

went to the President's office. I saw father (President Young). He said, 'Why, Edmund, we have just been talking about you. We are thinking of having a company of the Saints to cross the Plains with handcarts next year. We would like you to take charge of the company. Will you do it?' I said, 'If you say, I will.' He asked me, 'What do you think of the dream?' 'Well, I think it is more than a common dream. I would write it to your journal and see what will come of it.'

When we got to the conference house he wrote it, and read it to my wife and I. In about six weeks after that we were again together at the conference house. A letter was there for Brother Ellsworth from President Young. When Brother Ellsworth had read the letter he got his journal, and handed me the letter. He read from his journal what he had written, and then handed me his journal to compare with the letter; they were alike, word for word.

'Well, Brother Galloway, what do you say about crossing the Plains with a handcart?' I replied, 'There is a motto of a highland clan which is my answer: 'What other men dare we can do,' the Lord helping us.' Then he turned to my wife, 'Well, Sister Galloway, what do you say?' 'I will follow my husband.' 'Then I will enter your names as the first volunteers.'

This took place in Aberystwyth, the last of June or early in July, 1855. We then commenced to talk handcart emigration. Early in December, 1855, I received a letter from Liverpool to hunt up what was left of the United Brethren, for them to go with the first handcart company that would leave Liverpool some time in March, 1856. Sixty of us left for Liverpool with over five hundred on the ship Enoch Train, for Boston.

The Pioneer company of handcarts was met at the foot of the Little Mountain by President Young and the leading authorities of the Church. From thence President Young and others walked at the head of the pioneer company to Salt Lake City early in the afternoon of September 26, 1856. Thus the dream was literally fulfilled.

I kept a journal for the pioneer handcart company, which should be in the historians' office, as I delivered it soon after I arrived in Salt Lake to Captain Edmund Ellsworth, to be deposited in that office.

The following named persons who came with the pioneer handcart company are living in Bear Lake State: Charles H. Briggs, Thomas Passey, Montpeller; A. Galloway and Jane C. Galloway and my daughter, Mrs. French, Anthony, Idaho, whom we hauled in our handcart from Iowa city to Salt Lake City.

My wife walked all the way and helped to pull our handcart for nearly fifteen hundred miles. Such is my knowledge of the handcart origin.

A. GALLOWAY.

FIRST LUCERN IN UTAH.

A few days ago the NEWS made reference to the introduction, by residents of Utah, into the Southern States and elsewhere, of the forage plant lucern, and the success it was

achieving wherever cultivated. At this particular time of Pioneer reference, it is interesting to recall the circumstances of the introduction of lucern, or alfalfa, into western America, the first place of its cultivation in that section being in this State, from where seed was sent to California and elsewhere.

The persons who sent the first lucern seed to Utah were Hon. Elias Morris and the late John Parry, of this city. They were in Great Britain, and when in Flintshire, Wales, had their particular attention drawn to lucern planted along railway embankments on the river Dee, where they noticed that the roots of the plant grew twelve to fourteen feet long. Being natives of Wales, and lucern being cultivated in many places in Great Britain as fodder for domestic animals, they were in a measure familiar with it, but its growth on the railway embankment impressed them with the idea that it would be a good thing for Utah. They received from John Parry, sen., who was then at Winter Quarters, a request for some of the seed; so when in Liverpool they went into a shop in Great Crosshall street and bought several pounds of the seed.

That was in 1849; and the next spring the seed was bought and sent, and the elder Parry, having come to Utah, planted some in Mother Sessions's lot at the corner of Fourth West and North Temple streets. The seed was distributed to others, and each year the amount of lucern increased, as hay for cows. For many years it was grown as a garden crop, as there was a fear of its "blueting" stock, though not thoroughly understanding its curing and use. But gradually it gained in favor, and became the chief field crop in the State for hay. Without it, it is hard to tell what the State could have done for feed for animals; certainly it would not have been possible to support so many as have been maintained here, or to have kept them so cheaply, since there is not a tithe enough hayland in the State to meet the requirements. In the early times, Mormons took the seed from Utah to California and introduced its cultivation in that state, where it rapidly grew in favor as a forage crop.

A WRITER ON UTAH.

[Washington, D. C., News Letter, June 5.]

Senators Frank J. Cannon, Joseph L. Rawlins, with Congressman William H. King constitute the full representation in Congress from the State of Utah, all Mormons by birth. These gentlemen constitute a trio unconquainted by prejudice, and whose love of freedom in the foundation stone of their broad Americanism. In point of patriotism, intelligence, and ability, the above mentioned gentlemen are on an equal with the greatest men in public life. Senator Cannon is the senior member in point of service and his Congressional record is such that he may well feel proud. He has been found at all times on the side of the plain people and has demonstrated by his words and acts that no American citizen has a higher conception of our Constitution, and none are more earnest and patriotic in the advocacy

and defense of the principles laid down therein. Senator Rawlins and Mr. King have not, as yet, come so prominently before the country as Senator Cannon; yet throughout the entire West these gentlemen are recognized and honored in the highest sense. They were the leaders in the movement to organize national parties in Utah, which has contributed so much to settlement of the difficulties heretofore existing in that State. Mr. Rawlins was the delegate from Utah to the Fifty-third Congress, and Judge King has filled many important positions in his State. Mr. Cleveland desiring to recognize the changed conditions, appointed him to the office of associate justice of the Supreme court of the State, which he held till a short time prior to his election to Congress.

Whatever error that formerly existed in the religious belief of the Mormon people has been eradicated. It is unfortunate that a religious creed should have been burdened with a form of error which was the underlying cause of so much of their suffering and persecution. As we come to know and understand this remarkable people we find them truly Christians, able and willing to rise above the blind belief of man-made creeds and broad enough to say to this great nation, we are in deed and in truth, brethren. The path of the Mormon people has been strewn with the blood of its thousands, and yet through this valley of the shadow of death, there has emerged a people, whose sobriety, intelligence and energy, well fit them to assist in the achievement of the grand possibilities to yet be obtained under the banner of American liberty. Of their greatest leader, Brigham Young, it must be said he was truly great. He was a natural leader, earnest, enthusiastic, progressive and ever a friend of the people. He aided in laying out their towns, constructing their buildings, developing the resources of the country, establishing manufactures and other institutions, and was foremost in financial as well as religious concerns.

The Mormon people, as they are called, have grown in numbers and influence. They extend from Canada on the north, to Mexico on the south. A great many inhabit the states of Idaho, Colorado, Wyoming, Nevada, and also the territory of Arizona. In Utah they greatly outnumber all others. There are, however, in Utah from twenty-five to fifty thousand people who do not belong to the Mormon Church.

A few years ago national parties were drawn for the first time. The Mormons and the non-Mormons or Gentiles as they are called, voting together according to their national political views. Although for many years there was great bitterness and discord in Utah between the Mormons and those who were of different religious views, this spirit has disappeared and the utmost good feeling and amity exists. All classes mingle together in business pursuits and social pleasures.

In January, 1896, Utah was admitted into the Union. It has a population of nearly 300,000 people. Educationally the people stand high. Every effort has been made to increase