Traders' Point, some miles south of Council Bluffs, were then known as crossing-places on the Missouri. The Pottawattamie Indians were not yet all gone, and those remaining received the new comers with great kindness. At the settlements at Mount Pisgah and Garden Grove many remained and did not reach the Missouri that year. There was a lack of teams to bring them forward, and even those who had teams, and did not join in the grand march westward, were compelled to use them either in bringing forward the poor people from Nauvoo or in raising crops for their subsistence. At these places great privations were endured during the following winter, arising from lack of food and clothing, and at some places along the way many graves showed how severe the sickness and suffering had been.

At this time, 1846, the war with Mexico was in progress. Some important victories had been gained by our armies on the Rio Grande, but more troops were wanted. Plenty of men were offering to enlist, but for some reason, never fully disclosed, the Government determined, encouraged by Elder Little, to raise a battalion of troops among the Mormon emigrants in Iowa. Captain James Allen, First U. S. Dragoons, was directed to proceed to the west and carry out this plan. He reached Mount

Pisgah in June, and secured the consent of the Church leaders. He then came on to the Missouri, accompanied by Brigham Young, who, upon his arrival, issued an address to his followers in which he said: "If you want the privilege of going where we can worship God according to the dictates of our conscience, we must raise the battalion." That was enough. The volunteers were soon enlisted and sworn, in all, five companies of one hundred each. On the afternoon of the 19th day of July they held a ball which was conducted in quite primitive style, and all were happy; they were going to fight alike the battles of the Lord and their country. No higher motives could actuate human beings. The next day they started on their journey. Eighty women and children accompanied them, as also several elders of the Church. They marched through the country of their old enemies in Missouri, but were not molested by them, and they finally reached Fort Leavenworth on the 1st of August. There they received their arms and clothing; also each man forty dollars, which they sent home to their families by Elders Hyde and Taylor, who bid them goodbye and God speed in their future marches and trials.

Mrs. Snow, the Mormon poetess, says:

"And on the brave battalion went
 With Colonel Allen, who was sent
 As Officer of Government.
 The noble Colonel knew
 His 'Mormon boys' were brave and true;
 And he was proud of his command
 As he led forth his Mormon band."

A full history of the movements of this battalion has been written, but it is outside of my present purpose. Some of its members afterwards returned to Pottawattamie county, and among them William Garner, who became one of its most respected citizens and a large land proprietor.

The country on the west side of the Missouri was at this time in the possession of the Omaha, Pawnee and

Sioux Indians, with whose chiefs Brigham Young entered into negotiations. These were of such a favorable character that it was determined by Young and the other leaders to move over to that side of the river. The crossing commenced in August at a point near where the Union Pacific bridge now stands, and was continued until nearly the entire body of emigrants had passed over. They moved northward about six miles, and at first located in groves about three miles from the river, where they built a mill. Becoming afraid of Indian hostility, or from some other cause, they changed their quarters in the course of the autumn to a nice location on the banks of the river, which they named "Winter Quarters," and is now included within the corporate limits of the city of Florence. This spot they enclosed on its western side with a high, strong stockade and at the same time proceeded to erect huts and excavate "dug outs" in which to pass the coming winter. These were numbered by hundreds. Brigham Young, with his family, spent the winter in a large adobe hut. On the 6th of April at a meeting of the Church Council, it was determined to send an expedition to Salt Lake Valley, and on the 14th this expedition started with 73 wagons, 143 picked men, three women and two children, Brigham Young himself being their leader. It reached Great Salt Lake Valley on the 24th of July, and this region henceforth became the Zion of the Mormon Church. After remaining there a month or two, Young set out on his return to "Winter Quarters," reaching that camp on the last day of October.

The great body of the Mormons remained in "Winter Quarters," during the year 1847. They planted corn and other crops along the river and thus secured a good supply of provisions. The camp was in charge of the Bishops, who preserved good order, and no others were allowed to sell spirituous liquors. Some of them began to put in force the revelation of Joseph Smith permitting a plural-

ity of wives to the faithful; and it is said that John D. Lee had ten of them. There was much sickness in the camp and many burials. During the winter of 1847-8 at a Church Council held here in the big adobe occupied by Brigham Young, he was declared to be the president and head of the Mormon Church, and henceforth none dared to dispute his authority. His word was now the law to all the "Saints."

As the spring advanced preparations were made for another grand movement to the new land of promise in the Utah mountains. Young called upon all who could do so to go with him on his second expedition over the great plains. By the beginning of June, 1848, it was under way, and was composed of 623 wagons and 1891 men, women and children—but we cannot follow its course.

"Winter Quarters" was soon deserted. Those who could not go with Young, and their number was large, passed over the river into Iowa. They made their headquarters on Indian Creek, within the limits of the present city of Council Bluffs, where Orson Hyde had been stopping since his arrival on the Missouri. They spread themselves out over the adjacent country and a large part of the territory included in the present counties of Pottawattamie and Mills was soon occupied by them. The old block-house erected by the U. S. troops in 1839 near the Bryant Spring, appears to have been a central point, around which the heads of the Church fixed their residence. A large building had already been erected by Hyde, or under his directions, of logs and puncheons, on Harmony Street, and used for both religious and secular purposes. The "Saints" were generally fond of dancing, and frequent gatherings for that purpose were held in this building; nearly always begun with prayer, and as the women greatly outnumbered the other sex, two of them were commonly assigned as partners to each man. Farther east, on Hyde Street, on which Hyde himself resided,

another large building two stories high was also erected, which was used for public purposes, as a school house, and in later years as a Court House. The writer was admitted as an attorney, by Judge S. H. Riddle of the District Court, in this building, in 1855. Its floor consisted of a thick layer of saw-dust, and along its side and overhead it was covered with cotton sheeting. Another large church building on Pigeon Creek, some six or seven miles further north, was also erected, and along the banks of that creek, and over very nearly the entire territory now included in the counties of Pottawattamie and Mills, Mormon families took up their residence, and made their homes in nearly all the groves of timber scattered over them. They cultivated small tracts in the adjacent prairies, and cut down the trees and used the timber for their own purposes, without restraint from any one.

The cholera, in an exceedingly violent form, visited nearly all these Mormon settlements in 1849 and 1850. The people were but poorly prepared to meet it. They had little medicine and few physicians. Their residences were not conducive to good health. Moreover, they relied largely upon prayer and the direct interposition of Divine Providence to stay the terrible scourge. A great many deaths followed, especially in the principal points. At Kanessville, now Council Bluffs, many hundreds were stricken down and buried on the high rounded bluff, overlooking the Missouri valley for a long distance, and now included within the limits of Fairview Cemetery.

From their return from "Winter Quarters" in the spring of 1848, the territory now included within the counties I have named, was, for the next five years, in almost exclusive occupancy and control of the Mormons. They guided public sentiment, and all elections were decided as their leaders directed. Pottawattamie county was organized in September, 1848, but it was some time before any county officers were elected. Henry Miller in

1850, and Archibald Bryant in 1852, were selected as representatives to the General Assembly and sat in that body. James Sloane as District Judge, and F. Burdick, as County Judge, assumed their respective duties in 1851; and in the same year the County commissioners took charge of the fiscal affairs of the county. In 1850 the national census showed a population of 7,828. The present city of Council Bluffs was then known as Kanessville, and by that name a Postoffice was established in 1848, with Evan M. Green as Postmaster; but it was four or five years before mails began to arrive regularly. *The Frontier Guard* was established in 1848 by Elder Orson Hyde, and was conducted by him for the next four years. This was the first newspaper printed in western Iowa. A. W. Babbitt started *The Bugle* in 1850, and printed it for three years, when it passed into the hands of J. E. Johnson. Both were full-fledged Mormons. This A. W. Babbitt, along with Elder Hyde, had an election poll opened in November, 1848, at which 527 votes were given for General Taylor, and 42 for General Cass, for President of the United States. These votes were never counted, having in some way been kept out of the hands of the State canvassers. For the part Hyde and Babbitt had taken in this election, they were severely called to account by the Church Council in Salt Lake; Hyde submitted to the censures of the Church, but Babbitt refused. Some seven years afterwards, while on his way to Salt Lake City with a valuable train, he was killed by the Indians; but there was strong suspicion that some of the Danite bands from among the Mormons had something to do with it.

During the years succeeding 1848, even down to 1860, large parties of Mormon recruits came on from the east and made Council Bluffs their temporary stopping-place and outfitting point. However, they soon continued on their long journey toward the mountains, although some members in each company were left behind, and thus the

town gained, somewhat slowly, in permanent population. I remember very well a most pitiful sight in 1855, when one of these companies, consisting of several hundred men, women and children, came in on foot dragging their effects in hand-carts procured in Iowa City for their use. Many women were hauling them along, like so many beasts of burden. It was then late in the season but they crossed the river and continued their tramp westward. Many lost their lives, and others suffered terribly before they reached the end of their journey.

Polygamy, which had been authorized, as we have seen, by Joseph Smith, through a so-called Divine revelation, was quite extensively practiced in Iowa during the early residence of the Mormons. Some of them had taken a plurality of wives before they left Nauvoo, and they added to this number in their new homes. Others followed their example. In Kanessville, many of the well-to-do men—and no others were allowed to have them—had several wives. Elder Hyde set the example and his dwelling was well supplied. I have already referred to John D. Lee with his ten wives at "Winter Quarters." George A. Smith, who had his residence in the valley, just beyond the present eastern limits of Fairmont Park, in Council Bluffs, had seven, while Mr. Miller, who opened several farms adjacent to Stringtown on the bottoms, had four or five whom he kept at work in his fields during the summer; and many others of the "Saints" had a plurality of wives "sealed" to them. This most abhorrent practice continued during the years 1848, 1849, 1850, 1851 and 1852, but in the last of these years, the Gentiles began to come in, and those who indulged in it either left for Salt Lake Valley with their families, or quietly set aside their surplus wives, and not much more was heard of polygamy, even among the "Saints" who remained in the State. The Code of Iowa, which then and now contains the singular provision that no prosecution

for adultery can be commenced but on the complaint of the husband or wife, is said to have been enacted under Mormon influence. It fitted their case exactly.

The Mormons while in Iowa, were guilty of very few offenses against the laws, and seldom resorted to civil tribunals for settlement of their differences. In fact, no court existed among them until 1851. The Bishops had a general oversight over their followers, and their decisions and directions were quietly acquiesced in. Orson Hyde, here on the Missouri, was the supreme arbiter and head of the Church, and no one thought of questioning his authority. This pastoral condition of the community was greatly disturbed when the emigration to the gold regions in California commenced in 1850. Then Kanessville became the principal starting point of those who passed through Iowa on their way to the rich mines in the far distant west. They overran the town to a large extent and troubled the "Saints" who dwelt in it a good deal. It was still worse when the miners came back with plenty of gold dust. Gambling dens and drinking houses were opened, and vice in various forms became prevalent. The Mormons protested but could not help themselves. Gentiles also began to make their appearance as permanent residents in considerable numbers, and trading houses were opened in the log buildings along the rough streets. It was full time for the "Saints" to leave.

Each year following their return to Iowa in 1848 large parties had left for the Utah valleys. The leaders of the Church had persistently urged this course upon all their people, but it was not until 1852 that this duty was made more imperative. Salt Lake City was the new Zion and thither all true "Saints" must bend their steps. Then a general exodus began, Elder Hyde discontinued his paper and led out the emigrants over the plains. This continued for several years before the great body of the people were gone. The Mormons sold out their little

farms, gardens and rude buildings for trifling amounts. Teams and wagons were in great demand, and the incoming Gentiles exchanged them for whatever the people had to sell.

But all did not go, for Mormonism like every other Christian organization, had its divisions and dissensions. Some rebelled against the supremacy of Brigham Young in the Church. Others repudiated the polygamous practice injected into the Church and adopted by its leaders, in spite of the positive injunction of the Book of Mormon itself. These last altogether set aside and condemned the pretended revelation which justified polygamy, and they refused to go forward with the general emigration to Utah. They remained in Iowa, Illinois and Missouri, and perhaps in some other states, in considerable numbers. Joseph Smith, Jr., is now the recognized head of this branch of the Mormon faith. It has a comfortable church building in Council Bluffs, and a respectable congregation connected with it, and each year Smith visits it and holds a general conference largely attended, of all the "re-organized churches of the Latter Day Saints." There are several other organizations of the same character in this part of the State, so that Iowa still has a respectable number of Mormons among its population. They are orderly, law-abiding people, good citizens and neighbors, their only peculiarity being that they accept the book of Mormon as of equal authority with the Holy Scripture. They fully believe that Joseph Smith was an inspired prophet and leader, and that he gave his life as a testimony to the truth of his revelations.

The headquarters of this branch of the Mormon faith is at Lamoni, in Decatur county, the residence of Smith, who is represented to be a worthy citizen. The Church at that place is large and influential. Here is located Graceland College, with a goodly number of students, in charge of competent teachers and professors, and in which

the peculiar features of the Church are upheld. *The Saints' Herald*, a handsome three-column weekly paper, is printed at Lamoni, and is the 'official publication of the re-organized Church of Jesus Christ of the Latter Day Saints.' Its pages are filled with articles very similar to those generally found in the religious papers of the country. The copy of this paper now before me contains communications from Iowa, Victoria, Michigan, Ohio, West Virginia, Alabama, Illinois, Wisconsin and other states, indicating the wide extent to which this branch of the Mormon belief has spread over the country. In Pottawattamie county there are seven distinct church organizations connected with it, and the total membership in the State is placed at six thousand.

COUNCIL BLUFFS, Iowa, December, 1896.

IOWA FIFTY YEARS AGO.—The first election under the state constitution was held on the 26th of October, 1846, when Ansel Briggs was chosen governor. The first general assembly of the State met at Iowa City on the 30th of November and fifty years ago, December 30, Ansel Briggs took his oath of office, which was administered by Hon. Charles Mason, chief justice of the territory. Silas A. Hudson, of this city, was chief clerk of the house of representatives of the first general assembly, and though infirm in body retains at the age of more than four score years his mental faculties and a good memory of the early days, with his old patriotic devotion to the cause of the country and good government.—*Burlington Hawkeye*.

ALL our Western troops have been heroes, but the Iowa troops have been heroes among heroes. The "Iowa First," "Iowa Second," "Iowa Fourth" and "Iowa Seventh" are bodies of men who would have given an additional luster even to Thermopylae, Marathon, Austerlitz or Wagram. Iowa may be proud of her sons and all Americans may be proud of Iowa.—*St. Louis News, May, 1862*.

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