

land trust is to conserve private lands of significant natural, scenic, and historic value. Most land trusts receive tax-exempt status from the U.S. Treasury Department's Internal Revenue Service. At the time Wright's book was written, Utah had only one land trust while Colorado had twenty-seven (14).

Wright seizes upon the dramatic contrast in land trusting in Colorado and Utah and recounts, as a historical geographer, the evolution of land use and land conservation in the two states. As one would expect, Wright finds Utah's Mormon heritage its most significant distinction. Recounting the initial settlement efforts of Utah, Wright notes the reverential attitude of the early pioneers toward their new territory: "Over and over in their diaries, pioneers noted streams, flood-plains, excellent soils, tall grass, and a dry climate tempered by cooling canyon winds" (162). He also finds that early Mormon statements on land use were very high-minded.

But the book also contrasts the Saints' early idealism with the reality of their monopolization, deforestation, and overgrazing and recounts the land and water exploitation that has now filled the Salt Lake Valley with development. Wright contends that Utahns conserve only incidentally, not as a matter of focus. He blames the Mormon belief in millennialism for Utahns' attitude toward their lands. If "earth will appear as the Garden of Eden" and "be renewed and receive its paradisiacal glory" (A of F 10), there is little reason to

pay attention to the state of the land now.

Wright is also disturbed that little has been done by the Church in land conservation leadership. He suggests that the LDS Church sponsor a Mormon Trail land trust and a Sanpete County cultural park to simultaneously exemplify Mormon values and land conservation (242; see also 246, 255).

Wright's book represents an important opportunity for self-examination as Utah finds itself with one of the highest growth rates of any state in the nation. The unfortunate factual errors and use of controversial sources will impair Wright's ability to reach the general Mormon audience he needs to persuade. Nevertheless, the book's overview of land conservation efforts in Utah and Colorado makes it a valuable resource.

—David Nuffer

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*West from Fort Bridger: The Pioneering of Immigrant Trails across Utah, 1846-1850*, edited by J. Roderic Korns and Dale Morgan; revised and updated by Will Bagley and Harold Schindler (Utah State University Press, 1994)

*Trailing the Pioneers: A Guide to Utah's Emigrant Trails, 1829-1869*, edited by Peter H. DeLaFosse (Utah State University Press, 1994)

For the earliest pioneers making the overland journey to the west coast, Utah was a problem that most chose to go around. By providing excerpts from early explorers' journals and reports, *West*

from *Fort Bridger* documents the pioneering of emigrant trails (1846–50) that did cross Utah. The editors include notes and commentary to clarify the journal entries.

*West from Fort Bridger*, first published in 1951, has a tangled genealogy. In 1941, Dale Morgan started an eight-year correspondence with J. Roderic Korns, a Salt Lake businessman, and Charles Kelly, an amateur explorer who rediscovered the Salt Desert trails in the 1920s. The three men performed the research at the heart of the book and argued out facts, theories, discoveries, and problems through “hundreds of pages of letters” (ix). When Korns died in July 1949, Dale Morgan compiled and published the book in the name of his friend. It was an instant success but was published in a very limited edition, and it has always been difficult to find.

Working from extensive notes left by Morgan, who died in 1971, the current editors have clarified and expanded the work. One of the stated purposes of the new edition is to update the geographical descriptions to reflect modern highway routes and names. Nevertheless, the maps (or lack of maps) accompanying the volume are perhaps its greatest weakness.

The book offers a thorough discussion of the route south of the Great Salt Lake, the “Hastings Cutoff.” Perhaps in his desire to promote the road which carried his name, Hastings consistently misrepresented the length of the waterless crossing of the “Salt Plain,” resulting in losses of ani-

mals for most of the early travelers. For the Donner Party, the losses were disastrous (55).

*West from Fort Bridger* is a companion to Peter DeLaFosse’s *Trailing the Pioneers*, which attempts to correlate the old trails with modern roads and highways. The book, which describes itself as a “series of automobile tours . . . intended for the general tourist traveling in an ordinary passenger car” (1), includes five trail tours, each written by a different author: the Spanish Trail from Monticello to St. George; the Bidwell-Bartleson Trail from Soda Springs, Idaho, to Wendover, Nevada; the Pioneer Trail from Fort Bridger to Salt Lake City; the Hastings Cutoff from Salt Lake City to Wendover; and the Salt Lake Cutoff from Salt Lake City to City of Rocks, Idaho.

Using *Trailing the Pioneers* as my guide, I recently took a visitor from England on a circumnavigation of the Great Salt Lake. We followed the Hastings Cutoff tour to Wendover. Then we backtracked the Bidwell-Bartleson Trail and Hensley’s Salt Lake Cutoff to Salt Lake City. The tours are not set up well for backtracking, and we frequently felt like the pioneers, looking at our vague, nearly featureless maps and scratching our heads in dismay.

This, however, was a minor problem, and we made it back to Salt Lake City having gained an appreciation for this handy little guidebook and for the pioneers we trailed across Utah’s rugged terrain.

—Fred C. Pinnegar