

to take a day off from such service, arguing "What can you serve from an empty tray?" The poem is about that day off and what she does.

What she does, like clean out her purse, fascinates me. And vindicates my bibliomaniacal instinct. She saves herself (after

the purse fidgeting) by reading *To Kill a Mockingbird*, which she finds in a library. A girl riding in her car the other night had complained about having been assigned to read "thirty pages a day." Needless to say, such an excellent example of bibliotherapy thrills me.

## A Window on Utah, 1849-50

*A Forty-niner in Utah: With the Stansbury Exploration of Great Salt Lake: Letters and Journals of John Hudson, 1848-50*, edited by Brigham D. Madsen (Salt Lake City, Utah: Tanner Trust Fund, University of Utah Library, 1981), xvii+227 pp., \$22.50.

*Gold Rush Sojourners in Great Salt Lake City, 1849 and 1850* by Brigham D. Madsen (Salt Lake City, Utah: University of Utah Press, 1983), xvi+178 pp., \$17.50.

Reviewed by S. Lyman Tyler, professor of history and director of the American West Center, University of Utah.

IT IS A PLEASURE to discuss these two books edited and written by Brigham D. Madsen, professor of history at the University of Utah. Their primary subject matter is the westward migration during the California gold rush era and its impact on newly established Salt Lake City.

Although most readers are aware that thousands stopped in Salt Lake on their way to the gold fields, it comes as a surprise to be reminded that possibly a third of the 75,000 who reached the Pacific Coast in 1849 and 1850 traveled by way of the Mormon city. Some 10,000 arrived in 1849, the first year good crops were produced in the valley, and about 15,000 in 1850, the last year of heavy migration related to the gold rush.

Considering that the Mormon population was only 6,000 to 7,000 and that most of the travelers arrived in need of provisions and fresh animals to continue their journey, their presence was certainly felt,

even if they remained only two days (the minimum) or a week (the average). However, some stayed several weeks because of sickness or to engage in lawsuits with troublesome traveling companions. Others arrived late in the season and remained through the winter months. A few converted to Mormonism and took up residence in this mountain-basin region.

Looking at these two publications together, *Forty-niner* is the particular and *Sojourners* is the general. In the process of completing the background research on the letters and journal of John Hudson, Dr. Madsen, a mature and able scholar, examined numerous forty-niner diaries as well as Mormon diaries and journals to get a balanced view of this two-year period. For the *Forty-niner* book, this information was used as introductory material and notes. For the *Sojourners* book, this collection of general information became the source for a view of Mormons through sojourner eyes and a view of sojourners through Mormon eyes.

John Hudson's letters in *Forty-niner* give us views of the school he taught under frontier conditions in a crude house that was also his residence, the dispensing of frontier justice seen from his vantage point as clerk of the court, a 24th of July celebration staged by a grateful people, and the religious gatherings of the Mormons as experienced by one who would become a convert. His sketches provide us with views of Salt Lake City and the Great Salt Lake as he saw them in 1849-50, and his journal enriches our understanding of Stansbury's exploration of the lake.