

E. S. WOODWORTH & CO.

Nebraska, Kansas

Oct, 10th, 1898.

Mr. Jay Amos Bennett
Lincoln Neb.
Dear Sir;

Your letter of the 3rd inst was duly received.

I have not forgotten our (Council meet-
ing in Omaha, nor the very pleasant
time I had with you and your lady friend
while waiting for the arrival of ^{the} Soldier boys.

I had no thought of presenting my
early experience as part of Neb. State
History when I gave you what I believe
to be the facts of the introduction of the Sun
Flower into your State. I must disclaim
all personal knowledge except of what
I saw and what was the common report
and belief at that time.

The time was 1860, about the
first of June. With two others as partners
we were traveling with an ox team to the
Rocky Mts, for gold. In the perance of
the day "Bound for Pike's Peak".

We had a good waygon and our motive
power was two yoke of oxen.

We also had two cows which for convenience we yoked and put on as leaders.

The cows supplied us with milk cream and butter. Traveling as we did and camping out was merely a summer picnic. My partners Jenkins & Parsons were respectively herder and teamster and I myself was Cook. Our herder milked the cows and made the butter. This was churned in an old-fashioned dash Churn from the Cream that rose on the milk set over night and the new milk of the morning that was not wanted for breakfast.

Most of our supplies were in our wagon when we arrived at Council Bluffs.

But here we completed what was lacking us from this time we were to pass from Civilization or what was often ^{called} God's Country.

Probably three-fourth of the people at the Bluffs were ~~Mormons~~ ^{Mormons} - of the sect known as Joe Smith Mormons.

Most of the Brigham Young Mormons had gone on to Salt Lake.

Their Exodus ^{Mostly} occurred between ~~1846~~ ¹⁸⁵⁰ and 1850. Commenced in 1850.

It was in the month of June of this year their advance of the emigrant companies reached the Missouri river.

They gathered rapidly here from different parts and were soon a large crowd.

A little distance above the Pottawatomie agency, the hills of the High Prairie crowd in upon the river and overhanging it appear an unusual and commanding elevation. These were called Council Bluffs.

The large flat of bottom land west and south of these hills was soon filled with one great Camp. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires.

Herd boys were dozing on the slopes; Sheep, horses, cows and oxen were feeding around them, and four thousand head of Cattle were counted from one stand point.

Where ever a Company of Mormons were halted only for a short time gardens were made, and the Carding, Spinning and weaving of cloth from the wool clipped from the sheep was carried on.

They were strictly organized under leaders

Over every ten wagons was a Captain of ten; over fifty a Captain of fifty and each hundred had a Captain of hundred.

In addition to horses, Cattle, and sheep they had hogs, Chickens and geese.

For Chicken feed they carried Sunflower seed which had been prepared in quantities at the different Post to which they were dispersed after the burning of their Temple at Nauvoo in 1846.

The Camp fire-beds made a rich soil for the growth of the Sunflower which sprang up every where in their path from seed accidentally or purposely scattered as they where they had camped.

In 1860 we readily knew when we were off the Mormon Trail by the lack of Sunflowers.

The bottom lands between Council Bluffs and the Missouri which is six miles wide was put in cultivation by the Mormons and successive Camps raised supplies for their march across the plains and Mts.

No crops were growing here in 1860 except the Sunflower which was seen (everywhere.)

Omaha at this time was only a small village. The state Capitol stood on the hill where the High School building, now stands. A few scattering houses or huts west of Omaha were the only signs of civilization where now the Country is so richly cultivated and thickly settled.

The "Lone Tree" you spoke of was not on the Missouri but on the Platte river. I think it was beyond the Elk Horn.

It was on the North Side of the Platte I judge about thirty yards from that stream.

The trail was south of the tree but very close up to it. It was a Cotton-wood from three to four feet in diameter and the only tree of any size in the region - hence called the "Lone Tree".

When I saw it, it was truly a tree of record. It was covered as high as we could reach with our names and dates records of value to those for whom they were intended. We met with no trouble from the Indians although we kept guard like a Military Camp every night.

Thinking I have quite ^{covered} the ground expected I will close, Yours truly N. Woodworth

E.S. WOODWORTH & Co.

(INCORPORATED.)

GRAIN AND MILLSTUFFS.
SHIPPING AND COMMISSION.

224-226 FLOUR EXCHANGE.



E. S. WOODWORTH, PRES.
G. P. HARDING, VICE PRES.
W. S. WOODWORTH, SECY & TREAS.

My Nephew
W. H.

MINNEAPOLIS - MINN.

NEBRASKA STATE
HISTORICAL SOCIETY

J. A. Barnett,
1611 2nd St.
Lincoln

Welaka, Fla.
Oct. 10th 1898

Mr. Jay Amos Barrett,
Lincoln Neb.

Dear Sir:

Your letter of the 3rd inst was duly received.

I have not forgotten our chance meeting in Omaha, nor the very pleasant time I had with you and your lady friend while waiting for the arrival of the Soldier boys.

I had no thought of presenting my Early Experience as part of Neb. State History when I gave you what I believe to be the facts of the introduction of the Sun Flower except of what I saw and what was the common report and belief at that time.

The time was 1860, about the first of June. With ~~two~~ others as partners we were traveling with an ox team to the Rocky Mts. for gold. In the parlance of the day "Bound for Pike's Peak."

We had a good wagon and our motive power was ~~two~~ yoke of oxen.

We also had two cows which for convenience we yoked and put on as leaders.

The cows supplied us with milk, cream and butter. Traveling as we did and camping out was merely a summer picnic. My partners Junkins and Parsons were respectively leader and teamster and I myself was Cook. Our herder milked the Cows and made the butter. This was churned in an old-fashioned dash churn from the cream that rose on the milk set over night and the new milk of the morning that was not wanted for breakfast.

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But here we completed what was lacking as from this time we were to pop from civilization or what was often called God's country.

Probably three fourth of the people at the Bluffs were Mormons--of the Sect known as Joe Smith Mormons.

Most of the Brigham Young Mormons had gone on to Salt-Lake. Their Exodus commenced in 1850.

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They gathered rapidly here from different parts and were soon a large crowd

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and each hundred had a captain of hundred.

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Yours Truly

N. Woodworth