

The Mormon Trail: Yesterday and Today, by William E. Hill. Logan: Utah State University Press, 1996. xxii, 216 pp. Illustrations, maps, notes, bibliography, index. \$19.95 paper.

REVIEWED BY WILLIAM G. HARTLEY, BRIGHAM YOUNG UNIVERSITY

One of Iowa's rich historic resources is the Mormon Pioneer National Historic Trail that crosses twelve southern counties, from Montrose to Council Bluffs. During 1996, much public attention focused on the sesquicentennial of the 1846 Iowa Mormon Trail. Most of Iowa's 300-plus miles of the entire 1,300-mile Mormon Trail is *uniquely* Mormon Trail, unlike Nebraska and Wyoming sections that actually followed existing Oregon-California trails. Between February and June 1846, Brigham Young led an advanced company of 500 wagons and 3,000 Mormons (members of The Church of Jesus Christ of Latter-day Saints) from Nauvoo, Illinois, across Iowa. Their route is now the designated Iowa Mormon Trail. However, additional Mormon trails developed when many of the ten thousand Mormons who followed randomly from Nauvoo that spring took better, alternate routes across Iowa. In 1853, Mormon wagon trains outfitted at Keokuk and crossed Iowa. In 1856 and 1857, Mormon handcart companies outfitted at Iowa City and walked through central Iowa via Newton, Des Moines, Adel, Dalmanutha, and present Lewis to Council Bluffs and on west. Iowa has a varied, significant heritage of Mormon trails and sites.

Early in this century, at Iowa State Archivist Edgar Harlan's urging, the Iowa Daughters of the American Revolution erected stone-and-bronze historic markers along the disappeared original Mormon Trail route—to honor a great national highway named for Mormons but which was used by thousands who weren't Mormons, including hordes of gold-rush travelers. In the 1930s, Iowa Civilian Conservation Corps put up one hundred wooden Mormon Trail signs along the route. In recent years, the state and federal governments and private groups erected blue-and-white and now brown-triangular Mormon Trail signs along Iowa highways 2, 34, 25, 92, and elsewhere. During 1996–1997, the state, the Iowa Mormon Trails Association, and the National Park Service were erecting 24 Mormon Trail wayside exhibit signs—two in each Mormon Trail county. Also in 1996, Mormon Trail sesquicentennial events, including two wagon trains and a massive Grand Encampment in Council Bluffs, were official parts of Iowa's statehood sesquicentennial activities.

Given Iowa's Mormon Trails heritage, a key concern about any new book about the trail is how well it deals with the Iowa aspects of the trail. William Hill's brief book about the Mormon Trail, published in the 1996 sesquicentennial year, is an introduction and over-

view of the Iowa-to-Utah Mormon Trail experience, 1846 to 1869, intended to spark interest in trail research and study. (Hill has previously authored popular books about the Oregon, California, and Santa Fe Trails.) Not meant to be a narrative, this book instead provides an array of resource information and materials. Hill starts with a thumbnail comparison of the Mormon Trail and other western trails, in which he explains Mormon beginnings, beliefs, and why the Mormons went west. Then he provides a simple chronology of Mormon Trail history to 1869. He gives us short chapters about period maps and trail guides, a brief sampling of trail diary excerpts for 1847, a discussion of the entire route today, and very brief descriptions of selected historic sites, museums, and displays to see. (For Iowa, he devotes one-and-a-half pages to five sites: the 1846 Locust Creek campsite, Wayne County Museum, Mormon Handcart Park in Iowa City, Fort Des Moines, and Council Bluffs. Iowa trail enthusiasts would want at least Garden Grove and Mt. Pisgah to have their own entries, too.) Half the book—a 105-page section—is a “pictorial journey” by state, using 191 fascinating black-and-white illustrations (15 for Iowa) of drawings, paintings, objects, signs, old photographs, and sites today. In the author’s concluding list of recommended readings and bibliography, only the Patty Sessions and William Clayton diaries apply to the 1846 Iowa crossing, slighting the standard accounts by Brigham Young, Willard Richards, John D. Lee, Hosea Stout, Eliza R. Snow, Horace K. Whitney, Helen Mar Whitney, Wilford Woodruff, and others.

By condensing information available elsewhere in separate and larger studies, Hill provides readers a brief, informed, richly illustrated, interesting introduction to the national Mormon Trail, past and present, in an attractive format. The book’s value for those interested in Iowa parts of the trail, however, must come from its overview approach to the entire trail; otherwise, *The Mormon Trail: Yesterday and Today* provides little information, new or old, specifically about the Iowa Mormon Trails’ history and sites.

White Man’s Wicked Water: The Alcohol Trade and Prohibition in Indian Country, 1802–1892, by William E. Unrau. Lawrence: University Press of Kansas, 1996. xii, 180 pp. Illustrations, notes, bibliography, index. \$25.00 cloth.

REVIEWED BY THOMAS A. BRITTEN, BRIAR CLIFF COLLEGE

The use of alcohol among American Indians has been an integral component of the so-called Indian problem that has faced government policy makers and reformers for more than two centuries. Scholars

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