

dent Grant called them in advance, allowing about an hour's notice.

Love and mutual respect among the brethren is amply illustrated here. This male bonding makes the relationship of the men to their wives especially interesting. Brother Richards's father, the saintly George F. Richards, as devoted and precocious a Church leader as his son, is shown in his official capacities while his wife, Alice Almira Robinson, is shown keeping house in their primitive adobe home in Plymouth, Utah. LeGrand remembers helping her do the washing for her family of fifteen children. "She would sometimes stand and rub the clothes on a washboard with big tears rolling down her cheeks from weariness or discomfort when a new baby was on the way" (p. 9).

LeGrand told his own wife, when he proposed to her, that "There will always be one that will come ahead of you" (p. 56). Ina Jane Ashton, that "little bundle of sweetness," consented to accept the second place he offered, behind his commitment to the Church. Their life together was very satisfying to both of them. As her husband went from triumph to triumph, Ina Jane contented herself with her home and family—and got sick. Frail and easily tired, she watched and supported her ebullient husband with pride. One of the last things she said was, "I never stood in Daddy's way, did I?" (p. 289).

This book is one of the better examples of Mormon hagiography or biographies of

the sainted. It is written clearly and researched thoroughly. The author had the benefit of extensive interviews with Elder Richards and access to his files and journals. The pictures are numerous and well produced. The book includes a bibliography and an index which many in this category do not. One small complaint is that the references are printed in parentheses in the text rather than in notes. As some of the references are fairly long, I find them distracting.

Reading this book has caused me to wonder about the future of this genre. As the Church grows and the General Authorities proliferate, the personalities they project grow less distinct. In our small and distant ward, where many are converts, where general conference is limited to an occasional hour or two, where subscriptions to Church publications are few, and where General Authorities appear only once a year at great distance to give standard talks, the intense preoccupation with Church personalities and politics, so common in Salt Lake, is scarcely known. President Kimball is a figure to my ward's members. Others are not. It will be interesting to note the future of these biographies of Church leaders as our distant situation grows increasingly typical.

For now, President Richards's good spirits, his refusal to speak from a prepared text, his years of devoted and effective service, and his alert old age put him in a unique position. Will he be remembered?

No Diplomatic Immunity

J. Reuben Clark: The Public Years by Frank W. Fox (Provo, Ut.: Brigham Young University Press/Deseret Book Company, 1980), 702 pp., \$10.95.

Reviewed by Michael C. Robinson, executive secretary of the Public Works Historical Society in Chicago, Illinois.

To members of the Mormon Church, J. Reuben Clark holds an exalted place in

the organization's history. For nearly three decades (1933–1961) he was an influential, innovative, and charismatic member of the Church's First Presidency in Salt Lake City. Clark was an articulate and powerful speaker, lucid and prolific writer, and embodied the essence of the Mormon leadership style: self-assuredness without arrogance, humility without piety, and affection without condescension. He was a church

fixture, as much a Mormon exemplar in conduct and image as the prophets he served.

Few rank-and-file church members, however, are familiar with "the making" of this Mormon General Authority. Prior to his calling as a religious leader, Clark had distinguished himself as an international lawyer in government service and private practice. He was a rare Mormon for the early twentieth century, who sought and earned professional success in the East; yet retained his loyalty to and fondness of the religious and cultural milieu of the Great Basin Kingdom.

Most of the volume treats Clark's government career prior to his church service. Upon his graduation from the law school at Columbia in 1906, Clark became assistant solicitor of the Department of State. In that capacity, he directed the department's legal operations until he was officially appointed solicitor in 1910. Through bureaucratic guile and productive effort he gained the respect and support of Secretary of State Philander Chase Knox and other government leaders. He became expert in Latin American affairs and was one of the architects of the nation's policy during the tumultuous Mexican Revolution.

When the Democrats took office in 1913, Clark went into private practice and remained active in diplomacy by serving on the American-British Pecuniary Claims Commission. During World War I, he worked in the Army's provost marshal general headquarters and in the office of attorney general. Following the termination of hostilities, he crusaded against the League of Nations, moved back to Utah, unsuccessfully dabbled in politics, and received several State Department assignments. In 1926 he assumed charge of the United States-Mexico Mixed Claims Commission and wrestled with the thorny legal problems caused by the Mexican Revolution. Clark was subsequently appointed legal counsel to the U.S. ambassador to Mexico, and in 1930, reached the high point of his public career when he was named ambassador.

The book is of great value to students of American diplomatic history. It illustrates, through the life of one government official, the professionalization of the conduct of American foreign affairs during the United States' emergence as a world power. Fox also has some valuable insights into the development of America's Latin American policy as well as the role of career government employees in the conduct of diplomacy. The reader observes the young statesman developing and exercising his talents as well as coping with the trials imposed by government service. The author also presents a panorama of Clark's friends, foes, and family as he ascended the rungs of responsibility and influence.

Fox's research and analysis is prodigious and exhaustive. However, at times the volume becomes tedious and exhausting. One doubts that a single notecard or photocopied document was left unused. The author clearly should have left more paint on his brush. Too often, the reader becomes bogged down in the tedium of the diplomatic craft and the events that touched upon Clark's life. For example, the book provides long discussions of various imbroglios between the United States and Mexico that intrude upon rather than embellish the discussion of the statesman's acumen in international affairs. The author also has an inclination toward convoluted sentence structure, but for the most part the book is skillfully crafted and reads easily.

Until recently, few solid professional biographies have been written on Mormon ecclesiastical leaders. Book-length accounts of the lives of General Authorities have tended to be Mormon hagiographies filled with uplifting trials and triumphs but rarely plumbing the depths of human frailties and contradictions. Fox directly and often by implication portrays a brilliant, complex man. Throughout the book, Clark's drive, ambition, competence, and capacity for work are laid bare. Equally apparent are the trials most Latter-day Saints face in trying to strike a balance between the often competing demands of family, work, and

church. Debts, illness, fourteen-hour work days, and long separations strained Clark's marriage and family life, yet he was clearly a devoted family man — protective of his children and supportive of his brothers who remained in the West.

One of Fox's greatest achievements is illustrating how "Reuben evolved from the Grantsville boy of unalloyed faith into a far more complex, rational, and questioning individual." Other Mormons such as Reed Smoot and James H. Moyle built their eastern successes on Utah bases of support, while Clark "had beaten the East on the East's own terms." In addition, Clark was strong-willed, independent, and likely to subject official dicta from any source to close scrutiny.

Thus, as he reached adulthood, Clark came to question some aspects of Mormon institutional orthodoxy. The nascent General Authority in fact frequently exercised his independence and found fault with church policies and practices. Fox notes that when "Reuben applied his new-found skepticism broadly . . . the world of his Mormon childhood often came up short." Clark clearly retained his testimony of Mormon gospel essentials, but he had a distaste for theocracy and was often not in con-

formance with church directives. His observance of the Sabbath was less than rigorous and Clark opposed his brother Frank's call to an Australian mission, suggesting that his employment with the U.S. Geological Survey would be of far greater benefit to the Church. Clark also fell behind in tithing payments, sent his children to a Protestant Sunday School, adopted a liberal attitude toward the Mormon Word of Wisdom, and objected to wearing temple garments in Washington's stifling summers. He exerted his free agency on many matters and once suggested that "if we are to blindly follow someone else, we are not free agents."

The book, despite its vivid portrayal of the professional and personal side of Clark's life, fails to come to grips resolutely with his spiritual and theological development. Discussions are included on Clark's interest in and study of Mormon doctrine, but the volume does not present a clear understanding of his views and feelings with respect to gospel principles. Did Clark's intellectual skepticism and independence cause him to subject certain points of Mormon doctrine to rigorous inquiry? Perhaps the forthcoming sequel to this generally impressive biography will more fully explore this dimension of J. Reuben Clark.

