

employment preparedness and training (retraining) component is increasingly prominent today. There is no longer any expectation that Latter-day Saints should be independent of government support or services. The church now tries mainly to supplement these.

The penultimate chapter on the international church is worth the price of the book. Just as the welfare program has evolved through many incarnations with the changing circumstances in North America, it faces the necessity of adapting to a variety of economic, political, and cul-

tural predicaments elsewhere, particularly in the Third World. This chapter assesses LDS welfare needs, and the feasibility of dealing adequately with them, in Europe, the Pacific Rim, the Philippines, Mexico, Brazil, Peru, and several African countries. A variety of experimental approaches has been tried over the years in adapting the welfare program to these exotic locations, but it is apparent that more experimentation will be necessary. Like other LDS institutions, welfare will continue to mean different things in different times and places.

The Dream of Mormon Sovereignty Ends

Camp Floyd and the Mormons: The Utah War. By Donald R. Moorman, with Gene A. Sessions (Salt Lake City: University of Utah Press, 1992).

Reviewed by Gary Lee Walker, Department of History, Brigham Young University, Provo, Utah.

DONALD R. MOORMAN'S LITERATE account of the Utah War is set within the larger panorama of events in mid-nineteenth century America and relates the process by which the isolated Mormon community in the Great Basin region became part of a United States touched by the spirit of Manifest Destiny.

The volume is the result of eight-year years of research and writing by Moorman, who passed away in 1980 before final revisions were completed on the manuscript. His associate, Gene A. Sessions, along with other colleagues, completed the task and

prepared the work for publication. In the preface, Sessions plainly states that the volume is Moorman's work, and that no attempt was made to update the manuscript. Even the title remained the author's, although Sessions contemplated changing it to "The Mormons, Camp Floyd, and the Overland, 1857-61," which would have more accurately reflected the scope of the book. The history of Camp Floyd comprises only part of the story of the Utah War saga. The author utilizes the old fort much like the hub of a wagon wheel, with its many spokes representing the related subject areas that make up the complete history of the Utah War period of the Great Basin.

Moorman convincingly argues that the brief presence of the U.S. army in the Utah territory "changed forever the Mormon dream of sovereignty over the Great Basin" (259) and

brought the region into the mainstream of United States development and advancement. He accomplishes his goal by describing the epic of Mormon settlement in the Great Basin, and then concentrates on the many events that surrounded the coming of the military, and the lasting consequences of the establishment of Camp Floyd, later Fort Crittenden, on the residents of the Great Basin region.

Moorman has achieved a unique balance between colorful, descriptive and scholarly writing. The reader is immediately caught up in the drama that resulted as the Mormons encountered army and government officials, but at the same time is impressed with the scholarly and well-documented material that is skillfully interwoven in the dialogue. The result is a highly readable work that is both enjoyable and informative. His sources are impressive, as he incorporates primary documents in his writing. Moorman was able to access the Brigham Young papers and the Mountain Meadows Massacre files, much of which is now unavailable for research, at the LDS church archives in Salt Lake City.

The material about Camp Floyd is mainly from diaries and other primary sources that serve to embellish the many interesting activities at the fort. The fort history is not military but leans toward a descriptive social history. Moorman did not choose to access all of the military records available at the National Archives, which would have allowed for a more detailed account of the establishment itself. What he does accomplish is a narrative that describes the interaction between the Mormons and the military, thus providing unusual and sometimes remarkable insight into the

emotions of the period.

One of the impressive characteristics of the author's account is his treatment of individuals and groups. When introducing a character into the narrative, he first gives a brief but colorful and scholarly introduction of the person. An excellent example is found in chapter six as he describes Chief Justice Eckles using a Dickens caricature (103). Incidents, such as the Drummond affair, are treated likewise. Moorman is fair and refreshingly sympathetic to all sides and persons but does not neglect factual material. This is particularly notable in his treatment of the Mormons as a religious group, along with the government and military.

A particularly informative, but sometimes graphically disturbing, account centers on Fairfield, or Frog-town, the "Sodom and Gomorrah of the Great Basin" (59). Moorman successfully recreates the atmosphere of this "malignant cancer," which he states "sapped the life from Camp Floyd" (59). Very similar to the later "Strip" in the Uinta Basin, Fairfield provided refuge for outlaws and criminals, and was a haven for vice and murder. The author provides insights into this infamous town which are illuminating and not found in other histories.

The entire Utah War episode in Utah territorial history is a combination of inept government officials, misinformation, intolerance between the Mormons and the military, and stubbornness on the part of local and national government leaders, the army, and LDS church leaders. These factors prevented a reasonable search for a path to peace and reconciliation. The author does not oversimplify any of these situations and concisely states