

important place names and specific references to neighboring states. Having personally watched the progress of this work, this reviewer must note that the brief credits in the forward do not give deserved recognition to those who labored in gathering, writing and arranging the *Guide*. Even a token *et al* would be preferred to the passing manner in which they are recognized. Although the print

is clear and pleasing in size, the binding is so weak that one wonders about its longevity under heavy use.

This book is a collector's item, however, in spite of its awkward format (8½ inches wide by 11¼ inches) and its thirty-dollar price tag. All students of Mormon history will find themselves constantly referring to this useful volume.

A Clash of Interests

RICHARD A. BARTLETT

A Clash of Interests: Interior Department and the Mountain West 1863-96 by Thomas G. Alexander. Provo, Utah: Brigham Young University Press, 1977, xii, 256 pp., appendix, bibliography, index. \$11.95

This excellent, provocative study breaks new ground in probing the history of the Intermountain West. It had its inception when Professor Alexander noticed the widespread dissatisfaction of the residents of the far western Territories with the Federal government. Why, he asked, did they grumble when that government clearly spent more money in the Territories than it took from them? Expanding his investigation, he had to answer still other questions: For what functions did Congress appropriate funds, and why? For what activities did Westerners want Federal funds appropriated? How well were policies planned and how well were they implemented?

For his study the author chose Utah, Idaho and Arizona Territories. They were geographically similar and their histories fitted into a relatively similar chronology. Arizona and Idaho Territories were created in 1863; Idaho achieved statehood in 1890 and Utah in 1896. Moreover, Idaho and Arizona would balance any tendency away from the norm due to Utah's Mormon population and

its conflicts with the Federal government.

In three parts, cut into nine chapters, Alexander analyzes these relations. Particular attention is paid to land policy as carried out under the General Land Office and Indian matters under the Bureau of Indian Affairs. He rightly identifies the Washington policy makers and probes their rationales. The Secretaries of Interior are given ample attention, but Alexander finds that for much of the period the real source of power was the Appropriations Committee of the House of Representatives. There the opponent of Western needs was ultraconservative, narrow-minded William S. Holman of Indiana.

Conclusions from this penetrating study are enlightening. Canards about the corruption of Indian agents, accusations about frauds in land acquisition, and widely believed premises about western attitudes toward land and Indians are exposed as totally inaccurate or, at the most, half-truths.

For almost the first time a competent western historian has written a book that defends Westerners from these widely disseminated accusations. The blame for so much wrong is placed squarely in the lap of Congress and the Eastern establishment. John Wesley Powell, that patron saint of western bureaucrats and certain well-known writers about the

American West, is also exposed for his arrogant Big Brotherism. Finally, the reasons for the troubles are described: thoughtless parsimony, pupilage, the ideological construct of men in power who possessed a Midwestern view of how things should be done in the arid West where water, not land, was the key to development; cultural imperialism that harassed the Mormons and tried to make sodbusters of Indians.

In our own age of excessive government expenditures, it is hard to believe the stinginess of the Congress of the 1870's and 1880's. Yet parsimony was rampant, and Alexander makes it clear that economy took precedence over effectiveness. He finds one Territorial governor who had to remove his telephone for lack of funds, contractors who raised their bids by 20% because payment was so slow in coming, and starving Indians breaking out of one reservation while Indians at another reservation had too much food.

Sometimes the problems involved

poor communications. Federal funds often were dispersed from New York or San Francisco, and beef contracts for Indians were opened in New York City. Given the communications of those years, a breakdown was inevitable.

Alexander is a thoughtful, provocative, competent historian. He is full of suggestions and new ideas. Who else ever has thought of comparing the 100th meridian demarcation line with the Proclamation Line of 1763? His essay on the Industrial Christian Home Association, funded by Congress for female refugees from polygamy, is fascinating reading. His linkage of the Dawes Severalty Act with the Edmunds-Tucker Act creates a new, wider view of American bigotry and anti-pluralism in the two decades before 1900.

Let us hope that Dr. Alexander will continue his research and in the process will prepare the long overdue defense of the much maligned citizens of the arid West in the late 19th century.

Mormonism and Labor

JOHN S. MCCORMICK

Deseret's Sons of Toil, A History of the Worker Movements of Territorial Utah, 1852-1896 by J. Kenneth Davies. Salt Lake City: Olympus Publishing Co., 1977, 264 pp. \$9.95

J. Kenneth Davies, a long-time student of Utah labor history, has been interested in the relationship between the labor movement in Utah and the Mormon Church. *Deseret's Sons of Toil* is intended to be a detailed study of that relationship during the half century before Utah became a state. The first book published on Utah labor history, it calls attention to an important and neglected subject, provides a useful sketch of the early Utah labor movement, raises some

important issues and brings together a number of valuable facts. As a whole, however, the book is disappointing. It is badly organized, repetitious and awkwardly written. The level of analysis and discussion throughout is superficial, and much of the content is trivial.

Davies opens the book with a discussion of current Mormon attitudes toward labor. From his previous studies, he has concluded that Mormons as a body have developed a philosophy of labor with strong anti-union overtones, and that the more active a church member is, the more likely he is to be opposed to unions. On the other hand, most Mormons feel that unions and Christianity are basically compatible, and many Mormons