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MANTI...

The Town
The Grove
The Cemetery

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MANTI . . .

**The Grove
The Town
The Cemetery**

**This Historic Spot To
Be Perpetuated
For Posterity**



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Published by the Kiwanis

Manti Memorial Association



“Wa-Bann-See”

Chief of the Pottawattamie Indian Tribes

Born in Indiana in 1763

Died at village twenty-one miles northwest of Manti 1849

The History of Manti

Sponsored by the Kiwanis
Manti Memorial Association
Shenandoah, Iowa

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The History of Man

Compiled by
R. E. CUNNINGHAM
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THE D. A. R. HISTORIC MARKER



The above is a picture of the marker the Shenandoah chapter of D. A. R. purchased and installed at Manti. A story of the dedication appears in this booklet.

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FOREWORD

In presenting this program to the public it is the wish of the Shenandoah Kiwanis Club membership to create a Memorial Park, Shrine and Playground combined—which will be known as the Kiwanis Manti Memorial Association and will be a permanent and lasting Historical Site—preserving the early history of the district—the trek of the Mormons across the plains, the establishment of the Manti settlement, its school, church, and cemetery, as well as the traditions and developments in the past century.

The Association has entered into a contract and purchased the timber land, a tract of about thirty-two acres, lying between the old Manti School, and the Cemetery, from the heirs of the McComb estate, and the present owner, Mrs. Margaret Elias.

We are working with the Soil Erosion group in Fremont county who have purchased the old school site, the county commissioners, and our other civic groups, and between these organizations we expect to develop the entire tract into a permanent Park, thus not only helping to preserve History, but likewise to preserve the only sizable tract of timber in the locality; and make a permanent place for Boy and Girl Scout activities.

Prominent business men in Farragut, Riverton, Sidney, Tabor and vicinities have assured us of their support for this project, and we have every reason to believe the entire program can be carried out, and possibly enlarged upon.

In the following pages we are endeavoring to present the early historical facts, from the writings of a number of our old time citizens, and are likewise trying to outline the possibilities and objectives, and we earnestly ask your support.

THE SHENANDOAH KIWANIS CLUB

Officers

Robert Creighton, President
Budd A. Revell, Past Pres.
Jack Roscoe, Vice Pres.
Carrol Johnson, Vice Pres.
L. W. Lewis, Treasurer
John S. Cutter, Secretary

Public Affairs Committee

R. E. Cunningham, Chm.
L. S. Baker
B. T. Fauss
L. A. Logan
H. E. Ross
John Topham

OUR PROPOSED PROGRAM

Over forty years ago Henry Field leased a plot of ground in the Manti area, and put up a few cabins, which his family enjoyed and which he permitted others to enjoy—with the thought that eventually some plan might be devised whereby the timber tract, the Cemetery and the old school site might be purchased and developed into a permanent Memorial Park, Shrine, playground and meeting place as well as preserve and develop the historical data for present and future generations.

In 1922 the first meetings were held for the purpose of forming a civic organization, following which the Kiwanis Club was organized and received its charter in 1923. Henry Field was not a charter member of the Club, but later joined, presenting an idea for the development of the tract to the late Earl Ferguson, John S. Cutter, who has been the secretary of the club since it was chartered, and R. E. Cunningham, who was president of the club at the time.

Since then the idea has been brought up at various times but did not receive whole hearted support until L. A. Logan, president in 1958, and Budd Revell, president in 1959, saw the possibilities and helped formulate a program, which was presented by the Public Affairs committee, named in the Foreword.

Through the years the general public has felt the need of a plan of this kind, not only to preserve the timber tract as a park, but to improve it as a permanent Shrine, memorial to its founders, and make it a gathering place for any group who want to hold a meeting, a picnic, or celebration—and a permanent place for Boy and Girl Scouts, and like groups to enjoy an outing.

To accomplish this ideal the support of the entire district will be needed to complete the program. In order that those not acquainted with the project may become better informed, the committee has outlined a brief program of improvements, which they hope can be completed in the years that lie ahead.

The Manti Cemetery Association has a deed to the cemetery plot, but they do not have a road to it, or any access except to walk over some adjoining farm land. To remedy this the program calls for a 24 foot roadway from the timber or park land which will eventually be graded and graveled, thus providing practically year around access to it, via this permanent road.

The timber or park in itself comprises thirty-two acres of land, and the larger part of the tract is covered with a fine growth of timber, which when cleared of dead brush, will make a beautiful site. Among other things, future plans include the building of a permanent road into the park, a park lighting system, permanent rest rooms, a pavilion, or large shelter for meetings and Scout groups in Southwest Iowa.

There is a deep creek running through the land, and the committee has been assured that they will receive co-operation in having this creek dammed in two places—and a lake made on the west side of the plot. The plan is to grade a lot of the dirt into the deep part of the creek, so that the lake would not be extremely deep—thus reasonably safe—the depth to be controlled by the dams—thus adding another pleasure spot for the citizens of southwest Iowa, and particularly for the younger generation.

In order to promote this program we are selling non-par value shares, at \$50.00 each in a non profit corporation—as well as receiving donations of any amount. The committee appointed to administer the affairs of the corporation will serve without pay—there will never be any dividends, and the articles of incorporation provide that in case the organization wishes to dissolve—the tract will be deeded to a legally constituted state supervised organization to assure its permanence.

A group of public spirited citizens in Fremont county promoted the purchase of the site of the old Manti school, and present building, and deeded it to the Fremont County Conservation Board for future development and preservation.

This group has assured the committee of their cooperation in every way in developing and expanding this project, and between the two groups it is practically assured that this program will be

carried out. We are indebted to many for their work in assisting us in securing data presented in this booklet.

John Topham traced a part of the history of the Latter Day Saints Church, and outlined it for us from church records and history.

A number of items were taken from the files of the late Rev. Peter Jacobs, who was deeply interested in Southwest Iowa history, and made available to us by Mrs. Jacobs.

Elbert Read prevailed upon Oscar Rennie, a pioneer resident, to write up a story on Manti and its early history, which we are presenting. Mr. Read had been an enthusiastic advocate of this project through the years, and was very anxious to see it become a reality—and was of great assistance in formulating early plans, and helped to acquire the owners consent to permit the Kiwanis Club to sponsor the project. He was a member of the committee appointed and served on it until his death.

We were able to secure a limited amount of data from the State Historical Society, as well as items from the Evening Sentinel, The Shenandoah World, and the Sidney Argus, all of which we are presenting for your information and to preserve the records.

We are indebted to Wm. Overbey for the drawing showing the artist's conception of what can be accomplished at this site. To the "Annals of Iowa" for articles printed in this wonderful publication relative to The Pottawattamie Indians. To W. C. Rathke of Glenwood for a picture of Waubonsie, as well as the map of Iowa made in 1850. We likewise have taken data from an article written by the late Seth Dean of Glenwood.

We also have articles written for us by J. L. Tyler, Floy Patience, and Lester Whiting.

For those interested in one phase of the early history of Southwest Iowa an article by Seth Dean of Glenwood, appears in the July, 1926 issue of the Annals of Iowa, which gives a comprehensive view of the early settlement and development of this region—and is particularly enlightening relative to the settlement of the Pottawattamie Indians in the western part of this state. It is well worth reading.

There are also numerous books available telling of pioneer life in this area, one of which was compiled by a Rev. John Todd, of Tabor Iowa.

There are also several books in the library on the Mormon Church history, the Reorganized Church of the Later Day Saints, the treke across Iowa and on to Utah.

Former Congressman Otha Wearin, of Hastings, is likewise very active in securing data concerning the history of Southwest Iowa, and preserving it. He was likewise active in the promotion of the Museum at Glenwood, which was dedicated last year, and houses early day furniture, pictures, tools, arms, documents, etc., brought to this territory in the early days.

In addition many writers have tried to compile a history of the various Indian tribes, and their activities in this state.

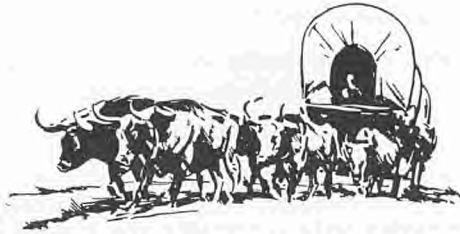
This community subscribes thousands of dollars each year for scout activities, yet none of the money is spent locally. We feel we should build a permanent fire proof shelter for both the boy scouts, and the girl scouts. We have a nice sum raised toward this project, but we still need several thousand dollars.

In order to complete the program liberal financial support will be needed. The committee has already received subscriptions for non par value stock ranging from one to ten shares, to take care of the initial purchase and expenses, but additional funds will be needed to make the improvements.

We ask your support. Those who are able are urged to buy shares and those who feel they cannot contribute that much, can at least make a substantial donation. We owe it to our families, our children, and future generations—as well as to Southwest Iowa.

Please respond promptly and generously to this appeal for support.

THE MORMONS CAME TO IOWA



The Mormons were literally driven from New York, then from Ohio, Missouri and Illinois. The Pilgrims came to America to worship as they wished. The Mormons started west for the same reason. They had a strong community at Nauvoo, Illinois, the number far in excess of 20,000 in that vicinity, according to the records, and about 14,00 of them in that city.

After Joseph Smith and his brother were killed at Carthage, Illinois, Brigham Young succeeded him as the head of the organization, and the elders decided to find a new location and Salt Lake City was decided upon. In February 1846 they began to leave Nauvoo for the west. Groups were sent ahead to establish communities, plant gardens, and prepare to help the main body in their pilgrimage across the plains.

By the time they reached western Iowa there were eight of these established stations, in Lee, Van Buren, Davis, Appanoose, Wayne and Decatur counties, and later in what is now Mills and Pottawattamie counties. The largest settlement now in existence in this state is at Lamoni, where the church is very strong, but where they likewise have an excellent college, Graceland, which has a large student body.

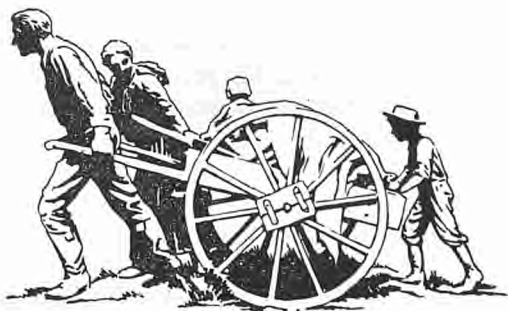
By the time the pilgrimage reached Kanesville, which is now Council Bluffs, a great deal of disension had been created relative to polygamy, and led to several split-ups, and various groups left the main body. Some settled in what is now Mills county near the present town of Silver City, and the Cutlerites came to Manti.

Words will not describe the hardships endured by these pioneers. They traveled mostly by ox carts, covered wagons, push carts and thousands walked most of the way—some had horses,

but not too many—and traveling through rain, mud, snow and ice took a heavy toll on the group.



The above sketch was made of a part of the caravan heading for Manti, according to legend, and many days the group would not make more than six or eight miles, and in bad weather they were forced to remain in camp.



Another illustration shows a family with all their possessions piled onto a push cart with all of them pulling and pushing their load across the entire distance. Still others were fortunate enough to own several yoke of oxen to pull their large wagons. Elsewhere will be found details of the Manti settlement.

THE FOUNDER OF MANTI

By Oscar Rennie

Alpheus Cutler—Born 1784—Died June 10, 1864—aged 80 years, was the leader of what is known as the Cutlerite faction of the Latter Day Saints Church which separated from Brigham Young's band of people going west to Utah. These people were not satisfied with Brigham Young as a leader because of certain doctrines instituted by him which were repulsive to many good people of that organization.

Little is known of the Cutler family previous to Alpheus himself. There was one Benoni Cutler, who went to Plainfield, New Hampshire, at the close of the Revolutionary War, and settled on a tract of land there. He has a well established record as a Captain in the Revolutionary War.

Alpheus was born in Plainfield in 1784 and probably was a son or grandson of Benoni Cutler.

Alpheus Cutler was a veteran of the War of 1812, (recorded in *The Journal of History*, Vol. 13, pp. 454) and was settled at "Far West", Missouri, before going to Nauvoo. That town, now extinct, was located northeast of St. Joseph about forty miles. Freeman Anderson living in Bemidji, Minnesota at present writing has Alpheus Cutler's sword which he used in the War of 1812. Mr. Anderson is about 80 years old (1930).

According to his Tombstone at Manti, Mr. Cutler was born January 1, 1784, but his granddaughter Emma Anderson says he was born February 29, 1788.

He was a man of more than average ability and leadership. It was he who had been the master-workman in the building of the Mormon Temple at Nauvoo, Illinois, a very handsome structure of its time. He was a member of the High Council and held that position until the death of Joseph Smith, the President of the Church.

After the severance from the Kanesville colony, the group was called the "Cutlerite faction of the Latter Day Saints Church."

Many members of the Mormon church refused to accept the polygamous teachings of Brigham Young, and united in what is known today as the Reorganized Church of Jesus Christ of Latter Day Saints, and whose headquarters are in Independence, Missouri. Many of the Cutlerites joined this movement.

Alpheus Cutler had wanted to establish their settlement at Valley Falls in Kansas, where he had hoped to convert the Indians of that region and establish a church there. But the Indians did not welcome their coming so the plan was abandoned and the settlement was made at Manti, which was located one mile west and two miles south of the Shenandoah DeKalb corn plant.

The original Manti group was a part of the great Exodus from Nauvoo numbering about twenty thousand people starting on the way to the promised land in Utah.

On February 10, 1846, they began the crossing of the Mississippi River on the ice into Iowa territory—their equipment, 3,000 wagons and thousands of oxen and other livestock.

The trek across Iowa was one of great hardship. The spring was very cold and very rainy and many died on the way.

The first of the party reached what is now Garden Grove, in Decatur County, on April 27, 1846, which is 145 miles from Nauvoo. Here they built log cabins and planted gardens for those that were following; and on May 11, 1846, again continued their journey westward.

The next stop chosen was "Mt. Pisgah" on the east fork of the Grand River in Union County, and 27 miles farther west. Here work was done similar to that at Garden Grove.

From there the trek continued, with other stops on the way, to Kaneshville and then across the Missouri River to "Winter Quarters", now Florence, adjoining Omaha, Nebraska, which was reached by the first of the pilgrims in October of 1846.

Here the "break away" from Brigham Young and his false teachings began and of the twenty thousand who had left Nauvoo, only seven thousand continued with him across the plains toward Great Salt Lake the following spring.

Many had died on the way and many more broke away here from Brigham's leadership, and established little colonies in Iowa and elsewhere in the region.

Quite a number established homes in "Miller's Hollow", also called Kanesville in honor of Thomas L. Kane, who had treated the Saints very kindly. Kanesville is now Council Bluffs. From Kanesville, the Cutlerite faction moved to "Big Grove" on Silver Creek, about six miles north of Malvern.

This did not satisfy them as a permanent settlement and after an effort toward establishing themselves at Valley Falls in Kansas, the group moved to the place they named Manti, in Fremont County, in the year 1852.

It is hard to get all the facts in the history of Manti and its founders, for it has been a long time ago. Facts are sacred and truth is Holy, so we must be careful in our writing of things in the misty past. Those people—many have been buried in Manti Cemetery and records are lost, and their posterity now living are too young to remember anything of the earlier days of Manti. So we shall give what we have with the understanding there may be errors in our writing.

The first family to locate in Manti was that of Edmund Fisher who went in advance of the colony which was to follow later. Fisher Creek was named after him—the Creek, a small stream running through the town.

The following is a list of names of people who came in the first group, which we feel is incomplete and naming only the heads of families:

Edmund Fisher; Pliny Fisher, (Edmund's Father); Almon Sherman; Alpheus Cutler and Lois his wife and children; Thadeus Cutler; Chauncy Whiting; Almond Whiting; William Redfield; Joseph Fletcher; Benjamin Mackentire; Ruben Oaks; Hiram Murdock; Lyman Murdock; Wheeler Baldwin; William Topham; Nicolas Taylor; Clark Stillman; Squire Eggleston; William Badam; Jackson Burdick; H. F. Pratt; also another family by name of Anderson and one Buckley.

Other families came later; S. S. Wilcox; Wm. C. Matthews; James Steel, who had been chosen to represent the Silver Creek Camp, and others. Mr. Matthews moved to Manti in the year 1856 where he conducted a Hotel or Inn until 1875. He also assisted in the first survey of Mills County. About 40 families finally constituted the Manti settlement.

R. B. Crose and his brother Jack operated the first Dry Goods Store in Manti which was located south across the road from the present school house.

The first school house, built of logs, was erected in 1853 and was used as such until 1869 when the frame structure was built. This latter building recently burned and the school house moved in to replace it is located on the same site.

The first teachers in the frame building were R. W. Briggs, J. R. Badam, Rosetta Cox, Jennie Talcott. The writer cannot tell which came first, but there were two teachers employed each school year because of the numerous scholars. Mr. Henry Field's mother also taught in this school.

The first and only Church building was erected in Manti in 1854. The lumber was hauled from McKissick's landing on the Missouri River at a spot south of Hamburg, by ox team. Alpheus Cutler was the first Presiding Elder of the organization.

Manti was on the first Stage route in these parts. W. C. Matthews established the first Stage Station in 1856 and in connection, he ran the Tavern, known as the "Travelers Inn", and kept a place for the Stage horses. It was located at the top of the hill west of the school house.

There were two daily Stage lines. The old log school house was converted to a shop, where they shod the oxen, also the Stage horses, and repaired wagons and Stage Coaches. The blacksmith's name was Curly Stokes. The Chair factory was near this spot and was run by Julbert McConoughey and the next place of note was Mark Chapmans, north of the Creek, on the east side of the road. He lived in a large house, built a large barn and kept a tavern and stage horses.

It should be said that "Tavern" in those days did not indicate necessarily where liquor was sold. The Mormon creed absolutely forbid liquor to its membership and the handling of it, and still does.

The next place north was the old store on the corner where the road turns east. That was run by a man named Spurlock. He is remembered as a man with one large and one small eye. There was a house across the road west of this store, occupied by Amos Cox who was the first Stage driver. The harness shop was near this corner where the road turns east.

The next place going east was another Tavern and Stage barn, run by a man named Scott, on the land later known as the Rich Farm, now the Bredensteiner place. One of the Scott children is buried in the field north of this place, but the spot where the grave is has been lost.

The Church stood on the south side of the road running east, and was known as the "Cutlerite Church." Still on east was the Fisher place and George Myers' and Wheeler Baldwin's. The latter lived to be 100 years of age. We have been told there were three or four lived to be 100 years in this early settlement.

Two other old pioneers we must not forget to mention; Charles L. and Martha Le Barron, who left Crete, Will County, Illinois, August 3, 1856 and arrived in Manti 31 days later. Their trip was from about thirty miles south of Chicago with Ox Team. They filed on a piece of land one mile north and one mile east of Manti, forty acres, now owned by Mrs. Chas. W. Gibson.

Still another was Charles Long who located on forty acres now in the Country Club grounds, which cornered with the Le Barron forty.

There are many other people connected with the early days of Manti, but not having a complete list of names, we will have to omit many. We will list a few of them here—mostly connected with, or members of the early Cutlerite Church.

Wheeler Baldwin	Geo. Z. Redfield	John G. Long
Wm. C. Matthews	Geo. Reals	S. S. Wilcox
Sarah E. Wilcox	Sophia A. Reals	Luena Baldwin

Oscar Cutler	Mary M. Cutler	Maris Greenwood
Olive L. Perry	Coridon Tuller	Wm. Reals
W. J. F. Scanlow	Hariett Weech	Abigail Tuller
Ann Reals	Edwin E. Reals	Olive Taylor
Mary E. Wilcox	John Tuller	Martha Stafford
Thaddius Cutler	Eliza J. Cutler	Mary A. Redfield
Elizabeth Hunt	Chas. Long	William Hunt
Henry J. Weach	Ellen M. Tuller	Julia Long
Eunice M. Baldwin	Robert M. Ledingham	J. F. Redfield
Hanah S. Ledingham	Alexander Ledingham	Wm. D. Ledingham
J. H. Redfield	Wm. Redfield	Wm. Ledingham
Nicolas Taylor	Joseph S. Cutler	Thadeus Cutler
Buckley Anderson	Mary M. Cutler	Lemira Cutler
Mary J. Topham	Malinda Topham	Wm. Topham
Wm. Redfield	Caleb Gall	Thomas Stafford
Joseph Benedick	Sally Anderson	Jackson Benedick
Tryphena Redfield	Jane Anderson	Arabell Tullar
Wm. Anderson	Henry Anderson	Lydia Anderson
Mary Scott	Joseph Wilcox	Geo. Scott
Sarah Kaster	Eliza Havens	James J. Kaster
F. E. A. Wilcox	Lucy J. Ledingham	Eber S. Wilcox
Cecil Jaques	Samuel Snyder	Suzanna O. Topham
	Wm. Scott	Elenor Snyder



In a copy of a letter, written by Alpheus Cutler to Zenos H. Gurley of Illinois, he stated he commenced organizing his faction in 1853 by baptizing 18 members. The date of this letter is January 29, 1856. He baptized 102 members into the Cutlerite Church. Not all residents of Manti were Cutlerites and most of the Cutlerite people joined the reorganization (Reorganized Church of Latter Day Saints) after 1860. This organization later moved to Shenandoah sometime after Shenandoah was established.

The above history of the Manti settlement, with the names of many of the people connected with it, was prepared by J. Oscar Rennie, at the request of Albert Read and others who have been anxious to preserve as much as possible of the story of that pioneer band. All those have long since passed away, but there are numerous of their descendents living in and about Shenandoah, as one may recognize from the names listed above.

After the coming of the railroad and the establishment of Shenandoah in 1870, the Manti settlement began to wither. Many in the settlement moved to Shenandoah. R. B. and Jack Crose, who had the Dry Goods Store at Manti moved it to Shenandoah to a frame building they erected on Sheridan Avenue, where the Spurgeon Store now stands.

E. S. Wilcox with his brother-in-law, Colonel T. N. Pace, erected another frame store building where the Leacox Corner Drug now is and operated a store in it for many years.

O. S. Rider moved his building from Manti and re-erected it on the corner of Sheridan and Maple, where the Dr. Gottsch office now is, for a hardware store and much of that Manti building is still a part of the Dr. Gottsch building.

Mr. Rennie, now residing at Osawatomie, Kansas, was for many years a resident of Shenandoah, and connected with the garden seed department of the Henry Field Seed Company.

He was very active in the Reorganized Church of Latter Day Saints, which is a thriving organization in Shenandoah, being an outgrowth of the Manti Cutlerite Church, and was for a long period its Presiding Elder.

This history represents much painstaking effort on the part of Mr. Rennie in gathering the necessary data incorporated in it, but necessarily it is incomplete for the participants had all passed from the stage before his time here.

An interesting incident in connection with the location of Shenandoah by the railroad company is worth repeating here.

Manti was a thriving settlement at the time, with two Stage lines in daily operation; and the railroad people, who wanted for themselves the profits from the sale of lots in the new town, first decided to locate it a mile north of Manti, where the railroad traverses the quarter section of land now owned by Cole and Robert Berry.

The promoters offered \$5.00 an acre for it, but the then owner would not sell for less than \$10.00. Consequently, they changed the plan and bought the present original town site of Vermont.

The Manti cemetery, which is located in the midst of farm lands about a third of a mile southeast of the Manti school house, contains many, many burials. It was sadly neglected for years, and almost forgotten, seemingly. Many of the gravestones were destroyed or buried.

In recent years, the Manti Cemetery Association of Shenandoah has been organized by public spirited citizens to care for and preserve it. Active in the organization now are: John Topham, president; Gertrude May, vice president; Jennie Gottsch, secretary-treasurer; and with Glenn Carper, Marguerite Elias, Grace Brown and E. J. Gottsch constitute the board of directors.

Some years ago, the Cemetery Association placed a granite boulder at the Manti school house corner, which carries a suitable bronze tablet commemorating the early Manti settlement, and placed another one in the old cemetery.



THE TOWN OF MANTI

By J. L. Tyler

The thriving little community of Manti is the City of Shendoah's predecessor.

Joseph Smith, head of the Latter Day Saints' Church was killed June 27, 1844, by a mob. The church had been under heavy persecution for some time. At the death of Joseph Smith, the president of the twelve apostles, Brigham Young, assumed the leadership of the church. Under his leadership the great western trek to Utah began. 20,000 took their departure from Nauvoo, Illinois, February 10, 1846. They crossed the Mississippi River on the ice into Iowa Territory with 3,000 wagons and thousands of oxen and other livestock. Of the 20,000 who started only 7,000 continued with Brigham Young across the plains to Utah. Due to strange repulsive doctrines introduced by Brigham as they journeyed westward, many groups broke away and settled in small colonies.

At Kanesville, now Council Bluffs, a group under Alpheus Cutler, separated and moved to "Big Grove" on Silver Creek, about six miles north of Malvern. This site was not pleasing to the Cutler group so they sent a party of men, headed by Edmund Fisher, to find a more suitable location. The men chose the Manti site. The main body of the Cutler group of about 40 families moved to the new location in the spring of 1852 and named the new settlement, "Manti". The stream running through Manti still bears the name, "Fisher Creek", in honor of Edmund Fisher.

The following is a list of families who came to Manti in the first settlement. This list is not complete but you may recognize the names of some of these families.

Edmund Fisher	Pliny Fisher	Almon Sherman
Alpheus Cutler	Thadeus Cutler	Chauncy Whiting
Almond Whiting	William Redfield	Joseph Fletcher
Benjamin Mackentire	Ruben Oaks	Hiram Murdock
Lyman Murdock	Wheeler Baldwin	William Topham
Nicolas Taylor	Clark Stillman	Squire Eggleston
William Badam	Jackson Burdick	H. F. Pratt

R. B. Crose and his brother Jack, operated the first dry goods store. Later they moved to Shenandoah and acquired the land on which was constructed one of our residential districts—Crose Heights.

The first school, a log structure, was built in 1853 on the same spot now occupied by the present school building. Some of the first teachers who taught there in the early days were: R. W. Briggs, J. R. Badam, and Jennie Talcott. Later Henry Field's mother taught the school.

The first and only church building was erected in Manti in 1854. The lumber was hauled by ox team from McKissing's Landing on the Missouri River, south of Hamburg.

Manti was on the first stage route in this area. W. C. Matthews operated the stage station and stabled the exchange horses. Amos Cox was the first stage driver. There were two stages going through the town daily.

Not all, but a large part of the people of Manti, were members of the Latter Day Saints Church. The Cutlerite faction which broke away from Brigham Young's group in Council Bluffs continued in the original church teachings and practices. In April of 1860 they, along with many of those who had broken away during the trek to Utah, joined together under the leadership of Joseph Smith III, son of the Martyr. They distinguished themselves from the Utah Church by prefixing "Reorganized" to the original name of the church.

After the coming of the railroad and the establishment of Shenandoah in 1870, the Manti settlement began to wither. Many moved to Shenandoah. The church was established in Shenandoah August 22, 1875, with S. S. Wilcox the presiding elder.

The above data was taken from the church records by John Topham.



MORMONS FIRST TO NAME MANTI

RELIGIOUS SECT ON TREK TO THE WEST STOPPED AT HISTORIC OLD TOWN

The D. A. R. society has recently become interested in southwestern Iowa's historical spot, Manti. The committee on historical spots of the local chapter of the Daughters of the American Revolution has requested that a brief history be written, says the Shenandoah Evening Sentinel.

In order to explain who the people were that settled at Manti, which is located near the east boundary line of Fremont county, in Fisher township, whose history dates back to the year 1852, it will be necessary to relate some history of the Latter Day Saints church in its earlier days.

Manti is one of the first settlements of southwest Iowa. Its name was taken from the Book of Mormon. There was a hill by that name mentioned in the book, also a city and province. The meaning of the word we do not know.

The history of old Manti begins with the earliest settlements made by the Latter Day Saints following the great exodus of that group in 1846 from Nauvoo, Illinois.

The story of this people is one which relates numerous hardships, heartaches and disappointments. Their church occupied first place in their lives and they were willing to make sacrifices for it.

The church was founded in the year 1830 in Seneca county, New York, and grew in numbers very rapidly and expanded westward. To their neighbors they seemed to be a peculiar people; they believed in the gathering of God's people together to live under the divine law, working together to bring forth and establish the cause of Zion. They gave up comforts of home and the joy of many friendships to move to their promised land. Jackson county, Missouri, was selected as a gathering place where eventually it would become their New Jerusalem. Independence, Missouri, and regions round about was to be their promised land. They gathered to Jackson county very rapidly and began to buy up land. The Saints were very much opposed to slavery and set about to spread their

views among their neighbors who were in sympathy with slavery, Missouri being a slave state.

The people of Missouri were not pleased with their coming because their number might mean too many votes toward making Missouri a free state. They were also alarmed because of these people buying up the land to establish homes which they thought would eliminate others not of the faith of the Saints, so they set about running them out. This resulted in the Saints leaving in the middle of the winter, 1839, to commence their journey to other parts. They sought another place of gathering on the banks of the Mississippi river on the Illinois side. It was a weak and suffering band of people who journeyed eastward plodding through snow and at last arrived at Quincy, Illinois, where they were received kindly by the people on the Illinois side. A few miles up the river north from Quincy there was a little town called Commerce which the refugees bought and whose name they changed to Nauvoo. The meaning of the word is "City Beautiful."

The new neighbors in Illinois at first were very kind to the Latter Day Saints; everything for awhile seemed to be contributing to their success and happiness and the new colony built up very rapidly. In the short span of five years Nauvoo became one of the larger cities of Illinois, numbering more than 20,000 in population.

Converts were being made rapidly and many chose to move to the headquarters at Nauvoo. They came from every direction, from several states of the union and from the British Isles and Scandinavia, but not all chose to move to Nauvoo, for in the year 1844 the church numbered over 200,000.

They builded a beautiful city and became very prosperous for a while, but soon trouble came upon them again which we will not take space to relate, for it would be a long story; but the trouble resulted in the assassination of the prophet and leader. The city was thrown into confusion; the people were now without a leader.

After the assassination of Joseph Smith in 1844 Brigham Young used his Presidency of the Quorum of Twelve Apostles as a claim to take over the presidency of the church, which he did. Those members who did not recognize him became the various

factions, many of whose members eventually joined the Reorganized Church. In a legal action over property titles in 1894 Judge John F. Philips called Brigham Young's assumption of the presidency "a bold and bald usurpation." (Temple Lot Case pp. 20-26)

On February 10, 1846, 20,000 people crossed the Mississippi on the ice into the Iowa territory. We are told that five babies were born while crossing the river. Their equipment was 3,000 wagons and 30,000 cattle. Only a small number of people remained at Nauvoo. On September 17, 1846, the last of the ones left, which numbered about 700, physically unfit and very poorly equipped, camped north of Montrose, Iowa, waiting for the wagons which were sent to bring them along after the people who had gone on in advance.

The life of this people in the emigration was full of hardships. The annual autumn fires had left little wood of value and they often wanted for fuel to make their campfires. After a cold night it was not unusual to find their garments wet and their bedding frozen stiff. After a rain or an occasional thaw the ground had to be corduroyed with branches of trees to make it possible for wagons to travel.

On April 9 rain poured in torrents. With great exertion a part of the camp was able to travel some distance while others were stuck in the mud. That night they had to cut branches from trees to make their beds upon so they would not sink in the mud. Many deaths occurred along the way which made the weary travelers sick at heart. There were no tombstones or rocks to mark the graves which were dug along the way. There graves marked the line of travel as dispiriting milestones to the failing stragglers coming up in the rear.

This emigration presented a very strange picture. There were but few ox carts, and these were used to carry provisions and the sick folks and those who were not able to walk. A great many people pushed handcarts which held their supplies and bedding. Sometimes mothers had to carry their babies the entire day's march. When the evening came the emigrants suffered greatly from the strenuousness of the day's journey.

In all this great movement the unselfishness of the forerunners is the outstanding feature. Wherever settlements were made, the duties of the men were to build log cabins and plant crops for those who were coming after them. The comfort of those who were to follow, rather than their own welfare, seemed to be their chief concern.

Traveling was very slow, four or five miles is all they could do in one day. The first party reached Garden Grove on the 27th day of April. Garden Grove is located on the east fork of Grand river and 145 miles from Nauvoo. Here they stopped and planted gardens and built log cabins and sent several men into Missouri to buy milk cows for their trip. On the 11th day of May they continued their journey, leaving the gardens for those who were following them.

Mt. Pisgah, on the middle fork of Grand river, 172 miles from Nauvoo, was chosen as their next stopping point, and here work was done similar to that done at Garden Grove. Their next stop after leaving Mt. Pisgah was at Florence, Nebraska, now a suburb of Omaha. While in winter quarters at Florence, Brigham Young reorganized his people and instituted new doctrines, some of which were very repulsive to a great many of his people. In the spring of 1847 Brigham continued his journey to Salt Lake City, Utah, but with only 7,000 of the 20,000 who had started with him from Nauvoo.

Little colonies were formed along the Missouri river, some north toward Sioux City and others south as far as Manti, the subject which we are to write of. Many of these people returned east to other parts. The importance of the trail of the camp of Israel is not fully realized by the people of today. It was not merely a route made and followed by the Latter Day Saints, but the trail they made became permanent. There were no settlements west of Wayne county; it was then called the jumped off place. The Latter Day Saints established settlements, made roads and bridges, made surveys in this western territory; they blazed the trail for those who went to California in 1849 in quest of gold. This trail was one of the most important factors in the building up of the west. It was used by all traffic to the west from the Mississippi to the Missouri rivers.

The tragic events of the Civil War absorbed the attention of the people and they forgot about the contribution the Latter Day Saints made to Iowa. Soon after the Civil War there came the building of the railroads to a people who had in the meantime settled in these parts.

Through the efforts of the State Historical society the part which the Latter Day Saints played in the development of the country has been brought to light.

A number of the colonies established by the Mormons on their trek through Iowa, have disappeared. However the colony established at Lamoni has grown and prospered, and now has a very successfully conducted college, Graceland, which rates highly in the state. The settlement near what is now Silver City has disappeared, as well as Kaneshville, and the settlement north of Omaha, altho there are many historic spots for those who care to make the trip to visit them.



THE CHURCH OF JESUS CHRIST

(The Cutlerites)

Alpheus Cutler did not "hit it off" with the president of the Reorganization. He had become suspicious of all preachers including "this young Joseph" the son of the martyred president. There may have been other reasons also why he did not wish the people of "The Church of Jesus Christ" which he organized, to remain at Manti. It will be remembered that he was a stone mason, and there were not enough stones around Manti to build anything of permanence.

Also now that the Jews had rejected the Gospel with their crucifixion of Jesus and the Gentiles had rejected the Gospel with their martyrdom of the prophet Joseph Smith—the next logical people to be preached the Gospel were the Indians.

It will also be remembered that these were war years and there were people in both the north and the south who accused the Mormons of stirring it up.

"Secure land and build your homes as if you were to live here a thousand years," advised the president of the Reorganization, in a sermon at Manti. "Those who accept the Lord's work and are faithful will be blessed and prospered, those who will not will fear and be scattered."

"Have nothing to do with the "prophecys" of this young prophet," was the retort of Alpheus Cutler. "Get yourselves out of this place, flee to the north country lest your blood flow in the streets of Manti to the depth of a horse's bridle."

On one occasion David H. Smith of the Reorganization sang by the inspiration of the hour, the hymn "Let us shake off the coals from our garments." (Now the last song in the Hymnal of the Reorganization.)

For many this song only helped to remind them of previous experience of shaking the burning embers of their homes from their clothing, and they wanted no more of it. The civil war was raging much too close to accept the young prophet's words at face value. Cutler had led them out of trouble before. He was a much older man, and to many, his preaching made much better sense.

Cutler's health prevented him from leaving, but as soon as he died in 1864, the Cutlerites hurriedly picked up what belongings they could, and moved northward, settling among the Indians in what is now Clitherall, Minn. There they made a treaty with the Indians—one of the few the white man didn't break.

They still have a membership of fine people there who are naturally interested in the project at Manti. The pastor of their church at Independence, Missouri—R. J. Fletcher, 819 S. Cottage, and his wife are well known to the writer, and esteemed as friends. They are in possession of some items of interest when the museum is ready.

Many of the leading citizens of Manti went north with Cutler's group led by Chauncey Whiting—Mrs. Fletcher's grandfather. Some say only half of the residents remained. At any rate a heavy blow was struck at Manti.

Although Manti is still known as a "Mormon" settlement, the name is not used by those groups that did not go to Utah. They are quite content that the nick name "Mormons" designate those who went west with Brigham Young.

Floy Patience

Independence, Mo.



PLAT SHOWS WHERE STORES AND FARMS WERE LOCATED

In the center of this book will be found a plat of the town of Manti as it appeared prior to 1860, as drawn by C. L. LeBarron about 1860, who lived on a farm a half a mile north of the church farm, one mile south of the five corners in Page county.

The post office was located in the home of Sena Eglestone. 2—Mettleman & Cross general store; 3—C. Myers store; 4—Rider's general store; 5—The Harness Shop; 6—Drug Store; 7—J. R. Badham's Music, Candy and Stationery Store; 8—Blacksmith Shop. Almon Whitting owned the furniture factory; Clauncey made and repaired clocks, and Silvester ran the wagon works.

9—The Manti school; 10—Griffiths; 11—Stokes; 12—Campbell's. Next was the Mathews Hotel. On the road west from the school house known as the stage coach road was the stage coach barn, the Tavern. Dr. Warren; McCombs; M. Stess, M. J. Chapman, the old Cutler Homestead; S. S. Wilson, and the Pease farm.

On the road east from the hotel, and on the north side of the road was J. Backus shoe shop; Alpheus Cutler; Edmond Fisher; Pratt's; Fletcher's; and Murdock's; then the Mormon church building; the D. Calkins; John Myers and on across the road was the Mormon church farm; Silas Call; Berryman's; Spencer's and A. Blake.

On the south side of the road, and across from the church was the stake barn; J. Rockfeld; W. W. Baldwin; J. Topham; Wm. Ledingham; and S. Carter; and south on that road were H. Long and B. Hinsdale. North on the country road were E. H. Pratt; J. R. Badham; C. L. LeBarron; B. J. Davis; Charles Long; Allen Johnson and the Kimballs.

On the road east and west, a mile north of Manti were L. Fisher; J. Latmier; Milt Young; T. Latimer; P. Lomax; Amos Cox; M. Ayers; Goodrich home; DeWitt Sperry; A. Turner; C. T. Cox; A. Cox; Jacob Long and M. Galt.

On the section line a mile south of the school house were the homes of J. Harris; W. Pennington; John Long and the Allen home. Not shown at that time was the furniture factory owned by one of the Whiting's, and the watch and clock factory and jewelry store owned by another Whiting. Several other industries were located at Manti at one time or another, but we are not sure of the dates, or the owners.

MRS. MOFFET TELLS OF EARLY DAYS

Written by J. L. Tyler

On one of the last days of September, in the year 1861, a small bewildered baby girl of three years was jostled in the stage coach over rough roads to Manti. The infant's mother had been taken by death just a few days before and the baby was being taken to the home of strangers. The younger brother, the three older brothers, and the older sister were in homes near the one so recently broken up near Mormon Town which is near the town now called Bedford, Iowa. Baby Catherine was taken to a family of Reorganized Latter Day Saints named Cox. They were very kind and patient with the small, weary and bewildered baby. After living with this family for a year she was passed on to another family of Reorganized Latter Day Saints named Nicholas Taylor. Happily, her sister was taken to the home of Wheeler Baldwin, less than a mile from Kitty.

In 1865 the father, William D. Leadingham, remarried and the children were again united on a location west of the Manti school house. Later they bought a twenty acre farm two miles east of the school. They made their house from a log cabin and lean-to. One can imagine the excitement of the moving day, a wagon piled high with household goods, the good old cow walking behind the wagon, the dog panting and trotting beside the horses. The children perhaps carrying the new kitten, the mother cat walking close by, anxiously eying her babies.

Kitty attended the Manti school. Alexander and William, her older brothers hired out as farmers. They chopped wood for the saw mill, a principal industry. Robert was an especially good hunter, keen of eye and fast of aim. He herded sheep and cattle on the large ranges, protecting them from wolves and occasional Indian raids.

Among the many memories of school experiences perhaps the most common is the roll call. If one had been listening perhaps it would have read like this: Mary Jane Backus, Elizabeth Baldwin, Adna Calls, Mabel Calls, Rosetta Cox, Emma Goodrich, Emma, Evelyn and Gertrude Harris, Julia and Lucinda Matthews, Lanira Matthews, Alena Pease, Carrela and Rachel Pendleton, Triphena

Redfield, Delia and Gertrude Sterns, Melinda and Susan Anne Topham, Clara and Delia Wuck. Then also there were also girls whose names have faded from the minds, who were perhaps belles of their day. There were girls in the family of Beams, Deforrest, Gault, Stillman and Wilcox. The boys in the classes were Caliph Baldwin, Charles and George Cox, Frank Goodrich, William and Wilbur Harris, Richard Lane, a Thomas Latimore who merely helped in presenting school activities. Chester Matthews, Broderick and Lewis Pendleton, Frank and Hiram Redfield, Albert and George Taylor, Albert and Frank Welch. Others were boys from the Deforrest home; also the Gault and Pease homes. Some of the teachers were James Badham, Jason Briggs, a Mr. Becktal, Rosetta Cox after completing her school course. Mr. Krickenbarger and A. S. Lake were also teachers. Among those who taught in the Union Sunday School, held in the Manti school house were Mrs. Gault, Eber Wilcox, son of S. S. Wilcox, and Mrs. Mary Pace.

The first business house in Manti was the blacksmith shop owned by Reuben Crose and brothers. Later it was moved to Shenandoah and was a companion store to Ryder Implement store.

A few of the first church elders were William Redfield, James Badham, William D. Leadingham, Wheeler Baldwin, S. S. Wilcox, and William Topham.

Continuing with the life of Catherine is the story of the first train. She was not to occasion the first entrance of the train into Shenandoah, nor did a group of her friends. They climbed upon the highest building to see the smoke and hear the whistle of the train. Soon after the first arrival of this new wonder, a group would gather in the mornings and evenings to watch its egress and ingress.

The mail was distributed to Hamburg, Sidney, Shenandoah, Bedford and other close communities by means of the stage coach. Two coaches going opposite directions made the "rounds" on as nearly a perfect schedule as possible. Amos Cox was the driver of one coach, the driver of the other is not recorded. The journey was made out one day and back the next.

The business houses of Manti were finally moved to the thriving little community which is now the city of which we are so

MANTI - 1860'S
 Drawn by C. L. LeBaron
 Copied by Ben Mitchell

PEASE

S.S. WILCOX

OLD CUTLER
 HOMESTEAD

M. GALT

JACOB
 LONG

ACOX

CT. COX

A TURNER

DEWITT
 SPERRY

NORTH →

← SOUTH

STAGE ROAD TO FERRY

ALLEN

M. STEARNS

LATER, MCCOMB

DR. WARREN

LOG SCHOOL
 8 GRIFFITH
 11 STOKES
 12 CAMPBELL

C. STOKES

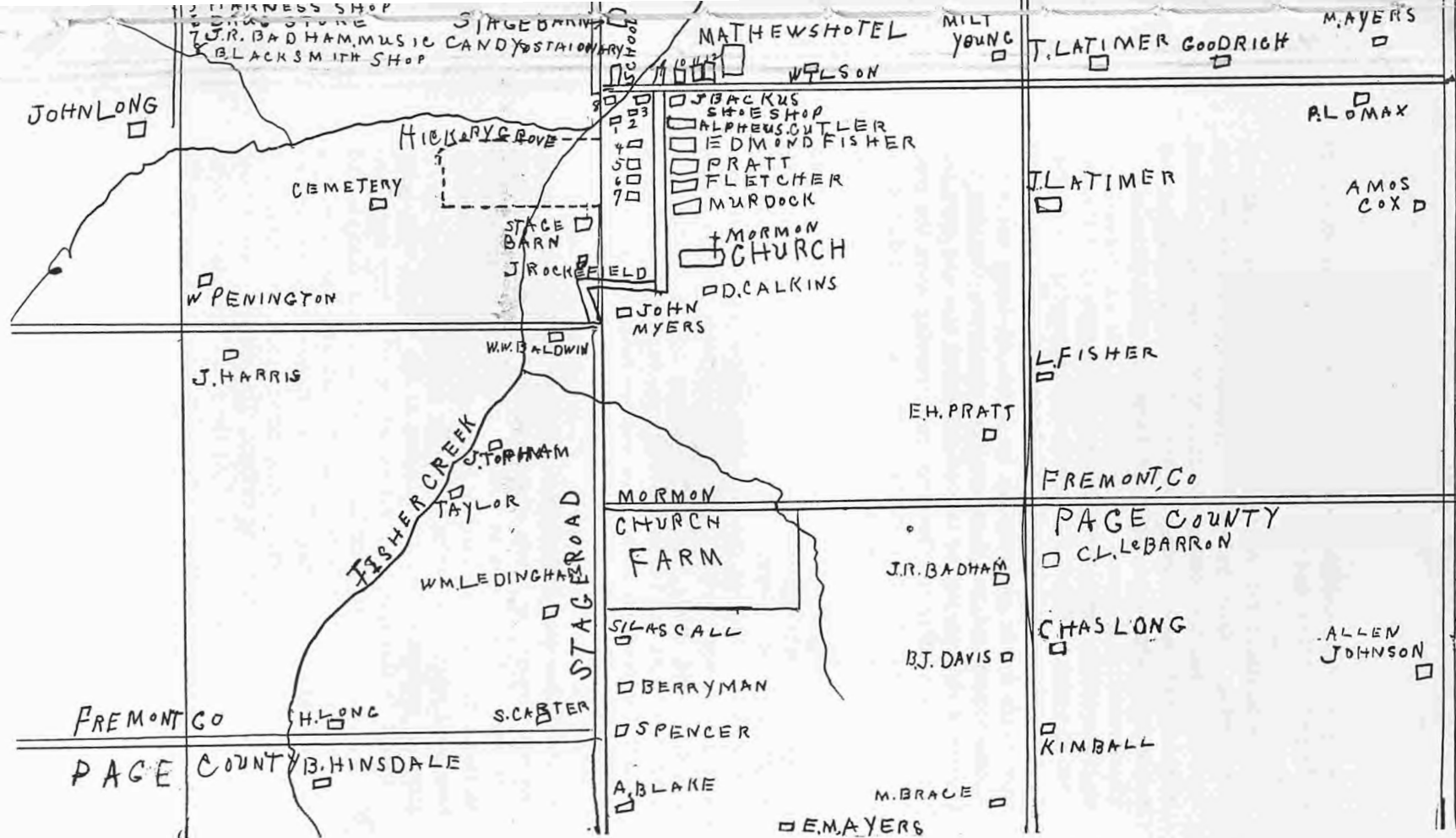
MRS. ADAMS

TAVERN

- 1 POST OFFICE
- 2 METTLEMAN & CROSE
- 3 C. MYERS STORE
- 4 RIDER GEN STORE
- 5 HARNESS SHOP

NISHNABOTNA
 RIVER

BROWNS
 FERRY



justly proud, Shenandoah, Iowa. The two stores remembered are Crose and Brothers, and the Ryder Implement Store.

The fourth of July celebration at Myer's grove is faintly remembered as to facts. Tables were spread with delicious foods as typifies the country picnics. Speeches were made by the church members and those serving on the school faculty. The group amused themselves by games and harmless gossip.

An amusing, yet pathetic, incident is remembered of the time when as a squire, William Matthews had in his keeping, "Grandma" McIntyre whose mind was affected. As no asylums or institutions were available she was kept in his home. At times she would become violent and would escape from the house. One day two frightened children jumped into an unfinished cave and were rescued by their father as "Grandma" came running down the road, cursing the universe and swinging a club in each hand during her wild frenzy—at other times she was mild and calm.

It has always brought thrills of excitement and shivers down the spinal columns of those fortunate grandchildren, great-grandchildren and their playmates who have had the opportunity of hearing Kitty (who, at the time this article was written, was seventy-nine, nearly eighty) tell the remarkable Panther Story. I, a grandchild, relate this story—perhaps not as accurately as it was told to me and I cannot give you the thrill she has given to me with her luminous brown eyes and her hands quick gestures. Nevertheless this is the outline:

The father sent Kitty and her brother to the store, nearly two miles away, for a box of the precious and costly matches. They were told to hasten as twilight would soon be followed by darkness. The children, hand in hand, were laughingly hurrying homeward when from within a near-by corn field came a cry, a shriek or perhaps the scream sounding as if a woman were being murdered. In this corn field was an old log cabin, long since condemned because of its decaying condition and thus desolate and deserted. An abundant over-growth of brush and vines gave it a more secluded and haunting atmosphere. Romantic in the daytime with its supposed history, it was, nevertheless, terrifying and frightening in the fast falling twilight. The children clasped their arms about each other in horror! As the sound again issued forth in the dusk the boy exclaimed, "Kitty, I'm nine years old. I'm big

enough to help that woman, you are a girl you stay here—I'm going to that deserted cabin." Kitty, the older of the two, tightened her hold on his arm, beseeching him to reconsider. They were confused and undetermined as to whether they should continue the mile to the next house or attempt the rescue. Luckily two horsemen came by, reined in their horses sharply and commanded the children to seek shelter and protection in the nearest house. A man-eating Panther was at large! The children hastened on unaccompanied. As they approached the house they determinedly passed it by and ran on homeward, more afraid of disobeying their father than being attacked by the beast. The panther, smelling their flesh and being hunted, followed the children. Kitty's father had never encouraged them to repeat gossip or to allow their imaginations to dwell on fanciful tales. The children, reaching home, resolved not to tell their father of the happenings, fearing his displeasure. As the family gathered for the evening meal the two horsemen rode up. They asked for the children and inquired as to their safety. The father bewildered asked the meaning of their anxiety and was enlightened. He ran for his gun, stopped long enough to reprove the children for their lack of wisdom and joined in the search for the mad beast. It was found wounded and hungry near Sidney, Iowa. It was killed and later it was discovered that it had wounded some and had killed one of the children in a near by community. Never again were Kitty and her brothers and sisters afraid to relate experiences to their father, nor did he remonstrate as they explained.

Many of these experiences of the early days of the Manti community of the Reorganized Church of Jesus Christ of Latter Day Saints, still live in the hearts of Kitty's children and her many children's children.

In an interview with the late Rev. Peter Jacobs on April 1, 1938, Mrs. Catherine M. Moffet of Shenandoah, Iowa, whose maiden name was Catherine (Kitty) M. Ledingham, and whom the above article was written, told of the most stirring events in which her mother and father shared.

During the time her father was at sea the Mormon missionaries from the United States made many converts—and he and his wife became followers of the new faith.

Mr. Ledingham and his family joined a caravan and traveled to Provo City, Utah, where he located, and it was here that Kitty, the subject of our story was born.

Upon learning that a company of United States soldiers were going from Provo City to the east he piled his family and such belongings as he could take into a covered wagon and started the trek across the western bad lands. This was May, 1860. When they reached Vermillion Creek, Kansas they stopped until a baby boy was born, and as soon as the mother was able to travel they came to St. Joseph, Missouri where they wintered.

The Mormons of Mormontown near Bedford, having heard of them invited the family to locate in their midst.

Catherine Ledingham lived in Manti until 1878, three years after her marriage May 2, 1875. This early Fremont county settlement was her home for more than sixteen years. She was twelve years old when the village of Shenandoah started. She saw this early stage coach center give way to the new railroad center.

J. L. Tyler



CHIEF WAU-BAN-SEE

The head of the Pottawattamie Indians who settled in western Iowa following a treaty signed by Chief Wau-Baun-See, in Chicago September 27, 1833

Compiled from historical data by R. E. Cunningham

Various writers have provided us with innumerable facts relative to the settlement of western Iowa by the Pottawattamie Indians, under the leadership of Chief Wau-Baun-See, and we feel a brief story relative to this great chief, and his influence for peace in western Iowa, has a great bearing on the settlement of Western Iowa, and particularly at Manti, as well as in the territory north through what is now Mills and the present Pottawattamie counties.

Chief Waubonsie, according to history, and legend, was born in Indiana, near what is now Terre Coupee, in 1763. It is a historical fact that he was at the massacre at Fort Dearborn, now Chicago, August 15, 1812, but that he advised against it, and with some of his men were on the porch of the John Kinzie home, and prevented the braves from entering or harming any of this family. Under his leadership the tribe settled on the banks of the Kankakee River in Illinois, and remained there until the treaty of September 27, 1833, when the tribe was given land on the Missouri River, which comprised practically all of the western half of Iowa, as shown by a map elsewhere in this booklet—and which was designated as Pottawattamie County in 1948.

The tribe were considered "prairie Indians," and under the leadership of Chief Wau-Baun-See were friendly to the early settlers and assisted them in many ways. The Waubonsie trail thru Iowa was so designated as a memorial to this great chieftain, and his good will and assistance was a benefit to the Mormons who settled in Fremont county as well as in locations in what is now known as Mills and the present Pottawattamie counties, as well as in Nebraska, which in those days was a part of Indian territory. The picture shown in this issue is from an oil painting, but the painter is not definitely known, but is supposed to have been Catlin, and painted about July 20, 1833 when Catlin was at Greenville where the treaty was signed, by Wau-Baun-See and General

Harrison. This treaty gave them about 5,000,000 acres and they moved into Iowa from Illinois and Missouri in 1837 and 1838.

From that time on, Chief Wau-Baun-See's headquarters were definitely established on a tract of land described in the government survey on a creek, which later bore his name ("Waubonsie Creek") and the big log cabin the government built for him was located thirty miles south of what is now Council Bluffs according to the government report, and that would mean a little north of what is now the Fremont county line.

Moses Gaylord, a pioneer resident of Fremont County, made an affidavit on May 14, 1924 at the request of R. E. Cunningham, John S. Cutter, and Earl R. Ferguson, members of the Shenandoah Kiwanis Club, which states that his parents came with the Mormons from Nauvoo, Ill., in 1846 and settled on a farm six miles south of what is now Tabor, and that Chief Waubonsee's village was west and a little north of Tabor—consisted mostly of wigwams constructed from hides and bark, and that he had visited it frequently. That in 1849 Chief Wau-Baun-See died and as was the custom, the body was wrapped in ceremonial robes and placed in a tree—then after 6 months placed in a mound—and he further swears he has visited that spot many times.

The Annals of Iowa of July 1927 contains detailed stories of the tribe and the chief, a detailed story by the late Seth Dean of Glenwood and numerous affidavits, which verify many of the statements above and form a background for the settlement of South-western Iowa, and the Manti settlement—and Chief Wau-Baun-See had gone down in history as a peace loving chief of great wisdom and intelligence.



FIVE MILLION ACRES OF IOWA LAND DEEDED TO POTTAWATTAMIE INDIANS

The four paragraphs following were taken from the article written by Mr. Dean, and published in the Annals of Iowa, as above stated—and following that is a complete copy of the affidavit we prevailed upon Mr. Gaylord to make in 1924 when he came to Shenandoah to speak before a D. A. R. meeting. For those who wish to delve deeper into the history of the migration of the Indian tribes to Iowa, there are numerous books in the library on the subject, altho one will have to realize that different authors have given varied pictures owing to the source of their information.

About, 3,000 Pottawattamies were collected on this reservation. They separated into small bands and formed villages under leadership of some chief. In 1838 they seem to have become pretty well established. The general place of business and authority recognized by the government was at Kanessville, now Council Bluffs, where Chief Billy Caldwell (Sa - go - nash), a half-breed was located. Wau Baun See chose a location thirty miles south of what is now Council Bluffs, on what afterward became the NW $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 25, Township 71, Range 43 of the United States land surveys. Here the government built him a double log house on the high ground at the confluence of a small creek (afterward named Shabonee Creek) with a larger stream (named Wau Baun See Creek in honor of the Chief). Here a small field was put into cultivation and corn, potatoes, pumpkins and vegetables were raised.

About 300 Indians lived at this village which extended for about a mile north and south and perhaps a mile east and west. The area was mostly forested with some small tracts of prairie where farming was done — about 100 acres probably — was tilled after the Indian system. Across the creek south from the Wau Baun See house about one fourth mile distant, the government built a log blockhouse, where a few soldiers were sometimes quartered. This house remained and served as a residence for many years for pioneer, Ezekiel Lambert, who purchased the land from the government. The writer has often been at this house, but did not know that it was a fort until in course of removal some years

ago when, on the outside weatherboarding being removed the loopholes were disclosed. This with Mr. Todd's account, located it as one of the two he mentions. The other one, if it really existed, may have served for a time as a schoolhouse, prior to the regular organization of district schools.

There seems to have been few if any complaints from the conduct of the Pottawattamie Indians for several years. The whites began coming into the reservation both with and without consent of the government.

In, June, 1843, a great council was called by the Nebraska Indians themselves that met at Tahlequah, Kansas. Twenty-two tribes sent delegates and 3,000 to 4,000 Indians were present. The Pottawattamies of Iowa were invited to attend and Wau Baun See with a few braves was selected to represent the nation in this council. Rev. William H. Goode, a Methodist Episcopal missionary, attended by invitation and in his book, "Outposts of Zion", page 73, he gives this description of the Chief as he appeared at that time: "Wau Baun See, a Pottawattamie chief, said to be eighty-seven years old, treated with great respect by those of his tribe present; in complete Indian costume, with a skin of a cow split in the middle, through which his head was thrust, covering his shoulders and back, and the tail hanging down before." Mr. Goode also says on page 78, "Wau Baun See listened with seeming solemnity and occasional approval to the first missionary sermon he had ever heard," and on page 79, "This band of Pottawattamies then (1843) resided on the Missouri River south of what is now Council Bluffs."



AFFIDAVIT OF MOSES GAYLORD

STATE OF IOWA, COUNTY OF PAGE ss:

I, Moses W. Gaylord of Tabor, Fremont County, Iowa, being first duly sworn, on my oath depose and say that I am a son of Elijah B. Gaylord and was born at Macedonia, Hancock County, Illinois, January 8, 1842, and came with my parents with the Mormons from Nauvoo, Illinois, to Council Bluffs, Iowa, then called Kanessville, in 1846, and in October of that year moved with my parents to a village or settlement called Lacey Grove about six miles south of the town of Tabor, or rather where the town of Tabor now stands, and that I lived in that locality constantly every since.

I further say that the Pottawattamie Indians, or at least a portion of them, were living in that locality at that time, and seemed to be divided into villages and one of the villages was located at Lacey Grove over which a subchief, called Shatee, ruled. The main chief, however, of this tribe of Indians in this section south of Council Bluffs was "Old Man Wau Baun See", who lived at Wau Baun See village which was located on the south bank of Wau Baun See Creek in Mills County, about four miles northwest from where Tabor is now located. The village was constructed of wigwams made of buckskin or other hides and of little houses made of bark that they took from the neighboring trees. I have visited this village twice when Wau Baun See was alive, and one occasion shortly after he died.

I remember Wau Baun See as a big, strong, burly man and talked very little English and his hair was as white as snow and that he wore no whiskers. But in this connection I further state that the Indians, in those days at least, did not shave but pulled their whiskers from their face if they did not desire to wear them. I remember Wau Baun See as wearing a crown of very beautiful and extra fine feathers of beautiful colors; he also wore leggings of elk hide, and also wore a brilliantly colored blanket. Another characteristic of Wau Baun See that I remember is that he smoked a pipe incessantly. Of course he did not always smoke tobacco, for it was not always obtainable. When he or his fellow tribesmen could not get tobacco they would smoke the bark from the red willows that grew abundantly along the creeks of southwestern Iowa, which was dried and pulverized, and made a very

delightful smoke, for I myself have tried it. This smoking preparation was called in Indian language "kinne-ke-nick", at least that was the Pottawattamie term for this preparation. I am absolutely sure that I saw the old Chief as late as 1848, and I believe as late as 1849.

It was custom of the Pottawattamie Indians to take their dead and wrap them carefully and securely in the Indian blanket of brilliant colors and fasten the blanket around the corpse with rawhide straps or a string, and then place the body thus prepared on a little platform constructed of bark up in the limbs of a tree as a symbol of offering the body to the Great Spirit. After the body would remain in the tree for six months, or maybe as long as a year and a half, they would take the body down and bury it in the earth with a mound above, much the same as is our custom. I know this because I have seen it done by the Indians on many occasions.

I remember perfectly well, with a definite and fixed recollection, of visiting the Wau Baun See village with my father after the year 1849, and the Indians directed to the tree and showed, pointed out and explained, that the body of Wau Baun See, their beloved and illustrious chief, was there wrapped in the death blanket of the tribe, securely fastened about him with rawhide straps, reposing on the platform of the bark in the crotch of a bur oak tree on the north bank of Wau Baun See Creek, opposite the village. Of course I did not see the body because it was wrapped in the blanket, but the Indians explained who it was to my father in my presence and hearing, and they were greatly grieved, and my father talked about it to them in my presence, and he talked about it returning home, and there can be no mistake but that the Indians identified with certainty and definiteness that this was the body of Wau Baun See, their chief.

In this connection, and at the request of Earl R. Ferguson of Shenandoah, I will tell of the medicine man of Pottawattamie village that lived at Lacey Grove under the rule of Shatee. The medicine man of this village was "Indian George", or "Medicine George", who was the medicine man of the camp. He really had performed remarkable cures and he actually doctored our family. There was a squaw who became very ill and with a lingering sickness that seemed not able to diagnose. Medicine George treated

her in every way known to him for several years and gave it up unless he could resort to some miraculous cure. So he ordered an Indian medicine powwow to be held that night. He came to our house and asked for a dog. We gave him an old hound. He took it to the village and there prepared a great stew out of this dog and when the stew was done it was placed out in the open and this sick squaw was brought from her tepee and placed near the pot containing the dog. Before I go further I wish to say that the Indians invited us to this powwow and we attended but we refused to eat the soup, which rather displeased the Indians, but we told them we were not hungry. The dance began and was sort of a circular affair surrounding the sick woman. There was shouting, laughter, and singing. Each time the Indian would come to the pot of dog soup he would take a spoonful from the pot and give it to the sick patient and then point heavenward and say "kio-o-widney" which was their name for the Great Spirit. This is the song they sang:

Ki-o-widney

Ki-o-widney

Ki-Ki-Hi-o-way-up-to

Ki-o-widney

This performance kept up until midnight when we went home and the strange thing to say is that the squaw got well,

I am here today in Shenandoah as a guest of the Daughters of the American Revolution of Shenandoah, and a guest of the public schools of Shenandoah, who are celebrating Indian life and customs under the name of Wau Baun See powwow. My attention has been called today to the statement of Richard Smith Elliott in his book entitled "Notes taken in Sixty Years", published by Studley and Co., St. Louis, Missouri, in 1883, wherein he says that Wau Baun See was killed in a stage wreck on his return trip from Washington in 1845. I also note the fact that Mr. Elliott did not witness this accident and that it is purely hearsay with him. I am very certain that this is an incorrect statement, for I personally saw Wau Baun See in southwestern Iowa on two occasions after that event.

This affidavit is made at the request of Earl R. Ferguson, John S. Cutter, and R. E. Cunningham at Shenandoah, this day, that the story of the event referred to may be perpetuated and that history may be preserved after I am gone, for there are very few people now living who were alive during the days of Wau Baun See.

Moses W. Gaylord

Subscribed and sworn to by Moses W. Gaylord, at Shenandoah, Iowa, this 14th day of May, A.D., 1924.

Burnet Ferguson

Notary Public in and for Page County, Iowa.

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TO SAVE HISTORIC SPOT

(The Evening Sentinel)

Elsewhere in this paper appears a lengthy notice couched in legal phraseology, in which the Manti Cemetery association is plaintiff, naming as defendants the holders of the small tract of land lying in Fisher township.

Divested of its legal verbiage, the notice means that a group of men and women under title of the Manti Cemetery association, seek to have the courts set aside to them the old Manti burying ground which has long since fallen into disuse as such, the headstones for the most part destroyed and the land given back to the growing of field crops. The association would restore the old cemetery to some semblance of its former self and forever hold it as a sacred spot associated with the early settlement of Fremont County.

Beneath its sod sleep some of the hardy pioneers—offshoot of the Mormon troopers who camped one winter near Kanessville on their trek from Nauvoo, Illinois, to their new home at Salt Lake, Utah. Quite a number of them broke off from the main following and settled in the eastern part of this county. These, known for a time as the Cutlerites, were the real founders of Fisher township.

It would seem only meet and just that their last earthly resting place should be saved from further desecration. As time wears on, we as a people will come to care more for these historic places than we have seemed to do in the past.

ORIGINAL NOTICE

In the district court of Iowa, in and for the county of Fremont, June term, 1930.

The unknown heirs or legatees of Warren Pennington and Juliet Pennington: C. J. Beckwith; and to the unknown claimants to a tract of land in Fremont county, Iowa, described as follows, to-wit: Beginning at a point on the west line of the southwest quarter of the northeast quarter of section eleven, township

sixty-eight, north of range forty, west of the fifth principal meridian, said point being six hundred thirty-six feet (636) north of the center of said section eleven, and running north two hundred ninety and four-tenths (290.4) feet, thence east one hundred fifty (150) feet, thence south two hundred ninety and four-tenths (290.4) feet, thence west one hundred fifty (150) feet to place of beginning, **Defendants.**

You and each of you are hereby notified that there is now on file in the office of the clerk of the district court of Fremont county, Iowa, the petition in equity herein wherein the plaintiff as an eleemosynary corporation duly organized under the laws of Iowa has granted, established and maintained for the purpose of owning, controlling and maintaining and perpetuating the ancient cemetery at Manti, which real estate is described as follows, to-wit:

Beginning at a point on the west line of the southwest quarter ($sw\frac{1}{4}$) of the northeast quarter ($ne\frac{1}{4}$) of section eleven (11), township sixty-eight (68), north of range forty (40), west of the fifth (5) principal meridian, said point being six hundred thirty-six (636) feet north of the center of said section eleven (11), and running north two hundred ninety and four-tenths (290.4) feet, thence east one hundred fifty (150) feet, thence south two hundred ninety and four-tenths (290.4) feet, thence west one hundred fifty (150) feet to place of beginning.

That the plaintiff is now in lawful and peaceable possession thereof and that title to said property is in his possession and that the plaintiff believes that the defendants make some claim adverse to the petitioner and will pray for it in said petition for the establishment of the plaintiff's estate and that the defendants be barred and forever estopped from claiming any right or title to said premises adverse to this plaintiff, and further that the plaintiff have and recover a judgment against the defendant, C. J. Beckwith, for the sum of twenty-five dollars (\$25) as attorney's fee, and for the costs of this suit, because he refused upon demand of twenty days prior to the filing of said petition to execute a quit-claim deed upon the same being tendered to him with one dollar and twenty-five cents (\$1.25) for the expense thereof, and for general equitable relief.

And now unless you appear thereto and defend by noon of the second day of the ensuing June term of said district court of Fremont county, Iowa, at the courthouse, on the fifth day of June, 1930, your default will be taken and judgment will be rendered against you and each of you and in favor of this plaintiff as prayed for in its said petition, together with costs of this suit.

Ferguson & Ferguson,
Attorneys for Plaintiff.



SEVERAL SMALL INDUSTRIES

Our readers will note from the plat of the village of Manti, and by references in various articles and letters, that there were a number of industries in Manti over a hundred years ago. The most important of which seems to have been a furniture and chair factory, a wagon factory, an exceptionally good iron worker and blacksmith, a clock and watch maker, and a harness maker.

If our plans for a museum materialize we have been promised quite a few items manufactured in Manti, that will be placed in the museum. Likewise numerous pictures, books, dishes, old guns, pistols, swords, looms, a spinning wheel, and as the auctioneers say "many other items too numerous to mention."

We sincerely hope funds will be available to construct this museum very shortly, thus enhancing the chances of preserving history, and mode of living of that era. If you feel like assisting in this worthwhile work, send a check to the Manti Memorial Association, Box 54, Shenandoah, Iowa.

MANY EARLYDAY STORIES

We find in going through newspaper files, as well as files of individuals, that we could reproduce many such articles as the above, if we could afford the space to reprint them. In gathering data for this publication we have endeavored to use mostly articles pertaining to history, rather than to the individuals, except as they helped develop the Manti village, church, school and business interests of the community.

Undoubtedly we will find many more families will come forward with additional data in the future, which we would have been delighted to have at this time, and possibly we will be able to print a later addition, containing this additional data in the future, if there is a demand for it.



Independence, Mo.

June 9, 1960

Mr. Ralph E. Cunningham, President

Manti Memorial Association

Shenandoah, Ia.

Dear Sir and Friend:

Being a decendant of the Whiting family, who were with Alpheus Cutler at Manti, Iowa, and just recently hearing through Mr. Floy Patience of your interest in Manti and its history, I am moved to write this.

I was born at Clitherall, Minn., Sept. 29, 1874. My parents were Francis Lewis Whiting and Ann Jannette Burdick Whiting. My uncle, Chauncey W., was chosen leader of the Cutlerite group after Alpheus Cutler's death. Almond Whiting, another uncle, was a chair maker. He learned that trade at Manti and worked at it in Minnesota until his death in 1907. We have five of his chairs here in our home in Independence. Another uncle, Sylvester Whiting, was married to Rebecka Redfield at Manti. They ran a hotel at Clitherall for many years, so I presume that was their profession at Manti also. My father, Lewis Whiting, a farmer and a wagon maker, passed away in 1909.

I am the youngest of seven children and the only one left. I will be 86 in September. My career has been on the farm mostly, although I spent two years in the Minnesota State Legislature, as a member of the House of Representatives, 1931 and 1932.

Those who left Manti in November, 1864, included the following: John Fletcher, Edmond Fletcher, Jesse Burdick, Hiram Murdock, Lyman Murdock, Almond Whiting, Sylvester Whiting, Lewis Whiting, and Isaac Whiting. Ike, as he was best known, was the oldest son of Chauncey Whiting. Ike's wife was the former Jennie Talcot, one of the early school teachers at Manti.

Those who left Manti in the spring of 1865 included the following: Chauncey Whiting, Almond Sherman, Buckly Anderson, Wm. Anderson, Clark Stillman, and Charles Sperry. (I am trusting to my memory for this, as I recall the story as told by my parents and others.)

I hope you will pardon this pencil scratching. It is difficult for me to write with pen.

Sincerely,

Lester Whiting,

813 South Delaware,

Independence, Mo.



A WORD ABOUT MANTI

Morris Smith of Riverton Tells of Manti as Market Center

(From The Sentinel Files)

Riverton, Iowa

January 4, 1930

Dear Marvin.

In collecting and publishing historic data on "Old Manti" may I add an item that comes to mind of a boyhood trip made by me to Manti when that spot was a flourishing community center in the days of 1865.

The prevailing custom among farmers was to drive their hogs to Manti for sale—there they were yarded north of the present school house and when sufficient numbers were collected they were driven on to St. Joseph where they were sold to the packing companies.

Early one cold November morning Coleman and Isaac Smith, my father and uncle, let me go as an escort from our farm—the present site of Riverton, with our drove of some forty head of Berkshire hogs.

The age of the hogs was one and one-half years, weight 400 and 500 pounds, price four or five cents per pound.

Our trip was made over the prairie as wagon roads were an unknown quantity until we reached the Manti-Sidney stage line which we were pleased to follow on in to Manti.

The Berkshire hogs were considered a good type at that time. However they are not a popular breed at present among swine breeders.

The age and size of the hogs we marketed were the desirable kind because they were able to make the long drive on foot while the most desirable butcher stock of six months old hog of today could not compete in a two or three day walking contest with its early ancestor of greater maturity.

By way of comparison of prices we find those hogs fattened on corn at ten or twelve cents per bushel while hogs I sold last year from my farm more than doubled those prices and corn has increased seven or eight fold.

Among the families living at Manti I remember the Tullers, DeForests, Redfields and Meyers.

Yours very sincerely,

Morris Smith

Excerpt from Shenandoah Gazette—February 5, 1937

C. B. LeBarron's 75th birthday—

C. B. LeBarron is 75 years old today. He has lived in the town of Shenandoah since 1877. He is a pioneer of the pioneers, for his family's history is interwoven with the history of this city.

Born in a one-roomed log cabin a mile south of five corners in 1862, he was eight years old before there was a Shenandoah.

His father was Chas. LeBarron, who took up a claim here in 1854 and returned to settle upon it in 1856. While building his log cabin, Mr. LeBarron roomed in a three log house at Manti. His father was one of the daring pioneers, who ventured out into the open forest leaving stream and timber—a thing considered dangerous in those days.

The finishing lumber for the first home was made out of walnut, also of shingles, but Mr. LeBarron's father was a carpenter.

He is the third child in the family. His older brother, Asa helped the surveyors lay out the town of Shenandoah. The government surveyor said at that time, "Clarinda will always be the county seat, so a direct road should be laid to it."—hence Clarinda Avenue, Crescent Street was first called Circle Street, as it encircled a low spot.

Land warrants were used by his father to pay for the first 40 acres of land, but the additional 120 acres were bought direct from the government for \$1.25 an acre. His great grandfather served in the war of 1812 and the land warrants came from him. Mr. LeBarron has a button which his great grandfather wore.

For many years in the early history his father served as city marshall, and for 40 years served as deputy sheriff.

Excerpt from the Obituary of Clinton J. Hall—Farragut, Iowa

Farragut Forum—August 4, 1949

His grandfather Caleb Hall was an early follower of the Mormon faith who had drifted west with that movement. Manti had become the outstanding Mormon settlement in the east part of Fremont county. Caleb Hall had purchased 1,000 acres of land from the government at \$1.25 an acre. This land was where the present site of Farragut is. He kept the land for a few years, then sold most of it. He ran a ferry across the Nishna.



Excerpt from the Obituary of H. B. Hankins—Shenandoah, Iowa

Shenandoah Evening Sentinel—April 6, 1938

When he was born Manti was but a young village established by the Mormons who refused to follow Brigham Young in his western enterprise. Clarinda was such a small trading center then that one could stand most anywhere and count every house.

Sidney, the county seat of Fremont county was but two years old. He was seventeen when Shenandoah started. In 1869, the year he was 16, he accompanied his father with a load of potatoes to Sidney. Only an occasional house was seen between their homestead near Hawleyville and Clarinda. The main highway was a trail between high grass and rosin weeds. What now is Shenandoah was then a prairie of blue stem.

MAP IS 110 YEARS OLD

The large map showing Iowa as it was subdivided when the map was printed in 1850, will be of interest to a great many people, most of whom did not realize that Iowa was ever divided in such a manner—or that Nebraska and Kansas at that time were a part of Indian Territory.

Just to refresh your memory, Iowa was admitted to the union by act of Congress in 1847, and this map was approved by the government as official.

The original of this map is on display in the Mills County Museum at Glenwood, and was loaned to us for a reproduction, through the courtesy of the officers, Wm. C. Rathke, of Glenwood, and Otha Wearin, of Hastings. Those who have not visited this building, which was dedicated during the summer of 1959, will enjoy a few hours going through the various rooms and viewing the historical data, as well as the antiques on display there, many of which have played a part in the development of that section.

You will remember that Chief Wau-Baun-See lived at the south edge of Mills County from about 1837 to 1849, when he died. The museum holds many items that refer to the early settlement of southwest Iowa, as well as to the trek of the Mormons and their settlements in this area.

Please note that when this map was printed, there were no such towns as Omaha, Council Bluffs, Plattsmouth, Glenwood, Nebraska City, etc., all of which were established later. It is hard to visualize the early day conditions, but a study of the map will be of great interest to any one delving into Southwest Iowa History.

THE MANTI MEMORIAL ASSOCIATION

In order to assure everyone who has purchased shares, as well as the general public — it was deemed best to form a new corporation to administer the affairs of this project, and to that end articles of incorporation under the name of the Kiwanis Manti Memorial Association were drawn up and approved, and filed with the Secretary of the State of Iowa.

The articles provide that the affairs be administered by its officers and board of directors, consisting of at least four members of the Kiwanis Club, and three members from Fremont County who reside reasonably close to the Park. To this end the officers and board members appointed consist of R. E. Cunningham, president; H. E. Ross, treasurer; John Topham, secretary; and Robert Henstorf, Harry Bredensteiner, Glenn Pease and Wayne Stevens as the other members of the Board of Directors.

In order to permit the Conservation Commission of Fremont County to have full control of the creek, bridge, dam, etc., and to comply with the state laws, which provides the ownership must rest with the commission, the Kiwanis Club passed a resolution empowering the officers and directors of the association to take any action needed to complete the project. In lieu of this the west five hundred feet of the tract was deeded to the Commission, and they in turn assume responsibility for the maintenance of the bridge, lake and roads.

It is further provided in the articles of incorporation that should the management be unable to successfully maintain and improve the park, they are empowered to give a lease to a state controlled commission, or to deed it to them. This proviso assures all shareholders that their contribution has helped to make this project permanent, and we hope you will all be proud of having assisted in its development.

MANTI CEMETERY ASSOCIATION



The above group of members of the Manti Cemetery Association includes Mrs. E. J. Gottsch, Mrs. Frank Anshutz, Mrs. J. J. Dunnegan, John Topham and Mrs. E. E. May.

Pioneer families in Southwest Iowa felt that the Manti Cemetery should be preserved but a movement to form an organization did not materialize until after a great deal of damage had taken place—partially through lack of care, the work of thoughtless vandalism, etc. However an organization was finally completed, which led to the above story, Court Action, and acquiring full title to the plot. Since then the Association has placed a big marker on the grounds, and a number of the tombstones recovered and put up again.

We have been informed that there is a plat of the cemetery in existence, and we hope to secure it and have the stones put in their proper places, and markers put where no head stones are available.

There is likewise a possibility of recovering a number of other headstones which were supposedly dumped into an abandoned well—and if possible they will be recovered and returned to the cemetery and preserved.

The organization of the Manti Cemetery Association was talked of repeatedly for a number of years by many who felt that this



historic spot should be preserved, but as far as we are able to learn, the first meeting was held at the home of Mrs. Dudley (Mamie) Miller, for the purpose of perfecting an organization. Those who attended the meeting were Mrs. Ida (E. S.) Welch, Mrs. Mary (W. E.) Gaston, who was made chairman, Mrs. Gertrude (George Sr.) Jay, Mrs. May (Wm.) Hunt, and Mr. and Mrs. Oscar Rennie.

Following this meeting others took an active interest in the project of restoring Manti Cemetery, and an association was formed with quite a few members. Those who took an active part later included Mrs. J. J. Dunnegan, Mrs. Frank Anshutz, Mrs. Earl E. May, Mrs. E. J. Gottsch, Dr. Gottsch, Duane Redfield and R. E. Pratt, all of whom have served as officers and members of the Board.

At this meeting the following officers were selected; Mrs. W. E. Gaston, chairman; Mrs. Oscar Rennie, vice chairman, Mrs. May Hunt, Secretary and Mrs. Mamie Miller, Treasurer. These officers served for a number of years.

In recent years quite a few others have joined the organization and contributed to the fund for the restoration of the cemetery. And the present officers include John Topham, president; Mrs. Earl May, vice president; Mrs. E. J. Gottsch, secretary and treasurer.

In October 1933 under the direction of J. C. MacCrea, and others a group of men from the C. C. C. Camp dug out and moved a three and one half ton granite boulder which was placed in the cemetery and marked for all time the resting place of the rugged pioneers who chose this beautiful spot for their homes. Since that time a bronze plate was made and attached to the boulder, as shown in the illustration.

We are more than sorry that we have been unable to obtain a copy of the original plat of the cemetery. We are informed there is such a plat in some of the files of the church at Independence, Missouri, and we hope to obtain it at some later date, so that the grave markers may be placed in their proper places, and we hope funds will be forthcoming with which to recover the old head stones now supposedly at the bottom of a well where they were dumped when the owner of the land at that time decided to clear off the plot and farm it. That action brought to a head the decision to form the association and buy the ground. If you feel like helping this cause along, just mail a check to the Manti Cemetery Association, Shenandoah Ass'n., and it will be put to use in a good cause.

D. A. R. DEDICATION CEREMONY



From left to right the group includes Mesdames Vera Bredensteiner, Mary Hamilton, Ruth Adams, Josephine (Field) Nelson of Clinton, Lillian McDonald, chapter regent; Evelyn Poetker, Ruth Doty, Esther Welty, Carrie Hoxie, Lillian Fichter, Irma Nordstrom, Jessie McKee, Gladys Cutter, Gertrude May, Blanche Horsfall Justine Nixon, Marilyn Nixon, Grace Brown, Marie McMichael state vice regent, Helen (F. P.) Ralston of Knoxville past state historian, Maggie Hopkins past chapter regent.

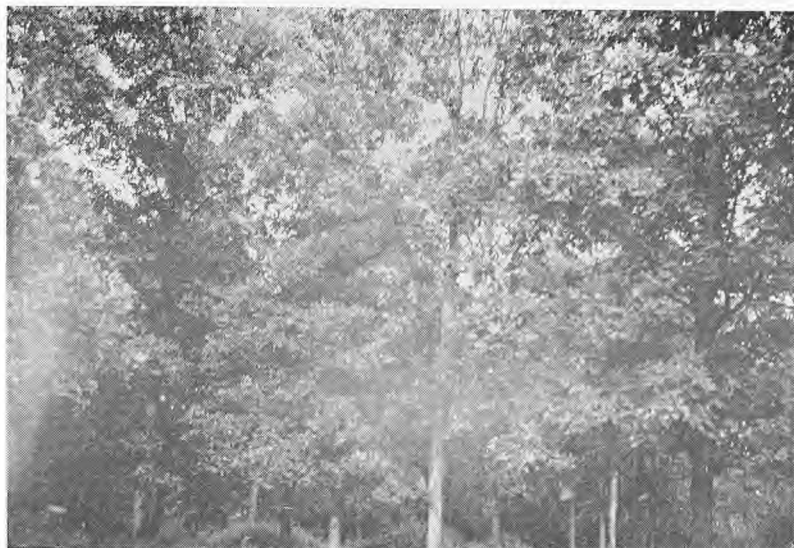
In order to assist in preserving history and to restore and perpetuate the cemetery tract, the Shenandoah D. A. R. Chapter raised funds with which to purchase a marker as a permanent monument to the early pioneers who with their children and other relatives are now buried in this historic spot.

When the marker had been purchased, inscribed and set in the cemetery grounds, the D. A. R. members held a dedication service, and the group who attended are shown in the accompanying picture, and identified in the list of names under the cut.

This marker will be reset at the entrance of the grounds, after the grounds have been leveled off and landscaped, according to the Conservation Committee.

The D. A. R. members likewise helped to raise funds sponsored by the Cemetery Association with which to buy the marker and install it in the cemetery. They likewise want to help in recovering the buried headstones and replace them in the cemetery.

THE BIG GROVE IS BEAUTIFUL



The picture above is just one of hundreds of beautiful scenes in Manti Grove. Any direction you may look you will see the massive Hickory trees, as well as walnut and other varieties all over the grove. There are likewise many beautiful wild flowers in season, as well as several varieties of wild berries, which visitors as well as the scouts delight in picking.

It is the hope of the committee that work on the construction of the pavilion, and shelter house can be started early in the spring—and several brick grills, or fire places constructed so that visitors can enjoy this beautiful spot.

When the lake is completed it will likewise afford fishing and boating for those who enjoy that sport—altho the lake will not be large enough to make it safe for motor boats.

KIWANIANS HELPED CLEAR DEAD TIMBER



In order to help cut and clear off dead trees in the park the Kiwanis Club held two of their meetings at the grove this summer, and with power saws, catapiller tractors and trucks, cut down a large number of the dead trees, and have hauled a lot of them to the edge of the timber land, cut off the branches and sawed up a lot of logs for the use of the scouts and picnic parties. The above scene shows a big pile of the wood that has been sawed up, as well as some of the big trees that have yet to be cut into useable lengths. It is planned to hold another meeting down there in the spring and get a larger group to participate in clearing the dead timber from all parts of the grove.

A NEW WELL AND A SHELTER WITH PLANS FOR A MUSEUM



The above picture was taken in the Manti Grove and shows the beauty of this wonderful park. The group includes from left to right, Harry Ross, treasurer of the Manti Memorial Association, Ralph E. Cunningham, president, as well as chairman of the Kiwanis Public Affairs Committee, Jack Gowing of the KMA staff, John Topham holding the divining rod, who is secretary; Wayne McMannama, president of the Chamber of Commerce, Edward May, president of the May Seed Co., and J. D. Rankin, vice president. The group was testing for water to find a suitable location for the well, which has been installed.

After purchasing the timber tract the committee found that the old well (reportedly over 100 years old) had caved in with every kind of debris in it—so they decided after consulting well men, that the only thing to do was to dig a new well and put in a pump so that the scouts and visitors could have good water to drink, without having to carry it for half a mile.

The next thing was to decide where to put it—so it was finally decided the center of the park would be best for all concerned—providing water could be found. The group pictured here went out one afternoon with their divining rods (forked sticks) and had a lot of fun locating prospective spots for water, and staked out the like-



This view shows J. D. Rankin with his rod, and the stake indicates water.

ly spots. Photos by Duane Modrow of KMA.

The committee then hired a well driller, Mr. Nash, from Bedford, and he brought over his drilling machine, set it up, and found water at about 60 feet—but the committee decided it should be deeper to insure against a scarcity in years to come, so the well is over 70 feet deep, and has about 17 to 18 feet of water, which has been approved by the state authorities, so future generations can be assured of good cold water for their picnics and gatherings.

There is also a good well at the old school house, which was recently installed, and the water approved by the state board. Future improvements will be made as fast as funds are available.

The next step in the program is the construction of a shelter, pavilion, or whatever it may be termed. Plans call for an over all floor space of probably 30 x 75 feet, depending on the final decision of the governing bodies, and the state board.

The present plans call for a permanent room at one end of the shelter for the exclusive and permanent use of Girl Scouts, in the other corner a room for Boy Scouts if they avail themselves of the privilege. Between the two rooms the plan is to build a big chimney in order to provide a fire place in each room, as well as a grill between the two rooms, all of which will be shut off from the rest of the building to insure them of security for their equipment.

Many favor a room at the other end of the building which will be used as a museum, when plans have been completed and a custodian engaged. Various members of the two groups have been promised historic pieces—chairs and tables made in the original Manti Furniture factory. Pictures, books, documents of various kinds, and so on down the list. The building and floors will be of brick and concrete construction to insure permanence, as well as fire protection. Definite plans will be announced as soon as possible.



The above is Edward May and Wayne McMannama with their rods.

KIWANIS MANTI MEMORIAL ASS'N.

The following is a list of those who have purchased shares in the Kiwanis Manti Memorial Association, which was organized to purchase and perpetuate the Manti Grove as a park and shrine.

Ak-Sar-Ben
Anderson, Claude
American Legion
American Legion Auxiliary
Amvets

Bell Telephone Company
Bowen Bakery
Brannen's Super Valu
Bredensteiner, Harry
Brown, Att. Ben
Brown, Grace

Carlson, Mrs. Willard
City National Bank
Coca Cola Company
Co-op Oil & Supply Co.
Cunningham, R. E.
Cutter, John S.

DeKalb Agricultural Ass'n.
Doty, Forrest

Esden, Mrs. Faye

Farmers Coop Exchange
Farnsworth, Dean
Fauss, B. T.
Ferguson, Paul and Lina
Field Seed & Nursery Co.

Gee, Mr. and Mrs. Art
Gee, Charles
Gee, Dr. Kenneth
Gee, Lloyd
Goldberg's Store
Gottsch, Dr. E. J.
Gottsch, Mrs. Jennie
Gowing, John
Green Bay Lumber Co.

Haldeman, John
Harding, J. D.
Harris, L. E.

Hart, Frank
Hess, Chris & Son
Holdridge, Rob't.
Hopkins, Chas. D.
Hy-V Grocery

Iowa Power & Light Co.

Jay, Mrs. Grace
Johnson, Carroll
Johnson, R. F.

Kearney Corporation
Kiwanis Club
Klepinger, Forrest

Langfitt, Merrill
Latter Day Saints Church
Layton, Mrs. Bertha
Leacox, E. A.
Lewis, Dr. L. W.
Lindburg, Fred and Harold
Lindell, Carl
Logan, L. A.

Marburger, Harold
May, Mrs. Earl E.
May Seed & Nursery Co.
McIntyre & Chesshire
Merker, Richard
Miller, LeRoy
Morhain, Mervin
Mount Arbor Nurseries
Murphy, Hollis

Nicolson, Mrs. John W.
Nishna Valley Lumber Co.
Nishna Valley Saddle Club
Nordstrom, Theo

O'Hara, Joe

Patience, Floy and Agnes
Pease, Glenn
Penney Co., J. C.

Perry, Virgil
 Phipps, Richard
 Priest, Dale
 Ramsey, Al W.
 Ramsay, Wm.
 Rapp, J. C.
 Ray, Dr. Dean
 Read, Mrs. Elbert A.
 Read, Henry
 Redfield, Mrs. Virgie
 Revell, Budd
 Ripley, Mrs. Mabel
 Rotary Club
 Ross, H. E.
 Ross, Mrs. Mabel
 Ross, Robert

Safeway Stores
 Securities Acceptance Corp.
 Security Trust & Savings Bank
 Sentinel Publishing Company
 Shenandoah Girl Scouts

Shenandoah Lumber Company
 Shenandoah Nurseries
 Sidles Company
 Smith, Mrs. Ross
 Snyder Motors
 Sondag & Roscoe
 Stevens, Don
 Stevens, Wayne

Tall Corn Motel
 Teachout, Harold
 Townsend Wholesale Grocery
 Trullinger, Roy

United Hagie Company
 Veterans of Foreign Wars

Warin, Dr. G. L.
 Welty, Paul
 West & O'Brien
 Wolford & Walters
 World Publishing Company

OTHER CASH CONTRIBUTORS

The following is a list of those who have made cash contributions toward the development of the Manti program, but did not buy shares in the corporation.

Gee, Elmer; Johnson Tire Co.; Maxwell, Clyde; Long, Lewis; Mullison, Paul; Ross, Tom; Redfield-Sullivan; Schneider, Fred; Stewart, Ray; Superior Oil Co.; Teachout, Geo. & Sons; Topham, John; Welty, George.

Berning Cafe; Roberts Dairy; Holdridge, C. W.; Seipel, Ralph; Welch, Alice; Rowert, Emil.

Anderson, Reuben; Anderson, Thayer; Anderson, Dr. Merrill; Buntz - Tawzer; Brown, Mrs. Grace; Cooper, Mrs. G. W.; Fisher, Vern; Fichter, A. C.; Genuine Parts Company; Hamm, Cliff; Henshaw, Mrs. Jack; Koons, Marguerite; Latimer, A. D.; Lillie, J. J.; McMannama, J. W.; Melchert, W. A.; McLaren;

Ossian, Wm.; Patience, Fay; Read, Robert; Revell, Mrs. I. C.; Schlick, Richard; Shenandoah Floral; Snook, Ivan; Stealy, Dr. E. R.; Steele, C. B.; Tarpenning, Wm.; Tiemeyer, Arnold; Teget, Marvin; Tinley, John; Van Buskirk, Joe; Whitehill; Youngberg, Gerald.

James, Carl; Lorimer, Cy; Lynn, James; Fawcett, A. P.; Fischer, Ida; Fisher, C. L.; Gregg, Elmer; Mackoy, J. B.; McNeilly, John; Sjulín, Paul; Annonymus.

LABOR DONATED BY

Adrian Looper, DeWayne Weston, Sterling McLaren and a wonderful group of Key Club boys from the High School.

Additional subscriptions will be published at a latter date.

\$2,000.00 FOR GIRL SCOUT SHELTER

In order to have a permanent shelter house and Pavilion at Manti the Girl Scout Officers, former officers and friends of the group have turned in \$2,000.00 to the Manti Memorial Association for the construction of a permanent structure.

WON'T YOU HELP—raise enough more to complete the Pavilion and Shelter House for boys as shown on the next page.

The Pavilion and Shelter combined will be 75 feet long by 34 feet wide all with concrete floor and brick walls, if the funds are provided. The girl scout and boy scout rooms will be 14x18 feet each, and include a fire place and closet, as well as a grill between the two rooms—all fire proof and permanent construction with metal doors and barred windows.

To help raise the necessary amount to complete this project the following have come forward with various amounts, and heading the list is the Girl Scout Boosters.

In addition to the share holders listed on the preceeding pages, the following have purchased shares in the past few weeks.

Girl Scout Boosters,
Clyde Clark
Simpson's Cafe
The Sidles Company
Junior Chamber of Commerce

In addition to the above various cash donations have been received from

Ray Stewart
Howard Clothing Co.
Mrs. Fay Patience
Mrs. Elbert Read
Mrs. Budd Revell
Mrs. Edna Buntz
Mrs. Art Gee
Mr. Otha Wearin
Mrs. Earl E. May

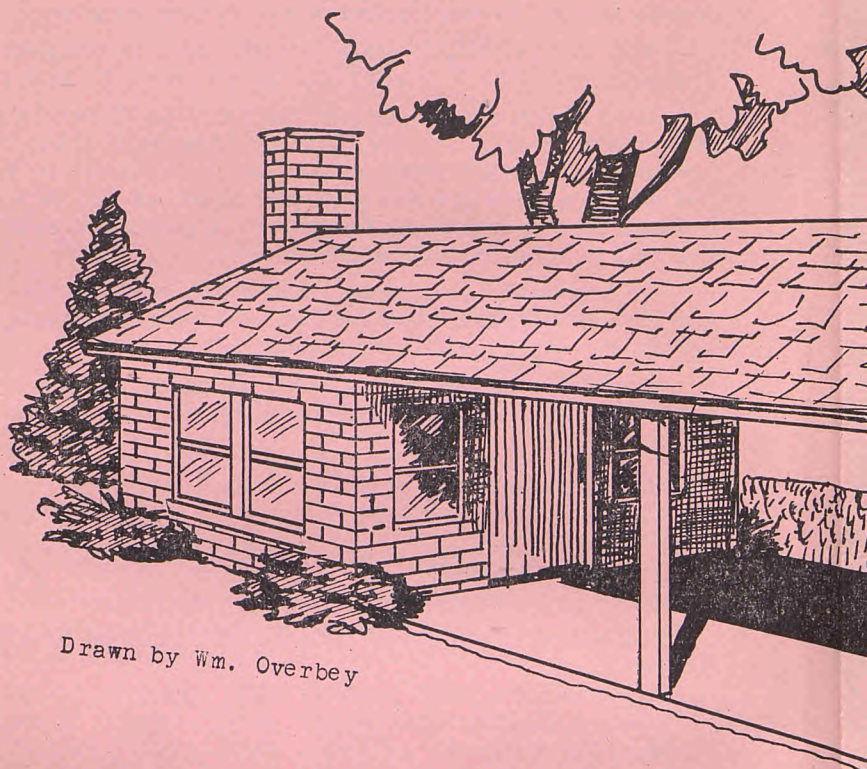
The committee has compiled a book on the history of Manti. To date 43 Kiwanians have taken five books each to sell or give away to help this fund.

MANY OTHERS HAVE PROMISED

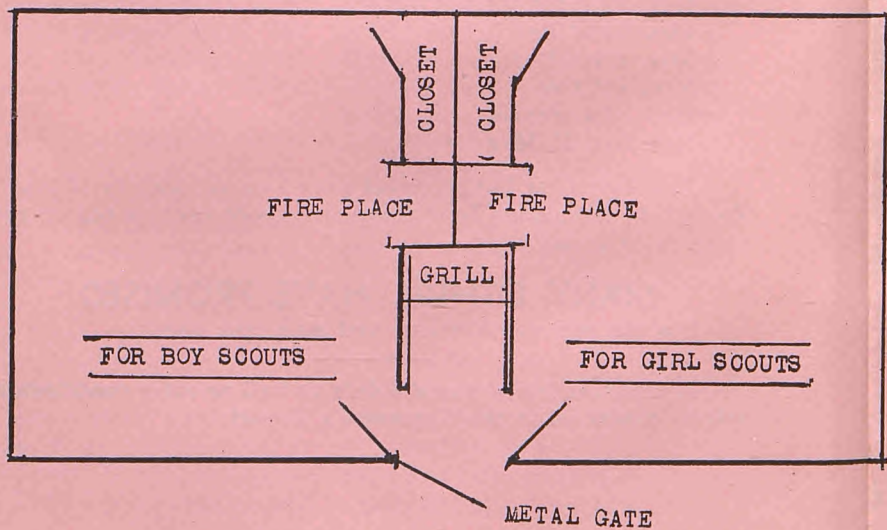
Use the enclosed envelope and mail your check.

A complete list of stockholders as well as other contributors will be published in the Treasurer's Report.

Proposed Pavillion

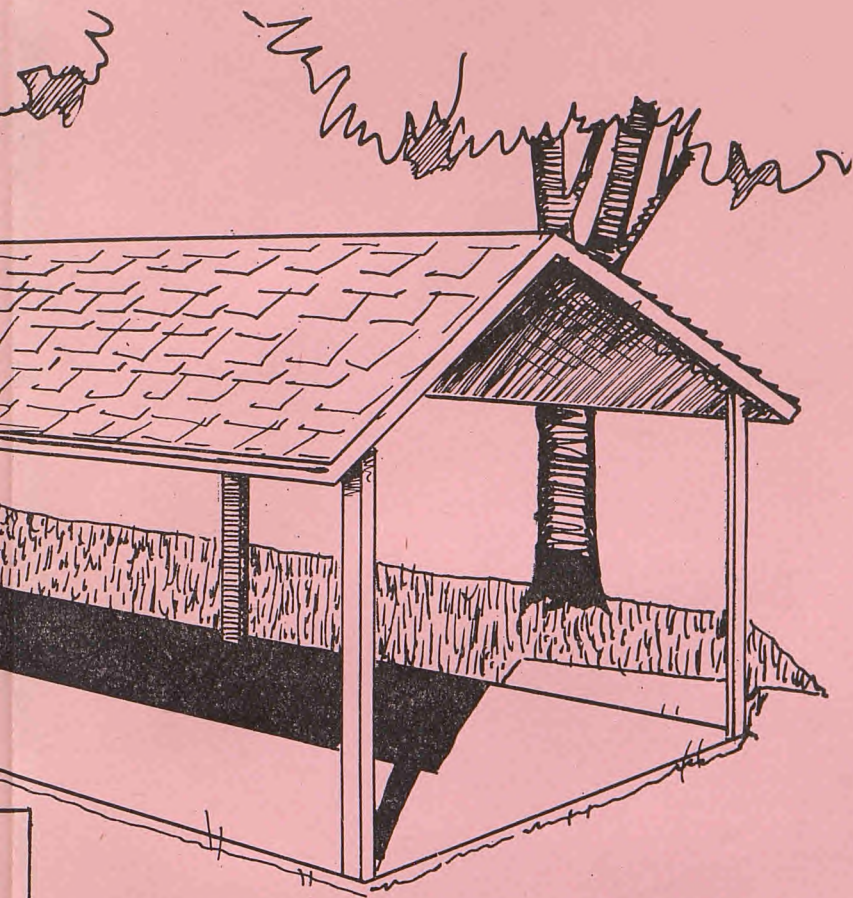


Drawn by Wm. Overbey



**WE NEED YOUR HELP
TO FINISH THE JOB RIGHT**

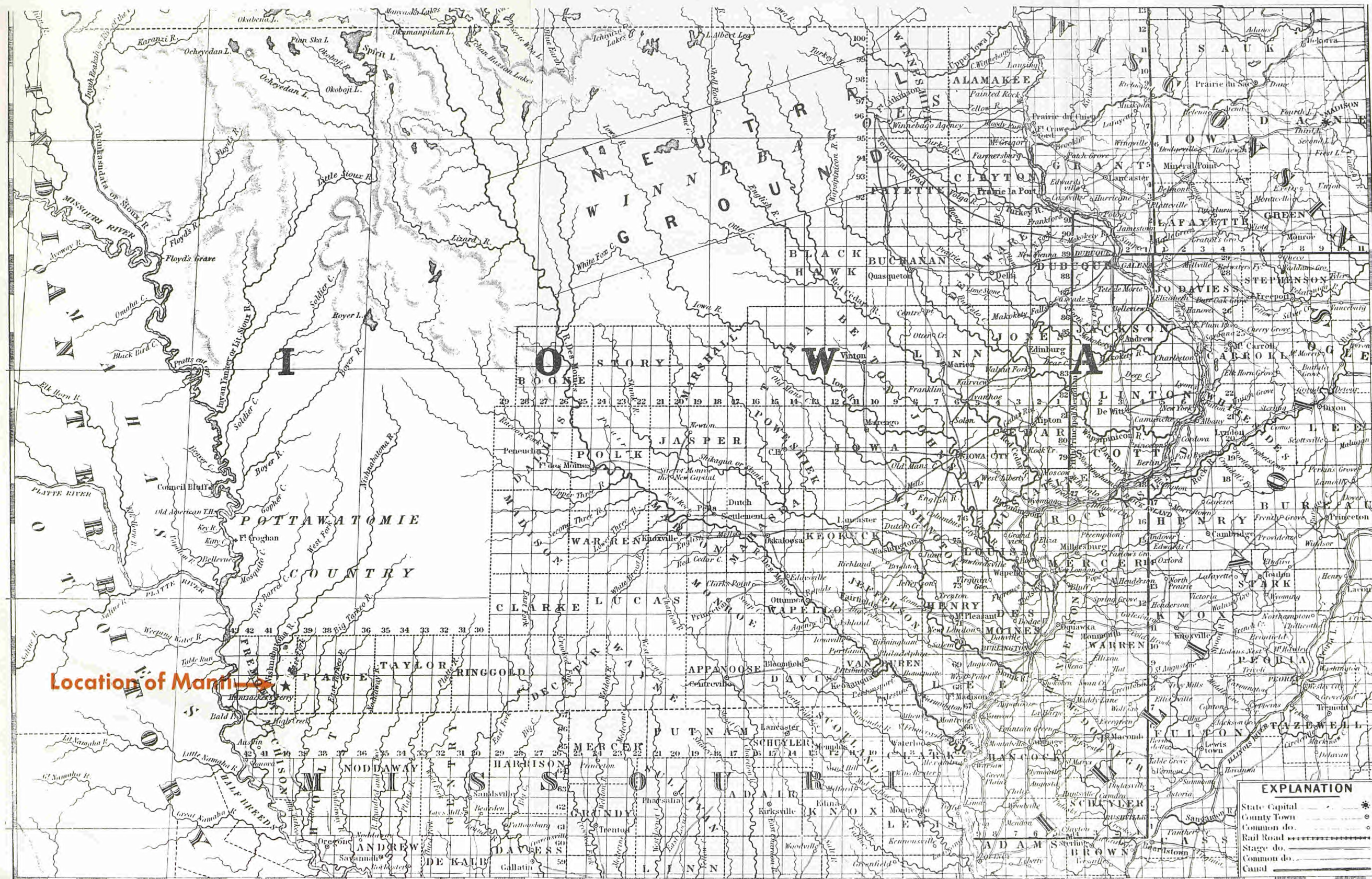
and Scout Shelter



The Manti Memorial Association has added another project they hope can be completed in the spring. Both Boy and Girl Scout boosters want a permanent shelter for each organization at Manti, and a strong effort is being made to raise funds to construct a combination Pavilion and a shelter for Boy Scouts and one for Girl Scouts.

Girl Scout boosters, former and present day officials have turned in \$2,000.00 toward this project. The community should be interested enough to get behind a drive for enough additional funds to complete the project.

William Overbey kindly drew a sketch of the proposed Pavilion and Shelter House which will furnish permanent quarters for these two groups, and the building will be constructed of brick and concrete, so it will be permanent and fire proof. Note also a rough sketch of the floor plan for the shelter.



Iowa Map showing
boundaries in 1850

— and the
5,000,000 acres
in Northwest Iowa
deeded to the
Pottawatamie Indians

Star showing in
Fremont County
indicates the location of
MANTI